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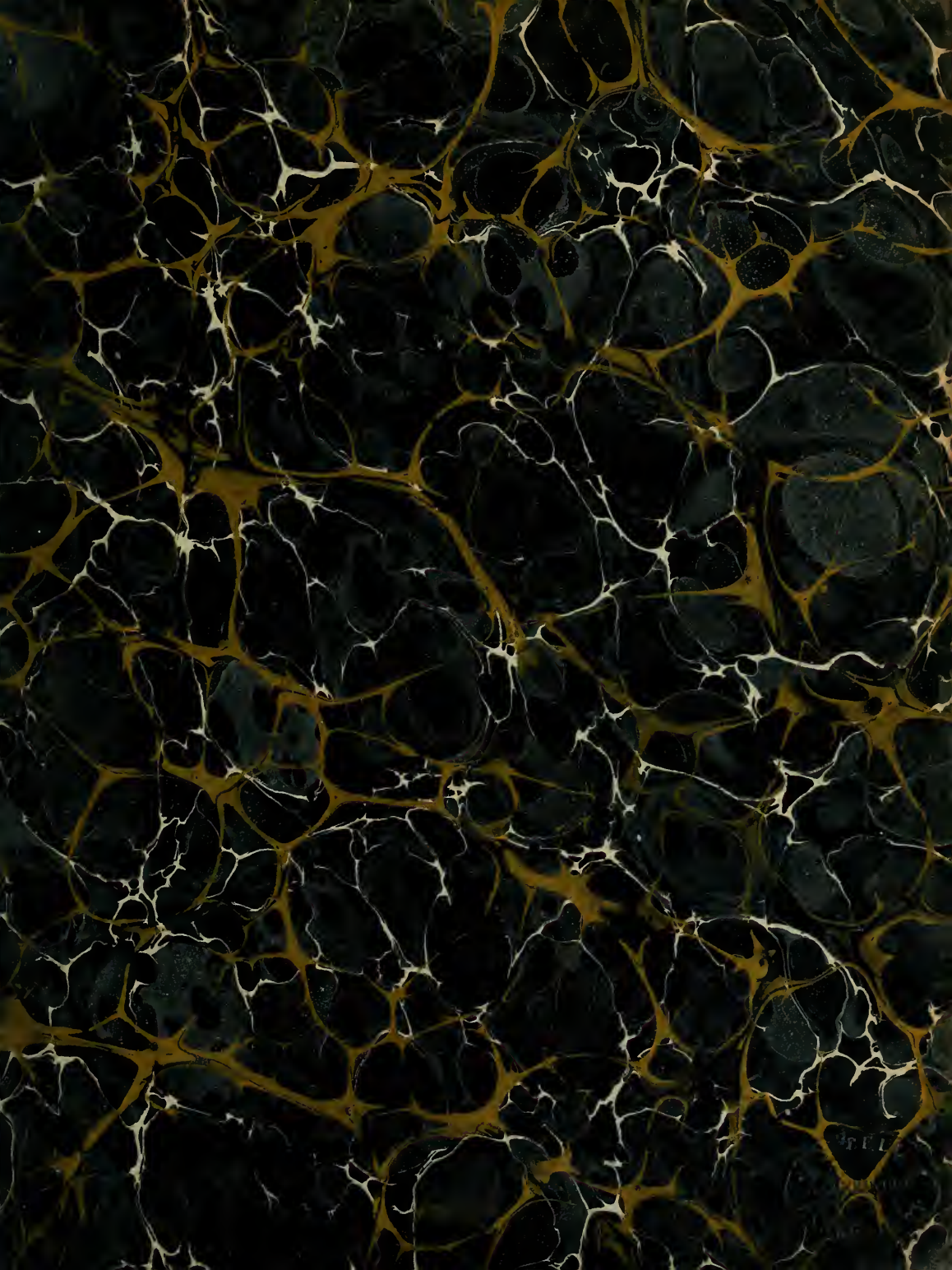
**Mr. Hoel Lawrence McQueen**

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✓ Bible. N.T. English. 1864. Authorized.



# THE CHRONOLOGICAL NEW TESTAMENT:

ACCORDING TO THE  
AUTHORISED VERSION:

NEWLY DIVIDED INTO PARAGRAPHS AND SECTIONS, WITH THE DATES AND PLACES OF  
TRANSACTIONS; CONCISE INTRODUCTIONS TO THE SEVERAL BOOKS; A RUNNING  
ANALYSIS OF THE EPISTLES, AND NOTES, CRITICAL AND ILLUSTRATIVE.

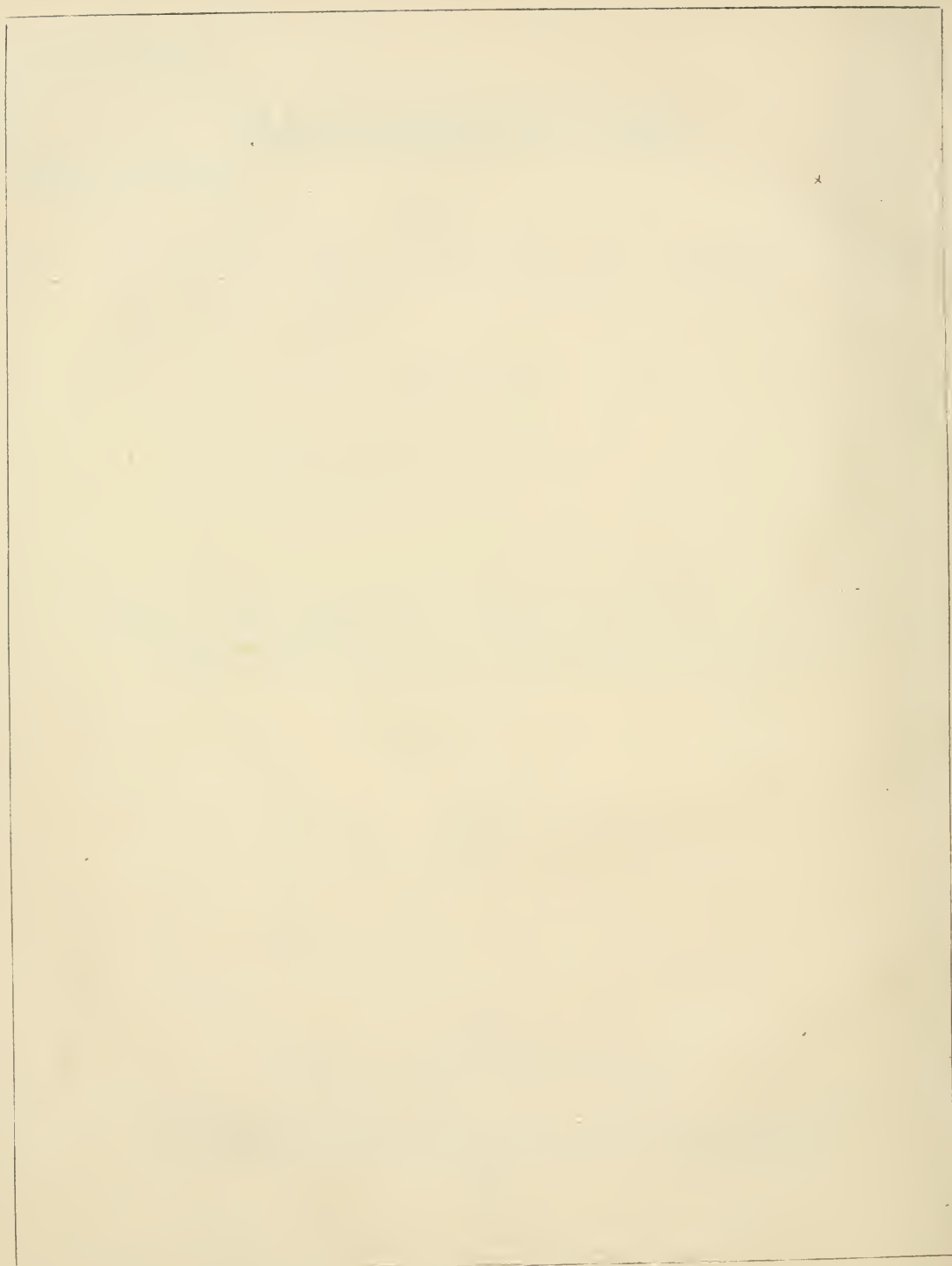
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## PREFACE.

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THIS volume is an attempt to carry out, to a greater extent, the idea of which the "CHRONOLOGICAL NEW TESTAMENT," published in 1851, was an embodiment; namely, that by means of an improved arrangement of the text and other appliances, something might be done to render our Authorised English Version more generally intelligible.

It is hoped that this work will be considered an improvement on its predecessor.

The same inscrutable Wisdom which determined that documents penned under Inspiration, and committed to the keeping of the Christian Church, should be liable to the same accidents as all other writings, has provided materials in abundance for the remedy of such; so that the exercise of a reverential loving care, and an intelligently cautious discrimination, will go far toward accurately ascertaining "What saith the Lord."

In endeavouring to make use of a portion of these stores, the Editor trusts he has attempted nothing that is not fitting to be applied to the elucidation of the Sacred Books, nor for which the example of the venerated Revisers of 1611 cannot be adduced.

It cannot be expected that all the innovations ventured on will be universally accepted: a first attempt must, almost necessarily, be crude, imperfect, or, among above five thousand notes, even more or less erroneous. But almost every note in the following pages rests on the authority of some Manuscript or version, or the opinion of some critic; scarcely anything is to be found that is not already the common possession of Christendom: the editor claims the merit only of method, choice, and fidelity.

The main idea is that of a Paragraph Bible of convenient size and legible type, with an increased number of marginal notes; those now added being distinguished from the notes of the Revisers of 1611 by being bracketed ( ).

The subordinate features of the work are these:—

I. A harmony of the Gospels more complete than any yet exhibited, and containing at least one original, and it is trusted happy, conjecture as to certain chapters of S. Luke: in fact, the one correction necessary to the, in every other respect, admirable harmony of Archbishop Newcome (*Greek Harmony*, folio 1778).

II. A chronological harmony of the Book of Acts and the Epistles.

III. The application of the discovery made by Bishop Lowth, and more fully shewn by Bishop Jebb—viz., that the discourses of our Lord and the writings of the Apostles, are constructed after the style of the ancient prophets, that is, in parallelisms.

The elucidation derived from printing the text according to this principle is very great, notwithstanding the fact that all our English Versions, having been made in ignorance of it, are, to a great extent, unfitted fully to unfold this arrangement of the Sacred Word.

IV. The exhibition of the additions which, in very early times, were introduced by transcribers into the Original Text. These being regarded as analogous to the Italics of the

translators of the English Version, have been printed in a different type, for the purpose of instituting a comparison between the Received Text and the Vatican MS. (With this MS. agrees, in the main, the Codex Sinaiticus (*Scrivener's Collation, Hansell's Novum Test.*, Græc.) The omissions being thus shewn to the eye by the type employed, the various readings of this MS. are given in the margin.

It is evident that any results thus obtained must be used with caution, and anything gained thereby to the cause of a pure text considered merely as approximative, and the attempt welcomed only as a first, and very imperfect, effort.

The conclusion to which the editor himself has come, is, that the Uncial MSS., *i.e.* presumably earlier, lead to an objective or historical point of view, and consequently a past; while the Cursive, or presumably later, tend toward a subjective or personal, and, consequently, a present direct application of the New Testament to modern times, circumstances, and ideas. This latter is the point of view of the English translators, from Wycliffe to those of King James, and had its origin in S. Augustine (*De Civitate Dei*, A.D. 413), and was, generally, that of the Latins; the former was that of Eusebius (A.D. 325), of S. Chrysostom (A.D. 398), and, generally, of the Greeks.

V. Geographical headings.

VI. An analysis of the course of argument in the Epistles.

VII. The most remarkable readings of the ancient versions.

VIII. Amended translations, by ancient and modern critics.

IX. Introductions to each Book.

X. Quotations from the Old Testament in capitals.

XI. Speeches within inverted commas.

None, except those who have been occupied in labours analogous to this, can understand the difficulty of putting into two narrow columns everything that ought to be inserted, and of excluding everything that ought not. To whatever extent, either in excess or in defect, the work is found chargeable, shall be corrected in future editions.

This edition of our English Bible fulfils to some extent a suggestion of Dr. Short, Bishop of S. Asaph, in 1832, "Above 200 years have elapsed since the last revision of the Bible, "and the Church has subsequently contented itself with discovering inaccuracies, without "attempting to correct them. The question of a new translation is one of considerable "delicacy; but the opinion of Archbishop Newcome ought not to have remained without due "attention. If reasons forbid the publication of a new version, there can be no danger in the "correction of such mistakes as are obvious to all (for some passages are scarcely intelligible), "and of such as are acknowledged by all who are acquainted with the original languages. "These amendments might be introduced into the margin, and thereby the accumulated "knowledge of the country would be made use of for the improvement of the services of "the Church. Our present translation is, probably, the best in existence; yet this circumstance need not prevent the attempt of lessening its imperfections."—(*Hist. of the Church of England*, § 540.)

ROBERT B. BLACKADER.

36, *Trinity Square, Southwark*,  
*Michaelmas*, 1864.

# INTRODUCTION.

THE interval of time occupied with the events recorded in the Sacred documents comprising the New Testament, is 70 years, viz., from the birth of our Lord, before A.D. 3 (Julian period, 4711) to A.D. 67 (Julian period, 4782), the commencement of the Jewish war.

In the following table the chronological sequence of the different events is exhibited, and each portion of the New Testament is assigned to its proper place.

## PART I.

The Transactions before our Lord's public ministry; containing the space of thirty years and six months, comprised in sections 1 to 15.

| Date.                | Section | Subject.                                                                                                                                                                                                         | S. Matthew. | S. Mark. | S. Luke.  | S. John. |
|----------------------|---------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|----------|-----------|----------|
| B.C. 4.<br>Dec. 25.  | 5       | The annunciation .....                                                                                                                                                                                           |             |          | 1. 26—38. |          |
| B.C. 3.<br>April 10. | 8       | The birth of John .....                                                                                                                                                                                          |             |          | 1. 57—80. |          |
| Sept. 4.             | 9       | The birth of Jesus .....                                                                                                                                                                                         |             |          | 2. 1—7.   |          |
| Sept. 12.<br>B.C. 2. | 12      | The presentation in the temple .....                                                                                                                                                                             |             |          | 2. 21—38. |          |
| Jan. 6.              | 13      | The visit of the magi .....<br>* * * Our Lord was at this time three months old.<br>The stay of the Holy Family in Egypt was three months.<br>Between this and the next section was an interval of eleven years. | 2. 1—12.    |          |           |          |
| A.D. 9.<br>April 6.  | 14      | The catechising of Jesus .....                                                                                                                                                                                   |             |          | 2. 39—52. |          |
| A.D. 29.             | 15      | An interval of twenty years.<br>The preaching of John .....                                                                                                                                                      | 3. 1—12.    | 1. 4—8.  | 3. 1—18.  |          |

## PART II.

The Transactions of about six months, comprised in sections 16 to 21.

|                     |    |                            |           |          |            |  |
|---------------------|----|----------------------------|-----------|----------|------------|--|
| A.D. 29.<br>June 6. | 16 | The baptism of Jesus ..... | 3. 13—17. | 1. 9—11. | 3. 21, 22. |  |
|---------------------|----|----------------------------|-----------|----------|------------|--|

## PART III.

The Transactions of twelve months, from the beginning of the first Passover, comprised in sections 22 to 37.

|                      |    |                               |          |           |            |           |
|----------------------|----|-------------------------------|----------|-----------|------------|-----------|
| A.D. 30.<br>April 5. | 22 | The first passover.....       |          |           |            | 2. 13—22. |
| May 16.              | 25 | The imprisonment of John..... | 14. 3—5. | 6. 17—24. | 3. 19, 20. |           |
| May 30.              | 29 | The rejection of Jesus.....   |          |           | 4. 14—28.  |           |



The Transactions of twelve months from the beginning of the second Passover, comprised in sections 38 to 54.

PART V.

PART VI.

PART VII.

PART VIII.

| Date.     | Section. | Subject.                               | Date.    | Section. | Subject.                        |
|-----------|----------|----------------------------------------|----------|----------|---------------------------------|
| May 19.   | 131      | The election of Matthias.              | A.D. 58. | 169      | The Epistle to the Romans.      |
| May 26.   | 132      | S. Peter's first address.              | May 21.  | 171      | The apprehension of S. Paul.    |
| A.D. 34.  | 137      | The apprehension of Stephen.           |          | 174      | The Epistle of S. James.        |
| A.D. 35.  | 139      | The mission to the Samaritans.         |          | 175      | The First Epistle of S. Peter.  |
| A.D. 35.  | 140      | The conversion of Saul.                | A.D. 60. | 177      | S. Paul before Festus.          |
|           | 143      | The arrival of Saul at Jerusalem.      |          | 179      | The voyage of S. Paul.          |
| A.D. 41.  | 147      | S. Barnabas at Antioch.                | A.D. 61. | 180      | The arrival of S. Paul at Rome. |
| A.D. 42.  | 148      | The rapture of S. Paul.                |          | 181      | The Epistle to the Ephesians.   |
| A.D. 44.  | 150      | The deliverance of S. Peter.           |          | 182      | The Epistle to the Colossians.  |
| A.D. 45.  | 151      | S. Paul's first journey.               |          | 183      | The Epistle to Philemon.        |
| A.D. 49.  | 152      | S. Paul's second journey.              |          | 184      | The Epistle to the Philippians. |
| A.D. 50.  | 157      | S. Paul's third journey.               | A.D. 63. | 186      | The Epistle to the Hebrews.     |
|           | 160      | S. Paul at Corinth.                    | A.D. 65. | 187      | The First Epistle to Timothy.   |
| A.D. 54.  | .....    | Thessalonians I. and II.               | A.D. 66. | 188      | The Epistle to Titus.           |
| April 11. | 161      | S. Paul at Jerusalem.                  | A.D. 67. | 189      | The Second Epistle to Timothy.  |
| A.D. 57.  | 162      | S. Paul's fourth journey.              | A.D. 67. | 190      | The Second Epistle of S. Peter. |
|           | 163      | The Epistle to the Galatians.          | A.D. 67. |          | The Epistles of S. John.        |
|           | 164      | The First Epistle to the Corinthians.  | A.D. 67. |          | The Epistle of S. Jude.         |
|           | 165      | The Second Epistle to the Corinthians. |          |          |                                 |

The right interpretation of the remaining book—the Apocalypse—is, probably, that which will admit of its being placed at the close of the above years. The scene of the vision is a temple, of which its forms, furniture, and attendant services, are described in figures taken from the Jewish.

The New Testament is full of references and allusions to an event spoken of as the Coming, Manifestation, Appearance, Presence, Revelation.

The Son of man shall Come in the glory. Matt. xvi. 27.  
The sign of thy Coming. Matt. xxiv. 3.  
So also the Coming of the Son of man. Matt. xxiv. 37.  
Christ's at his Coming. 1 Co. xv. 23.  
Judge nothing before the time, until the Lord Come. 1 Co. iv. 5.  
Shew ye the Lord's death till he Come. 1 Co. xi. 26.  
Lord Jesus Christ at his Coming. 1 Th. ii. 19.  
Coming of . . . with all His saints. 1 Th. iii. 13.  
Remain to the Coming of the Lord. 1 Th. iv. 15.  
By the Coming of our Lord Jesus Christ. 2 Th. ii. 1.  
Brightness of His Coming. 2 Th. ii. 8.  
Until the Appearing of our Lord. 1 Ti. vi. 14.  
Manifest by the Appearing of our Saviour. 2 Ti. i. 10.  
The Appearing and His kingdom. 2 Ti. iv. 1.  
Who love His appearing. 2 Ti. iv. 8.  
The glorious Appearing. Tit. ii. 13.  
Be patient . . . to the Coming. Ja. v. 7.  
The power and Coming of our Lord. 2 Pe. i. 16.  
Where is the promise of His Coming? 2 Pe. iii. 4.  
Not ashamed at His Coming. 1 John ii. 28.

It is in the highest degree probable that S. Peter, S. Paul, S. James, and S. Jude died without witnessing the unparalleled events connected with the close of the Mosaic economy.

The persecution of the Christians by Nero commenced November A.D. 64; four months after, the burning of Rome on June 10th. (*Mosheim*, De Rebus.) On the 8th of November, in the following year, A.D. 65, Cestius Gallus encamped before Jerusalem for three days, and on the 11th occupied Bezetha, but shortly after withdrew from the city.

This appearance of the Roman armies was the signal of warning given by our Lord. Matt. xxiv. 15. Mark xiii. 14. Luke xxi. 20. "In consequence," says Eusebius (*Ecc. Hist.*, iii. 5), "the whole body of Christians removed from the city." See also Epiphanius (*Hæres. Nazar.*, xxix. 1, p. 123, c. vii.; *De Ponderibus*, xiv. 2, p. 171. Petav. 1682.) "And then Divine justice," says Eusebius (*Ecc. Hist.*, iii. 5), "finally overtook the Jewish nation, totally destroying the whole generation of these evil-doers from the earth. The number of calamities which overwhelmed them; the extreme misery to which the inhabitants of Judea were reduced; the vast numbers

that fell by the sword, and famine, and innumerable forms of death; the numerous and great cities of Judea that were besieged; as also the great and incredible distress that those experienced who took refuge in Jerusalem;—these, as well as the whole tenor and each particular of the war, to its total downfall and final destruction by fire, is accurately stated by Josephus (*De Bello*, iii.—vi.)

"All this," adds Eusebius (*Ecc. Hist.*, iii. 7), "occurred in the second year of Vespasian, according to the prediction of our Lord Jesus Christ, who by His Divine foreknowledge foresaw all these things as if already present, and wept and mourned at the prospect."

"The benignity of an all-gracious Providence deferred their destruction for forty years . . . to see whether by repentance they might obtain pardon and salvation."

"With whom," says S. Paul, "was He grieved forty years? . . . Let us labour . . . lest we fall after the same example." . . . Heb. iv. 11. "The Lord," says S. Peter, "is not slack concerning His promise . . . but is long-suffering." . . . 2 Pe. iii. 9.

But the Divine wrath at last came upon them to the uttermost. 1 Th. ii. 16. "I think," says Josephus, "had the Romans lingered to proceed against these wretches, the city would either have been swallowed up by the opening of the earth, or been overwhelmed with a flood, or, like Sodom, been struck with lightning, for it bore a much more impious race than those who once endured such visitations."

"The prophecies," says Herder, "had made Israel the people of the Lord, and the Temple the habitation of their God. But the people were to perish, and not one stone to be left upon another to tell the story of the first religious edifice in the world! The comparisons of the despised Marriage Feast, the Rejected Son, the Rebellious Husbandmen, the Refused Corner-stone, the Departing and Returning Lord—S. Matt. xx. 28; xxii. 14. S. Mark xii. 1—14. S. Luke xx. 9—19, were a farewell to a distinct people, a death-blow to a cherished faith. The Apostles received and planted Christianity, foreseeing with pain the ruin of the Sanctuary. They had heard their Master connect it with His Coming, and, though not knowing either the time or the manner, they believed and proclaimed the fact. When S. Paul spoke at Thessalonica (2 Th. ii. Acts xvii. 1, 2. Ga. iv. 25) it was Jerusalem that was present to his thoughts.

But the extinction of one state of things has been the revival of another; the splendour of the Temple has

been effaced by that of the Christian Church; Mankind is the country of religion, and all the inhabitants of the world are heirs of it."

The Apocalypse is not intended to depict merely a political revolution; that, though most extraordinary and dreadful, was limited and natural; it is the Coming of Christ that is the essence of the Prophecy. One voice prevails throughout—THE LORD COMES; one feeling—GOD is ALL in ALL. The Lord said, I Come, and He came! The last prophet said, "Who shall abide the Day of his Coming?" Mal. iii. 25. The prophets declared that the Day of the Lord (Rev. i. 10) would be bloody, fearful, and terrible. Isa. ii. 12; x. 3; xiii. 6; xxii. 5. Eze. xxx. 1, 2.

Blow with the trumpet, for the Lord comes: blood, fire, and smoke go before Him. The sun shall be darkened, and the moon changed into blood before the great and terrible Day of the Lord Come. Joel ii. Am. v. 18. Zeph. i. 14, 15.

I will send you the prophet Elijah before the Coming of the great and terrible Day of the Lord. Mal. iv. 5, 6.

The Day cometh that shall burn as an oven; and all that do wickedly shall be stubble. Mal. iv. 1.

The Lord comes at once as Judge and Avenger. Comp. Isa. lxi. 63. Zec. xiii. 14. Obad. 21.

The Coming of the Lord is the one voice, one principle running through the whole work. It is announced at the commencement (Rev. i. 7), and it is repeated at the close, Rev. xxi. 20.

"Scarcely any traces remain of the contemporaries of the immediate successors of the Apostles," says Dr. Todd (*Six Discourses*, p. 12.) The extant literature consists of the fragments of about twenty different works, and these do not admit of determining to what extent the Christians in Asia Minor, to whom the Apocalypse was addressed, comprehended its meaning. The fragments of Andreas and Arethas prove that its application to Jerusalem was not wholly unknown.

In the second century Justin Martyr (A.D. 160) looked for "a resurrection of the flesh, and a thousand years in Jerusalem built and enlarged." So Irenæus (A.D. 186), "The earth being restored by Christ," v. 35, 2. So Tertullian (A.D. 207), *Adv. Marc.*, c. 1, "A kingdom on earth . . . in a different state of being, viz., after the Resurrection for one thousand years in the city of Jerusalem, divinely built, and brought down from heaven."

"Such was," says Dr. Pusey (Note D, p. 126, *Ter-*

*tullian*, Library of the Fathers), "the state of teaching till the early part of the third century; held by most, questioned by some, but by none whose names have come down to us. The first who openly impugned it was Origen (A.D. 215) (*De Princip.*, II. xi. 2), who charges the holders of this opinion as disciples of the letter alone, refusing the labour of understanding, and following a certain surface of the letter of the law."

So Dionysius, A.D. 262, ". . . they would have us entertain no great and lofty thoughts of the Divine Appearing, but to hope for the Kingdom of God from petty and mortal things."

"Dionysius," says Eusebius (*Ecc. Hist.*, vii. 25), "received it in faith, confessing that it passed his comprehension. This only he affirmed, that the Book could not be interpreted according to the meaning of the words."

"I am not ignorant," says Jerome, "what diversity of opinion there is among men . . . of the resurrection, and of the state of souls, and of the human flesh; of the promises of things to come; how they are to be taken, and in what way the Apocalypse of S. John is to be understood. If we take it according to the letter we must Judaize; if spiritually, we shall be acting contrary to the sentiments of many of our predecessors."

In the West a figurative interpretation came to be sought for: but if so it is no longer a prediction. Comp. Rev. i. 1. "In the fourteenth century," says Dr. Todd (*Six Discourses*, p. 34), "the historical interpretation came in again, viz., that the design was to foretell the important transactions in the history of the Empire, and of the Christian religion, from the age of the Apostles to the end of the world."

Ambrosiaster or Berengaudus and Rupertus, in the twelfth century, interpret it as referring to the destruction of Jerusalem. So does Hentenius, in 1547. Ludovicus ab Alcazar, in 1614, applied the first eleven chapters to the abolition of Judaism.

So, also, Grotius, Le Clerc, and Dr. Hammond. Abauzit says that the whole book relates to the destruction of Judæa and Jerusalem. So Wetstein, Harenberg, Herder, Hartwig, Eichhorn, and Sir Isaac Newton. In modern times Moses Stuart advocates the same side with very great learning, ability, and judgment. A living writer, the Rev. P. S. Desprez (*Apocalypse Fulfilled*, 8vo. pp. 511), thinks that "this view is destined to prevail over all opposition; to be received with universal acceptance, and acknowledged as the only key which can fit the lock, and open this long-scaled—long-perversed Apocalypse."



THE  
G O S P E L  
ACCORDING TO  
S. M A T T H E W.

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IT was the main design of the evangelists, as John (xx. 31) declares, to commit to writing such of the sayings and deeds of Jesus as would best instruct, confirm, and propagate the faith of the church—that Jesus is the Christ, the Son of God, and that those who believe should have life through His name. *They have, in composing the evangelical histories, had a special regard to this end rather than to strict exactness of logical order, or chronological arrangement.* Although they preserve the highest and holiest agreement as to the reality of the sayings and facts, yet *in the context and course of the history each pursues his own order and peculiar method; conforming to the others, in particulars, only so far as he judged to be consistent with the development of his leading conception.* While all the evangelists were alike under the infallible guidance of inspiration, it becomes extremely important to ascertain the particular object each had in view in penning his account of the gospel narrative. Thus only shall we be enabled to enter fully into the meaning of each writer, reconcile apparent discrepancies, account for various omissions, and present the Gospels in the light not merely of a history, but of a fourfold narrative.

It is the unanimous testimony of the early Church that S. Matthew's gospel was the first in order of time. Eichhorn, Hug, Olshausen, and Alford think this book was written shortly before the destruction of Jerusalem, which took place A.D. 70. Davidson is inclined to adopt A.D. 41, 42, or 43, as the most probable period of its composition. Dr. Townson would place it about A.D. 37. From the testimony of Josephus and the Latin historians, the idea was evidently at that time current among the Jews, that the Messiah, so long expected, would appear as their temporal deliverer. "This belief," says Hug, "contributed in no small degree to arouse their resolution to begin the war and maintain it with obstinacy." Furthermore, the moral condition of the Jewish nation was, at this period, truly deplorable. "No age," says their own historian, "did ever supply a generation more fruitful in evil than this was from the beginning of the world." Nor must we forget to add, that the minds of all Christians were directed to the approaching destruction of Jerusalem as the period of our Lord's "coming" to establish and spread His spiritual kingdom in the place of a perverted and local ceremonial. How necessary then would it appear to them that the claims of the Messiah should be made known, and the nature of His reign described!

In the midst of such a people and under such circumstances S. Matthew wrote his gospel. Bearing in mind the condition of the Jewish nation, the dangers and trials of believers in Jesus, and the solemn events about to take place, the design of the evangelist is at once apparent. His object is to shew, especially to *Jews*, that JESUS WAS THE TRUE MESSIAH, prefigured by the Mosaic ceremonial rites, predicted by the ancient prophets, and commissioned to introduce a SPIRITUAL KINGDOM in which He would be Saviour, Exemplar, and King. It abounds, in consequence of this design, in references to the fulfilment of prophecy, viz.:—i. 22; ii. 5, 6, 15, 17, 18, 23; iii. 3; viii. 17; xi. 10; xii. 17—21; xiii. 14, 15, 35; xvii. 10—12; xxi. 4, 5, 42; xxii. 23, 42—45; xxvi. 24, 31, 54, 56; xxvii. 9, 10, 35. The course of the narrative, the absence of explanatory clauses where such would be deemed necessary for foreigners, and the constant habit of referring to the Hebrew writings, demonstrate that the work was, in the first instance, written expressly for Jews.

In strict accordance with this design, S. Matthew dwells at great length on the *discourses* of Jesus. "Some of the most beautiful and most important sayings of our Lord," says Tholuck, "have been preserved by

S. Matthew alone (Matt. v., &c.; xi. 28—30; xvi. 16—19; xviii. 20; compare also xi. 2—24; xii. 3—6, 25—45; xvii. 12—26; xxvi. 13). In some particulars also, which are mentioned by the other evangelists, S. Matthew is more exact (see Matt. xxiii. as compared with Luke). In all these respects the evangelist's endeavour was to shew the spiritual nature and the moral character of the Messiah's kingdom, by directing attention to the teaching and example of Jesus Himself.

Writing, therefore, an historical argument rather than a history, it will be readily seen that *chronological* exactness (the want of which is the great charge brought against S. Matthew) was of but little importance to the evangelist. His object was of a more practical and apologetic nature than that of writing a chronological biography. "Perfect accurate chronology," says Hug, "was not consistent with his plan." Yet is the gospel not without order. A grouping of facts is clearly observable.

The omissions with which S. Matthew has been charged may be readily explained from what has been said. He was engrossed with one grand idea, that of setting before the world the true nature of the "kingdom of heaven." "Absorbed in this his prominent object, he lost sight, as it were, of every thing else." In fact, as Olshausen says, "Matthew commonly makes use of events only as points of support for the discourses."

Just before the grand introduction of the new dispensation, at the abrogation and removal of the ceremonial law, while the minds of many men were agitated by fanaticism, and elevated by unfounded expectations, S. Matthew's gospel appeared, proving the Messiahship of Jesus, unfolding the character of His kingdom, and inviting all to a participation in its benefits. The propriety of such a publication, on such a plan, cannot be doubted. "Nothing but the Messianic dignity," says Hug, "would serve as authority in the eyes of the Jews for innovations in religion. The principal concern was the establishment of the new religion; the Messiahship alone contained the authority or the divine warrant for this. The proof that Jesus was the Messiah was only introductory and preparatory to His doctrines."

Dr. Davidson divides the Gospel into six parts:—

- I.—The birth and infancy of Jesus—ch. i., ii.
- II.—Circumstances preparatory to His public ministry—iii. 1—iv. 11.
- III.—His public appearances in Galilee—iv. 12—xviii. 35.
- IV.—His journey to Jerusalem and residence there—xix. 1—xxv. 46.
- V.—His passion—xxvi., xxvii.
- VI.—Resurrection—xxviii.

*Introduction.*  
Lu. i. 1—4.

*The Messiahship of Jesus.*  
Ma. i. 1—3.

*The Divinity of Jesus.*  
Jno. i. 1—17.

*Announcement of the birth of John.*  
Lu. i. 5—25.

*Annunciation of the birth of Jesus.*  
Lu. i. 26—38.

*The visit of Mary to Elizabeth.*  
Lu. i. 39—56.

*The message of an angel to Joseph.*  
Ch. i. 18—25.

*The birth of John.*  
Lu. i. 57—80.

*The birth of Jesus.*  
Lu. ii. 1—7.

I.] *The genealogy of Jesus.*  
Parallel place, Lu. iii. 23—38.

THE book of the generation<sup>a</sup> of Jesus Christ, the son<sup>a</sup> of David,<sup>b</sup> the son of Abraham.<sup>c</sup>

PART I.—Of 70 years each=about 980 years.

<sup>2</sup>Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas

- [1] and his brethren; <sup>3</sup>and Judas begat Phares and Zara of Thamar; and
- [2] Phares begat Esrom; and Esrom begat Aram; <sup>4</sup>and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;
- [3] <sup>5</sup>and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and
- [4] Obed begat Jesse; <sup>6</sup>and Jesse begat David the king;

PART II.—Of 30 years=about 420 years.

- [5] And David the king<sup>8</sup> begat Solomon of her that had been the wife of Urias;
- [6] <sup>7</sup>and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; <sup>8</sup>and Asa begat Josaphat; and Josaphat begat Joram; <sup>7</sup>and Joram begat Ozias; <sup>9</sup>and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; <sup>10</sup>and Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; <sup>11</sup>and Josias<sup>8</sup> begat Jechonias and his brethren, about the time they were carried<sup>d</sup> away to Babylon;

<sup>β</sup> (Vatican Ms. omits. It is not found in the Beza, nor in the Vulgate, nor Persian, nor in Irenaeus. The portions of the received text printed in this type are not found in the Vatican Ms.)

<sup>γ</sup> (After Joram three generations, Ahaziah, Joash, and Amaziah, 1 Chr. 3, 11, 12, are omitted for better remembrance's sake. Wells.)

<sup>δ</sup> Some few Mss. read, "Josias begat Jakim, and Jakim begat Jechonias." See 1 Chr. 3, 15, 16.

<sup>d</sup> 2 Ki. 24, 14—16, and 25, 11, 2 Chr. 36, 10, 20. Je. 27, 30, 39, 9; and 52, 11, 15—30. Da. 1, 2.

<sup>a</sup> Is. 53, 8. (The title given by S. Matthew to his gospel, not simply to the first seventeen verses; comp. Ge. 5, 1, and 37, 2; Nu. 3, 1. It is therefore equivalent to "the history of Jesus Christ." Le Clerc. According to Dr. Barrett & Hales, Anal. iii. 42, S. Matthew "traces His pedigree as the promised Seed through Solomon to Joseph.")

<sup>a</sup> Ch. 22, 42. Ps. 132, 11. Je. 23, 5. Jno. 7, 42. Ac. 2, 30, and 13, 23. Ro. 1, 3.

<sup>b</sup> ...There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. Is. 11, 1.

<sup>c</sup> Ge. 12, 3, and 22, 18. Ga. 3, 16.



## PART III.—About 606 years.

e 1 Chr. 3, 17—19.

f Ezr. 3, 2, and 5, 2. Ne. 12, 1. Hag. 1, 1.

e (The ancients inferred (Euseb., Ecc. Hist., 1, 1, c. 7), that the marriage of Joseph and Mary took place according to the law, Nu. 36, 6—9. Wells.)

g (A frequent Hebraism for "to be" or "to become.")

h (Vat. Ms., "the Christ Jesus.")

g When a man hath taken a wife .....and.....hath found some uncleanness in her, let him write her a bill of divorcement....and send her out of his house. De. 24, 1.

h Lu. 1, 35.

θ (He is ὁ θεὸς who both observes that which is lawful and right, and does what virtue and equity require. Tittman.)

ι (Expose. Campbell.)

κ (Disposed. Symonds.)

λ (Divorce. Campbell.)

μ (Before two private witnesses &amp; friends. Wells.)

ν (Deliberated about it. Heylin.)

12 And after they were brought to Babylon, Jechonias<sup>a</sup> begat Salathiel; and Salathiel begat Zorobabel;<sup>f</sup> 13 and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 and Azor begat Sadoe; and Sadoe begat Achim; and Achim begat Eliud; 15 and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 and Jacob begat Joseph the husband of Mary,<sup>e</sup> of whom was born Jesus, who is called<sup>g</sup> Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

The proclamation to the shepherds.  
Lu. ii. 8—20.

"Joseph, thou son of David,  
Fear not to take<sup>h</sup> unto thee Mary thy wife:  
For that which is conceived<sup>o</sup> in her is of<sup>π</sup> the Holy Ghost.

21 And she shall bring<sup>i</sup> forth a son, and thou shalt call His name JESUS<sup>p</sup>:  
For He shall save<sup>k</sup> His people from their sins."<sup>σ</sup>

22 Now all this was done, that<sup>τ</sup> it of<sup>ν</sup> the LORD by<sup>φ</sup> the prophet, saying,<sup>l</sup>

23 "BEHOLD, A VIRGIN SHALL BE WITH CHILD,  
AND SHALL BRING FORTH A SON,  
AND THEY SHALL CALL<sup>ψ</sup> HIS NAME EMM-ANU-EL,"

which being interpreted is, GOD-WITH-US.

24 Then Joseph being raised from sleep did as the angel of the LORD had bidden him, and took unto him his wife, 25 (and knew her not) till<sup>k</sup> she had brought forth her firstborn<sup>ω</sup> son: and he called His name JESUS.

The birth of John.  
Lu. i. 57—80.

The birth of Jesus.  
Lu. ii. 1—7.

The genealogy.  
Ch. i. 1—17.

The proclamation to the shepherds.  
Lu. ii. 8—20.

BEFORE A.D. 3.  
Nisan or Abib (March and April).  
A.U.C. 750. A.J.P. 4711.

## NAZARETH.

[A village in Galilee, six miles W.N.W. of mount Tabor, now Nazirah, a small but well-built place containing 3,000 inhabitants. The environs are planted with fig-trees, olive-trees, and vines. "Nothing," says a modern writer, "can be more delicious than these valleys, where laurels and myrtles, the size of our oaks, throw their cool shadow over a carpet of verdure and flowers.")

The message of the angel to Joseph.

18 NOW the birth of Jesus Christ<sup>7</sup> was on this wise: When as His mother Mary was espoused to Joseph, before they came together, *she* was found with child<sup>7</sup> of the Holy Ghost.<sup>h</sup>

19 Then Joseph her husband, being a just<sup>θ</sup> man, and not willing to make her a publick example,<sup>e</sup> was minded<sup>k</sup> to put her away<sup>λ</sup> privily.<sup>μ</sup>

20 But while he thought<sup>ν</sup> on these things, behold, the angel of the LORD appeared unto him in a dream, saying,

The presentation in the temple.  
Lu. ii. 21—38.

II.] Epiphany, Jan. 6th.  
BEFORE A.D. 2.  
A.U.C. 751. A.J.P. 4712.

[The case of Ezra (vii. 8, 9) proves it to be possible that a person setting out from the parts beyond the Euphrates on the first day of the first month might arrive on the same day in the fifth. Hence if the Magi set out at the feast of tabernacles, Sept. 15th, A.U.C. 750, they might arrive in Jerusalem, supposing them to travel a little quicker than Ezra's company, about Jan. 6th.]

## BETHLEHEM.

[The birthplace of David and the scene of the Book of Ruth; thirty-five stadia (about four miles) from Jerusalem. It was fortified by Rehoboam, 2 Chr. xi. 6, but was never a place of importance, Mi. v. 2. The name occurs Je. xli. 17. A number of its inhabitants returned from Babylon, Ezr. ii. 21; Ne. vii. 26; 1 Esdras v. 17. It is now a large straggling village beautifully situated on the brow of a hill, about five miles and a half S. of Jerusalem.]

ε (Receive from (her parents). Raphael, Rosenmüller, Elsnor, according to Burton. So Bible (Barker), 1601. Or, take home.)

ο Gr., begotten: so ve. 16.

π (By.)

i Or, bear: see Lu. 1, 31.

p That is, Saviour, Heb.

k God...sent him to bless you, in turning away every one of you from his iniquities. Ac. 3, 26; 4, 12; 5, 31, and 13, 23, 38.

σ (From the power as well as guilt of sin here, and so from the punishment of it hereafter. Wells.)

τ (Thus was accomplished. Heylin. "Iva often denotes the event and not the cause. See Ma. 4, 22. Jno. 9, 3, 39, and 10, 17. Ro. 11, 11, 32. 2 Cor. 7, 12. Ga. 5, 17. And so in Josephus. Burton.)

ν (By.)

φ (Through.)

l Is. 7, 14.

x (Gr., the Virgin. Campbell.)

ψ Or, His name shall be called. (That is, He shall be.)

k 2 Sa. 6, 23.

ω (Vat. Ms., "α;" so Penn. Tisch., and Lach. See Lu. 2, 7. Ex. 13, 2.)

a (The Great. He began to reign A.V.C. 714, died March, A.U.C. 751. Lardner, Greswell, A.J.P. 4712.)

β (Eastern Magi. Campbell.)

m Ge. 10, 30, and 25, 6. 1 Ki. 4, 30.

n Lu. 2, 11.

y Nu. 24, 17. Is. 60, 3. (There is no reason why the star might not have appeared also at the incarnation, nine months before. The idea of an early appearance is as old as the time of Chrysostom. Theoph., op. i., c. xii. Greswell, ii. 143.)

δ (The word signifies great emotion, whether fear, joy, or admiration. Judith 14, 7. Heylin.)

a 2 Chr. 36, 14.

p 2 Chr. 34, 13.

q Mal. 2, 7.

r Mi. 5, 2. Jno. 7, 42.

e Or, prince; or, leader.

s Re. 2, 27.

ζ Or, feed. (Lead. Tittman. If it be the office of the Christ to lead and feed His people, it must be their duty to be led and to be fed by Him. Bp. Andrewes.)

η (Did narrowly search. Cheke. Procured from them exact information. Campbell. Lit., learned exactly.)

θ (Bring me back word. Tyndale, Matthew, Taverner. Make report to me. Rheims, so Beza, Castalia.)

ι (That I also may come. Symonds.)

### The visit of the Magi.

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod<sup>a</sup> the king, behold, there came wise<sup>β</sup> men from the East<sup>m</sup> to Jerusalem, <sup>2</sup>saying, "Where<sup>n</sup> is He that is born King of the Jews? for we have seen His star<sup>y</sup> in the East, and are come to worship Him."

6 "AND THOU BETHLEHEM, IN THE LAND OF JUDA, ART NOT THE LEAST AMONG THE PRINCES OF JUDA : FOR OUT OF THEE SHALL COME A 'GOVERNOR,'<sup>s</sup> THAT SHALL RULE<sup>ζ</sup> MY PEOPLE ISRAEL."

7 Then Herod, when he had privily called the wise men, enquired of them diligently<sup>η</sup> what time the star appeared. <sup>8</sup> And he sent them to Bethlehem, and said, "Go and search diligently for the young child; and when ye have found him, bring me word again,<sup>θ</sup> that I may come and worship him also."

9 When they had heard the king, they departed; and, lo, the star,<sup>κ</sup> which they saw in the East, went before them, till it came and stood over where the young Child was. <sup>10</sup> When they saw<sup>λ</sup> the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw<sup>μ</sup> the young Child with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures,<sup>ν</sup> they pre-

"OUT OF EGYPT HAVE I CALLED MY SON."

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two<sup>x</sup> years old and

3 When Herod the king had heard these things, he was troubled;<sup>δ</sup> and all Jerusalem with him. <sup>4</sup> And when he had gathered all the chief<sup>ο</sup> priests and scribes<sup>ρ</sup> of the people together, he demanded of them<sup>τ</sup> where Christ should be born.

5 And they said unto him, "In Bethlehem<sup>υ</sup> of Judæa:" for thus it is written by the prophet,

sented<sup>ε</sup> unto Him gifts;<sup>ϕ</sup> gold, and frankincense, and myrrh.<sup>ο</sup>

12 And being warned of God in a dream<sup>π</sup> that they should not return to Herod, they departed unto their own country another way.

13 And when they were departed,<sup>π</sup> behold, the<sup>ρ</sup> angel of the LORD appeareth to Joseph in a dream, saying, "Arise, and take the young Child and His mother, and flee into Egypt, and be<sup>σ</sup> thou there until I bring thee word:<sup>τ</sup> for Herod will seek the young Child to destroy Him."

14 When he arose, he took the young Child and His mother by night, and departed into Egypt: <sup>15</sup> and was there until the death of Herod: that<sup>υ</sup> it might be fulfilled which was spoken of the Lord by the prophet, saying,<sup>φ</sup>

under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,<sup>α</sup>

18 "IN RAMA THERE A VOICE HEARD, LAMENTATION, AND WEEPING, AND GREAT MOURNING, RACHEL WEEPING FOR HER CHILDREN, AND WOULD NOT BE COMFORTED, BECAUSE THEY ARE NOT."

19 But when Herod was dead, be- | hold, an angel of the Lord appear-

κ (A luminous appearance like the pillar of fire, Nu. 9, 15—23; and the flames of fire, Ac. 2, 2. Penn.)

λ (Cheke supplies "so." Knatchbull, "stand still.")

μ (The Yss. of Tyndale, Cranmer, Geneva, and Rheims read, "found." Comp. ve. 8.)

ν (Caskets. Campbell.)

ξ Or, offered.

ι Ps. 72, 10. Is. 60, 6.

ο (Grotius affirms, "Myrrha non nisi in Arabia nascitur, nec thus nisi apud Sabæos Arabum portionem." Knatchbull.)

π Ch. 1, 20.

ρ (The Vatican Ms. adds, "into their (own) country.")

ρ ("An," as in vo. 19; and so ch. 1, 20, and Lu. 1, 11: rather, "the LORD'S angel;" but "the," ch. 1, 24.)

σ (In the year of His birth no passover was celebrated, because of the disturbances which ensued on Herod's death. Archelaus was obliged to disperse the people by force of arms in the midst of the sacrifices. Greswell, i, 394.)

τ (Tell thee. Lonsdale and Hale.)

υ (Hereby fulfilling that spoken by the Lord through the prophet, who says,--)

φ Ho. 11, 1. (Agrees with the Heb., and with Aquila, Symmachus, and Theodotion. The Sept., "his children.")

χ (Entering the second year, critically thirteen months.)

α Je. 31, 15.

ς (According to Herod's will, which Augustus confirmed, appointing him Ethnarch of Judæa. Hales.)

η (But. Lonsdale and Hale.)

θ (Lit., withdrew into. Ch. 3, 13. Lu. 2, 39.)

υ Jno. 1, 45.

ι (In several senses of the word (1.) as the Nazar, or Branch, Is. 11, 1; Zc. 6, 12; (2.) as Nazir, one separated from the comforts of life, Ju. 13, 5; 1 Sa. 1, 11; Ps. 22, 6; 68, 9, 10; 69, 7, and 118, 22; Is. 53, 3; (3.) as an inhabitant of Nazareth, Mat. 21, 11; Jno. 7, 41. Wells.)

κ (Qualify yourselves by a thorough change in character and disposition. Be temperate, humble, just and benevolent, to the utmost of your ability. Heylin.)

λ (The kingdom began immediately after the resurrection, Ps. 132, 11; Ac. 2, 30; from the time Jesus said to the apostles, All power, &c. Mat. 28, 18, 19. Da. 2, 44. Ch. 4, 17, and 10, 7.)

ω Is. 40, 3. Jno. 1, 23.

z 2 Ki. 1, 8. Zec. 13, 4.

μ (Tops of shrubs. Isidore. So Athanasius, Bero-nius, Hammond. Knatchbull and Le Cene, "carob-beans," Pr. 17, 1; Lu. 15, 16, which Capellus says are called "Jan's broot," "John's bread," Cheke, "acrids." Wiclif, "hony-soukis.")

eth in a dream to Joseph in Egypt, <sup>20</sup>saying, "Arise, and take the young Child and His mother, and go into the land of Israel: for they are dead which sought the young Child's life."

<sup>21</sup>And he arose, and took the young Child and His mother, and came into the land of Israel. <sup>22</sup>But when he heard that Archelaus did reign<sup>s</sup> in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding,<sup>7</sup> being warned of God in a dream, he turned aside<sup>θ</sup> into the parts of Galilee: <sup>23</sup>and he came and dwelt in a city called Nazareth: <sup>24</sup>that it might be fulfilled which

3 "THE VOICE OF ONE CRYING IN THE WILDERNESS,  
PREPARE YE THE WAY OF THE LORD,  
MAKE HIS PATHS STRAIGHT."

<sup>4</sup>And the same John had his raiment<sup>κ</sup> of camel's hair, and a leathern girdle about his loins; and his meat was locusts<sup>α</sup> and wild honey.<sup>7</sup>

<sup>5</sup>Then went out to him Jerusalem, and all Judæa, and all the region

"O generation of vipers,<sup>ε</sup>

Who hath warned you to flee from the wrath<sup>α</sup> to come?<sup>ρ</sup>

<sup>8</sup>Bring forth therefore fruits<sup>π</sup> meet<sup>ρ</sup> for repentance:

<sup>9</sup>And think not to say<sup>β</sup> within yourselves,

We have Abraham to our father:

For I say unto you, that God is able

Of these stones to raise up children unto Abraham.

<sup>10</sup>And now also the ax is laid unto the root of the trees:

Therefore every tree<sup>ε</sup> which bringeth not forth good fruit  
Is hewn down, and cast into the fire.

<sup>11</sup>I indeed baptize you with water unto repentance: <sup>12</sup>

But He that cometh after me is mightier than I,

Whose shoes I am not worthy to bear:

He<sup>7</sup> shall baptize you with the Holy Ghost, and with fire:

<sup>12</sup>Whose fan<sup>υ</sup> is in His hand,

And He will thoroughly purge His floor,

And gather His wheat into the<sup>β</sup> garner; <sup>13</sup>

But He will burn<sup>d</sup> up the chaff<sup>ψ</sup> with unquenchable fire." <sup>14</sup>

A.D. 29.  
Pentecost (June 6th).  
A.U.C. 782. A.J.P. 4741.  
THE WILDERNESS.

[The allusion to wild honey, to the approach of the harvest, to the separation of the wheat from the chaff, and to the inspection and pruning of

was spoken by the prophets, "He shall be called a Nazarene."

The catechising of Jesus with the doctors. [14  
Lu. ii. 39—52.

III.] A.D. 29. A.U.C. 782. A.J.P. 4741.  
Paschal full moon. April 16th, first quarter. [15

WILDERNESS OF JUDÆA.  
[The country lying eastward of Jerusalem, from the sources of the Jordan to the Dead Sea. Is. xl. 3. Lu. i. 80.]

Parallel places, Ma. i. 4—8; Lu. iii. 1—18.  
The preaching of John.

IN those days came John the Baptist, preaching in the wilderness of Judæa, <sup>2</sup>and saying, "Repent<sup>κ</sup> ye: for the kingdom of heaven<sup>λ</sup> is at hand. <sup>3</sup>For this is he that was spoken of by the prophet Esaias, saying,"<sup>ω</sup>

round about Jordan, <sup>6</sup>and were baptized of him in<sup>7</sup> Jordan, confessing<sup>z</sup> their sins.

<sup>7</sup>But when he saw many of the Pharisees and Sadducees come to his<sup>5</sup> baptism, he said unto them,

y 1 Sa. 14, 25.

v (Vat. Ms., "in the river.")

z Ac. 19, 4, 18.

s (Vat. Ms., "the.")

ε (It was fitting that such men should be denoted by their proper designation, both as a caution to themselves and a warning to others. Heylin. Ch. 12, 34; 23, 33.)

a Ro. 5, 9. 1 Th. 1, 10.

ο (Impending vengeance. Campbell.)

π (Fruit. Vatican Ms.)

ρ Or, answerable to amendment of life.

b Jno. 8, 23. Ac. 13, 26. Ro. 4, 1, 11, 16.

c Ch. 7, 19. Lu. 13, 7—9. Jno. 15, 6.

σ (Christian Baptism, an initiation into the whole of religion, was not instituted till after the resurrection. Heylin.)

τ Is. 4, 4, and 44, 3. Mal. 3, 2. Ac. 2, 3, 4. 1 Cor. 12, 13.

υ (Winnowing-shovel.)

φ (Vatican Ms., "His.")

χ (Granary; used by Shakspeare.)

d Ch. 13, 30. Mal. 4, 1.

ψ (Raphel says this means the straw. So Hammond. Burton.)

[16

trees, which took place about the passover, indicate the time of the commencement of John's ministry. The Jordan also would be full of water, and the shallow pools formed on the banks, together with the mildness of the temperature and the absence of rain, would be extremely favourable for the purpose of a national baptism. Stroud.]



ω (Lit., forbidding Him, said. Bishop Hinds.)

α (As corresponding to the washing of the priests. Ex. 29, 4.)

β ("All justice," first, our own justice, all the convictions a man has of what he ought to do, to which the baptism of John had reference; second, the divine justice, — yet unaccomplished. Heylin.)

γ (John: possibly no one else was present. Randolph.)

ε Is. 11, 2, and 42, 1. Lu. 3, 22. Jno. 1, 32, 33.

δ (Dove-like motion.)

ζ Ch. 12, 18, and 17, 5. Ps. 2, 7. Is. 42, 1. Lu. 9, 35. Eph. 1, 6. Col. 1, 13. 2 Pe. 1, 17.

η See 1 Ki 18, 12. Eze. 3, 14, and 8, 3. Ac. 8, 39.

ε (Of the mode in which the agency of Satan was directed against Jesus, and how it was counteracted by Him, and of His individual intercourse with the Father, we are told nothing explicit. The temptation was a real trial which Jesus underwent in connexion with His office; and it was an example, perhaps a symbol, of our own exposure to temptation, both as a Church and as individuals, and of our power of resistance through Him. Bishop Hinds.)

Parallel places, Ma. i. 9—11; Lu. iii. 21, 22.

*The baptism of Jesus.*

<sup>13</sup> THEN cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

<sup>14</sup> But John forbade Him, saying, "I have need to be baptized of Thee, and comest Thou to me?"

<sup>15</sup> And Jesus answering said unto him, "Suffer it to be so now; for thus it becometh us to fulfil<sup>α</sup> all righteousness." <sup>16</sup> Then he suffered Him.

<sup>16</sup> And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit<sup>β</sup> of God descending like a dove,<sup>δ</sup> and lighting upon Him: <sup>17</sup> and lo a voice from heaven, saying,<sup>γ</sup> "This is My

"It is written,<sup>ε</sup> MAN SHALL NOT LIVE BY BREAD ALONE,

BUT BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD."

<sup>5</sup> Then the devil taketh Him up into the holy<sup>ι</sup> city, and setteth Him on a pinnacle of the temple,<sup>θ</sup> <sup>6</sup> and

HE SHALL GIVE HIS ANGELS CHARGE CONCERNING THEE:

AND IN<sup>ι</sup> THEIR HANDS THEY SHALL BEAR THEE UP,

LEST AT ANY TIME THOU DASH THY FOOT AGAINST A STONE."

<sup>7</sup> Jesus said unto him, "It is written<sup>ι</sup> again,<sup>κ</sup> THOU SHALT NOT TEMPT THE LORD THY GOD."

<sup>8</sup> Again, the devil taketh Him up<sup>λ</sup> into an exceeding high mountain, and sheweth Him all the kingdoms of the world,<sup>ν</sup> and the glory of them; <sup>9</sup> and saith unto Him, "All these things will I give thee, if thou wilt fall down and worship me."

<sup>10</sup> Then saith Jesus unto him, "Get thee hence, Satan: for it is written,<sup>μ</sup> THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE."<sup>ξ</sup>

<sup>11</sup> Then the devil leaveth Him, and, behold, angels came and ministered unto Him.

Jesus at Bethany (beyond Jordan), Capernaum, and Jerusalem. [18—24

Jno. i. 19—iii. 36.

*The imprisonment of John.*

Ch. xiv. 3—5. Ma. vi. 17, 20. Lu. iii. 19, 20. [25

beloved Son, in whom I am well pleased."

IV.] A.D. 29. A.U.C. 782. A.J.P. 4741. THE WILDERNESS. [17

Parallel place, Lu. iv. 1—13.

*The temptation.*

THEN was Jesus led up of the spirit<sup>β</sup> into the wilderness to be tempted<sup>ε</sup> of the devil. <sup>2</sup> And when He had fasted forty days and forty nights, He was afterward an hungry.

<sup>3</sup> And when the tempter<sup>β</sup> came to Him, he said, "If thou be the Son of God, command that these stones be made bread."<sup>ζ</sup>

<sup>4</sup> But He answered and said,

λ 2 Cor. 11, 14. 1 Th. 3, 5.

ς (Loaves. Lonsdale and Hale.)

η De. 8, 3. (Agrees exactly with the Sept.)

ι Ch. 27, 53. Ne. 11, 1, 18. Is. 48, 2, and 52, 1. Re. 11, 2. 1 Mac. 2, 7. Josephus, *Antiquities*, iv., viii. 12.

θ (Invited our Lord to go with him to the temple and led Him to the top, and placed Him on the battlements. Randolph, Eusebius. *An high part.* Ireland. A portico. Burton.)

κ Ps. 91, 12.

ι (On. Lonsdale and Hale.)

λ De. 6, 16.

κ (Lit., on the other hand.)

λ (With him. Lonsd. & Hale.)

ν (Κοσμοι, as in Jno. 12, 19, and 18, 20, used loosely for men, generally less, at any rate, than all, as in French, tout le monde. Haies thinks, here as in Ro. 4, 13, the Promised Land.)

μ De. 6, 13, and 10, 20. Jos. 24, 14. 1 Sa. 7, 3.

ξ (The Heb. has "fear," so the Sept. (Vat.); but the Alex. agrees with S. Matt.)

ο Or, delivered up.

ν Jno. 4, 43.

π Is. 9, 1, 2. (Freely rendered from the Heb., and differing from the Sept.)

*The departure into Galilee.*

Parallel place, John iv. 1—3. [26

<sup>12</sup> NOW when Jesus had heard that John was cast into prison,<sup>ο</sup> He departed<sup>ο</sup> into Galilee;

*The conversation with the woman of Samaria.* [27

Jno. iv. 4—42.

*The second miracle.*

Jno. iv. 43—54. [28

*The rejection of Jesus at Nazareth.*

Ma. i. 14, 15. Lu. iv. 14—30. [29

A.D. 30, May. A.U.C. 783. A.J.P. 4742.

CAPERNAUM, the metropolis of Galilee. [30

[The site is now marked only by a mound of ruins, called Khan-minyeh, situated in the fertile plain on the W. border of the lake of Genesareth.]

Parallel place, Lu. iv. 31, 32.

*The choice of Capernaum.*

<sup>13</sup> AND leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthali: <sup>14</sup> that it might be fulfilled which was spoken by Esaias the prophet, saying,<sup>π</sup>



p (That is, the Sea of Galilee, concerning which Jerome (op. iii., 83, ad med.) observes... "In cuius littore Capernaum, et Tiberias, et Bethsaida, et Chorazin, situs sunt." Greswell, ii., 267.)

o Is. 42, 7. Lu. 2, 32.

σ (Region "of" the shadow of death. Heylin. So the Vulgate and Isaiah.)

τ (While the Jews were possessed with the expectation of a temporal Messiah, Jesus could not publicly declare Himself as their expected King; by the employment of a well-known phrase for the state of things under the Messiah, by forming their minds to the strictest purity and holiness, and by His miracles, He prepared their minds for the reception of the truth: this kingdom, though in some sense begun, was not to commence in glory and dominion, till after His resurrection and ascension. Randolph.)

ς (Gr., Come hither after, or, behind. Me. See 1 Ki. 9, 18, 19. Ch. 3, 11; and 16, 23. Re. 1, 10.)

υ ("Roomers." Syr. The houseless, or, such as room in the fields. Murdock.)

φ ("Bishop Lloyd," says Dr. Wells, "refers to this, the gathering of Ge. 43, 10. The judgment of life and death had been taken from Judah, and consequently there was no longer any 'clerk' to write with his stylus the judge's sentence, between his feet.")

15 "THE LAND OF ZABULON, AND THE LAND OF NEPHTHALIM,  
BY THE WAY OF THE SEA,<sup>p</sup> BEYOND JORDAN, GALILEE OF THE  
GENTILES;

16 THE PEOPLE WHICH SAT IN DARKNESS

SAW GREAT LIGHT;<sup>o</sup>

AND TO THEM WHICH SAT IN THE REGION AND<sup>r</sup> SHADOW OF DEATH  
LIGHT IS SPRUNG UP."

17 From that time Jesus began to preach, and to say, "Repent: for the kingdom of heaven is at hand."<sup>τ</sup>

A.D. 30.

SEA OF GALILEE.

[Galilee contained two hundred and four towns and more than three millions of souls; almost half the population of Judea. Greswell, iv., 506.]

Parallel place, Ma. i. 16—20.

The first call of Simon and Andrew, and of James and John.

18 AND Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 AND He saith unto them, "Follow Me,<sup>s</sup> and I will make you fishers of men:"<sup>20</sup> and they straightway left their nets, and followed Him.

21 And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. 22 And they immediately left the ship and their father, and followed Him.

The cure of a demoniac.  
Ma. i. 21—28. Lu. iv. 33—37.

The cure of Peter's mother-in-law.  
Mat. viii. 14, 15. Ma. i. 29—31. Lu. iv. 38, 39.

The disciples of Jesus must maintain a character directly opposed to that of the world.

3 "Blessed<sup>u</sup> are the poor<sup>a</sup> in spirit:  
For their's is the kingdom of heaven.

4 Blessed are they that mourn:<sup>r</sup>  
For they shall be comforted.

5 Blessed are the meek:<sup>t</sup>  
For they shall inherit the earth.<sup>r</sup>

6 Blessed are they which do hunger and thirst after righteousness:  
For they shall be filled.<sup>s</sup>

A.D. 30, the latter part of the year.

A.U.C. 783. A.J.P. 4742.

Parallel places, ch. viii. 16, 17. Ma. i. 32—37.

Lu. iv. 40—v. 11.

GALILEE. DECAPOLIS.

[Upper Galilee included the lot of Asher and part of Naphtali. Lower Galilee, that of Issachar, Zebulon, and the rest of Naphtali.

So called from ten cities which had entered into a confederacy against the Maccabees. There is uncertainty as to the names (Pliny, Nat. Hist., v., 16—18; Josephus, Ant., xvii., 11, § 4). They were chiefly inhabited by Syrians and by Roman soldiers.]

The first general circuit, second call of the four disciples, and the sermon on the mount.

23 AND Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 24 And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick,<sup>v</sup> and those that had the palsy; and He healed them. 25 And there followed Him great multitudes<sup>φ</sup> of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan. < V.] And seeing the multitudes, He went up into a<sup>x</sup> mountain: and when He was set, His disciples came<sup>ψ</sup> unto Him: 2 and He opened His mouth, and taught them, saying,

x Gr., the. (According to the conjecture of Bishop Middleton, the "mountain-district" of Galilee, in the neighbourhood of Capernaum, which formed part of the great chain of mountains which runs through Palestine from N. to S.; and, as Dr. Hales, Anal., iii., 96, adds, "as distinguished from the 'plain,' or flat place, the scene of an ensuing discourse, Lu. 6, 12—17, probably near the borders of the Lake of Galilee.")

ψ (Came up. Vatican MS.)

ω (Happy, Dodd., Campbell. V. 4, 5. Lit., the mourners, the hangers, and thirsters.)

a ("Beggars." Cheke, & so Tertullian: Pollux, "he who asks and looks to the hands of others." Ps. 123, 2. Ch. 7, 7. "One," says Macarius, "who is sensible of his own wounds, and of the darkness of the passions which encompass him, and who continually seeks deliverance from the Lord." Penn.)

p Ps. 51, 17. Is. 61, 2, 3. Jno. 16, 20. 2 Co. 1, 7. Re. 21, 4.

q ...Honour shall uphold the humble in spirit. Pr. 29, 23, and 16, 19. Is. 57, 15, and 66, 2.

r Ps. 37, 11. Ro. 4, 13.

s ...Buy wine and milk without money and without price. Is. 55, 1, and 65, 13.

t Ch. 6, 14. Ps.  
41, 1. Ma. 11, 25.  
Ja. 2, 13. He. 6,  
10.

u Ps. 15, 2, and  
24, 4. He. 12,  
14.

β 1 Cor. 13, 12.  
1 Jno. 3, 2, 3.  
(*Truly comprehend and know Him; for only they can appreciate the wisdom, holiness, and love of God.* Titt.)

v 2 Co. 4, 17.  
2 Ti. 2, 12.  
1 Pe. 3, 14.

w 1 Pe. 4, 14.

y Gr., *lying*.

x Lu. 6, 23. Ae.  
5, 41. Ro. 5, 3.  
Ja. 1, 2. 1 Pe.  
4, 13.

δ Ch. 23, 34, 37.  
(*Thus the teachers were persecuted who were before you, Symonds. "Afore your time," Cheke.*) 2 Chr. 36, 16. Ne. 9, 26. Ac. 7, 52. 1 Th. 2, 15.

e (*Alluding to the husbandmen who were at this season manuring the ground with ashes which abound with salts, or with which, perhaps, salt was mixed.* Jortin.) Le. 2, 13. 2 Ki. 2, 21. Ma. 9, 50. Lu. 14, 34.

y Pr. 4, 18. Ph.  
2, 15.

z (Gr., *lamp; the lampstand.* Ma. 4, 21. Lu. 8, 16, and 11, 33.)

ς (Gr., *the*)

ζ The word in the original signifieth a measure containing about a pint less than a peck.

7 Blessed are the merciful :

For they shall obtain mercy.<sup>t</sup>

8 Blessed are the pure in heart :<sup>u</sup>

For they shall see<sup>β</sup> God.

9 Blessed are the peacemakers :

For they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake :<sup>v</sup>

For their's is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you,  
And shall say all manner of evil<sup>w</sup> against you falsely,<sup>y</sup> for My sake.

12 Rejoice, and be exceeding glad :<sup>z</sup>  
For great is your reward in heaven :

For so persecuted they the prophets which were before you.<sup>δ</sup>

13 Ye are the salt<sup>e</sup> of the earth :

But if the salt have lost his savour, wherewith shall it be salted ?

It is thenceforth good for nothing, but to be cast out,

And to be trodden under foot of men.

14 Ye are the light<sup>y</sup> of the world.

A city that is set on an hill cannot be hid.

15 Neither do men light a candle,<sup>z</sup>

And put it under a<sup>ς</sup> bushel,<sup>ς</sup> but on a candlestick ;

And it giveth light unto all that are in the house :

16 Let your light so shine<sup>y</sup> before men,

That they may see your good works,

And glorify your Father which is in heaven.<sup>a</sup>

Subject.

17 Think not that I am come to destroy the law, or the prophets :  
I am not come to destroy, but to fulfil.<sup>θ</sup>

Expanded in its two parts.

18 For verily I say unto you,

Till heaven and earth pass,

One jot or one tittle shall in no wise pass<sup>t</sup> from the law,

Till all be fulfilled.<sup>κ</sup>

19 Whosoever therefore shall break<sup>b</sup> one of these least<sup>λ</sup> commandments,

And shall teach men so,

He shall be called the least in the kingdom of heaven :

But whosoever shall do and teach *them*,

The same shall be called great in the kingdom of heaven.

20 For I say unto you, that

Except your righteousness shall exceed<sup>μ</sup>

*The righteousness* of the scribes and Pharisees,

Ye shall in no case enter<sup>c</sup> into the kingdom of heaven.

*Proved, I., by contrasting His teaching with that of the scribes, instanced in five commandments.*

21 Ye have heard that it was said by<sup>v</sup> them of old time,<sup>d</sup>

THOU SHALT NOT KILL ;

And whosoever shall kill

Shall be in danger of the judgment :

η (*Those who enlist under Jesus as their leader must become useful and eminent in a world lying in wickedness, corruption and darkness, by purity of manners and the lustre of good example; by which the nations might be won, not to pay homage to them, but to give glory to God by a like obedience to His holy will.* 1 Pe. 2, 12. Townson.)

a Jno. 15, 8.  
1 Cor. 14, 25.

θ (*To rescue it from false glosses, to add to the perfection of the moral law, and to fulfil the end and design of the judicial and ceremonial law.* Randolph.)

κ (*They were greatly deceived if they flattered themselves with a release from any part of God's moral law, which is of sacred and perpetual obligation.* Townson. Ro. 3, 31, and 10, 4. Ga. 3, 24.)

κ (*Effected.* Dodd. Lu. 16, 17.)

b Ja. 2, 10.

λ (*One of the least of these.* Cheke, Knatchbull, Burton. See ch. 25, 40.)

μ (*Even those professors of the Mosaic law, to whom the rest looked up as models of perfection in life and doctrine, fell far short of the righteousness which was necessary to gain admittance into the kingdom of heaven.* Townson.)

c Ro. 9, 31, and 10, 3.

v Or, to them.

d Ge. 9, 6. Ex. 20, 13. De. 5, 17.

e 1 Jno. 3, 15.

§ (Vatican Ms. omits. So the Vulgate, Jerome, Tyndale and the Rheims. Augustine says it was wanting in the Greek copies in general; as it is in the Ethiopic, Arabic and Vulgate, Wells.)

π That is, vain fellow. 2 Sa. 6, 20. (Implying ill-will.)

ρ (Miscreant. Campbell. Implying contempt.)

σ (Remember.)

τ (Procure reconciliation with. Campbell. Be reconciled to each other. Tittman.)

ς Ch. 18, 19. Job 42, 8. 1 Ti. 2, 8. 1 Pe. 3, 7.

g Pr. 25, 8. Lu. 12, 58.

v (One who carries on a lawsuit.)

φ (Going with him to the magistrate. Lu. 12, 58. Burton.)

χ (Half the assurance: it answers to three-fourths of a farthing. Le Cene.)

h Ex. 20, 14. De. 5, 18.

ψ (Vatican Ms., and almost all the ancient Mss., omit. Also the Syriac, Arabic, Ethiopic, and Coptic Vss.)

ω (Greater purity and stricter holiness of life would be required of His disciples than was either practised or taught by the doctors of the Law, or than the Law itself in its bare literal sense might seem to require. Randolph.)

α (Another man's wife. Campbell.)

22 But I say unto you, that

Whosoever is angry<sup>e</sup> with his brother without a cause,<sup>§</sup>

Shall be in danger of the judgment:

And whosoever shall say to his brother, Raca,<sup>π</sup>

Shall be in danger of the council:

But whosoever shall say, Thou fool,<sup>ρ</sup>

Shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar,

And there rememberest<sup>σ</sup> that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way;

First be reconciled<sup>τ</sup> to thy brother,

And then come and offer<sup>ς</sup> thy gift.

25 Agree<sup>g</sup> with thine adversary<sup>v</sup> quickly,

Whiles thou art in the way<sup>φ</sup> with him;

Lest at any time the adversary deliver thee to the judge,

And the judge deliver thee to the officer,

And thou be cast into prison.

26 Verily I say unto thee,

Thou shalt by no means come out thence,

Till thou hast paid the uttermost farthing.<sup>χ</sup>

27 Ye have heard that it was said<sup>h</sup> by them of old time,<sup>ψ</sup>

THOU SHALT NOT COMMIT ADULTERY:

28 But I say unto you,

That whosoever looketh<sup>ω</sup> on a woman<sup>α</sup> to lust after her

Hath committed adultery with her already in his heart.<sup>†</sup>

29 And if thy right eye<sup>k</sup> offend<sup>β</sup> thee,

Pluck<sup>l</sup> it out, and cast it from thee:

For it is profitable for thee that one of thy members should perish,

And not that thy whole body should be cast into hell.

30 And if thy right hand offend thee,

Cut it off, and cast<sup>γ</sup> it from thee:

For it is profitable for thee that one of thy members should perish,

And not that thy whole body should be cast into hell.

31 It hath been said,

Whosoever shall put away his wife,

Let him give her a writing of divorcement:<sup>π</sup>

32 But I say unto you,

That whosoever shall put<sup>α</sup> away his wife, saving for the cause of fornication,<sup>δ</sup>

Causeth her to commit adultery:<sup>ε</sup>

And whosoever shall marry her that is divorced

Committeth adultery.

33 Again, ye have heard that it hath<sup>ς</sup> been said by them of old time,

THOU SHALT NOT FORSWEAR THYSELF,

But shalt perform unto the Lord thine oaths:<sup>ο</sup>

34 But I say unto you,

Swear<sup>ρ</sup> not at all;<sup>η</sup>

Neither by heaven;

i Job 31, 1. Pr. 6, 25. See Ge. 31, 2. 2 Sa. 11, 2.

k Ch. 18, 8, 9. Ma. 9, 43.

β Or, do cause thee to offend. (Eusnare. Campbell. Becomes a stumbling-block, something which the foot strikes against. Burton.)

l Ch. 19, 12. Ro. 8, 13. 1 Co. 9, 27. Col. 3, 5.

γ (If anything as war as a hand or an eye be a cause of making you to sin, part with it immediately. Burton.)

m...And send her out of his house. And when she is departed...she may go and be another man's wife. De. 21, 1, 2. Ch. 19, 3. Je. 3, 1. Ma. 10, 2.

n Ch. 19, 9. Lu. 16, 18. Ro. 7, 3. 1 Co. 7, 10.

δ Or, except in the case of fornication. Symonds.)

ε (Renders his and her case to be in effect as if they had never been married. Wells. Beza, Origen & Chrysostom have, μοιχευθῆναι.)

ς (Was. So ve. 31 and 38, as at ve. 21 and 27. Lonsdale and Hale.)

ο Ch. 23, 16. Ex. 20, 7. Le. 19, 12. Nu. 30, 2. De. 5, 11.

ρ Ch. 23, 16, 18, 22. Ja. 5, 12.

η (The Jews thought that they might swear by anything if they did not use the name of God. Our Saviour shows that all these oaths implied the presence of God. Burton.)



θ (Language used in conversation. Lu. 24, 17. 1 Co. 15, 33. Ep. 4, 29. Col. 3, 8, and 4, 6. Ja. 5, 12. Bp. Illuds.)

ε (It is plain that if the prohibition were understood absolutely, the good of society would be much affected, as it would want the strongest human assurance, and the best human testimony, which derive their greatest force from a solemn appeal to God. Archbishop Newcome.)

κ (The evil. Cheke. From the evil One. Doddridge.)

γ Ex. 21, 24. Le. 24, 20. De. 19, 17.

λ (Withstand not evil. Cheke. Evil man. Wicliffe. The injurious person. Doddridge. Pr. 20, 22, and 24, 29. Lu. 6, 29. Ro. 12, 17, 19. 1 Co. 6, 7. 1 Th. 5, 15. 1 Pe. 3, 9.)

μ (Under garment. Lonsdale and Hale.)

ν (A Persian word, meaning to serve as a post courier, to which the Jews greatly objected; the mile was a short eight furlongs—a thousand paces.)

ρ De. 15, 8, 10. Lu. 6, 30, 35.

σ Le. 19, 18.

τ De. 23, 6. Ps. 41, 10.

ξ (Φιλία a virtuous man could not feel towards a bad man; but he might αγαπή towards any man to whom God was willing to be beneficent. Love can never be required, but favour and kindness may. Tittman.)

ς (Vatican Ms. omits this clause; as several of the fathers, Tisch. & Lachm. reject it.)

- For it is God's throne :
- 35 Nor by the earth ;  
For it is His footstool :  
Neither by Jerusalem ;  
For it is the city of the great King.
- 36 Neither shalt thou swear by thy head,  
Because thou canst not make one hair white or black.
- 37 But let your communication<sup>θ</sup> be, Yea, yea ;<sup>κ</sup> Nay, nay :  
For whatsoever is more than these, cometh of evil.<sup>κ</sup>
- 38 Ye have heard<sup>γ</sup> that it hath been said,  
AN EYE FOR AN EYE.  
AND A TOOTH FOR A TOOTH ;
- 39 But I say unto you,  
That ye resist not evil :<sup>λ</sup>  
But whosoever shall smite thee on thy right cheek,  
Turn to him the other also.
- 40 And if any man will sue thee at the law, and take away thy coat,<sup>μ</sup>  
Let him have *thy* cloak also.
- 41 And whosoever shall compel thee to go<sup>ν</sup> a mile  
Go with him twain.
- 42 Give to him that asketh thee,  
And from him that would borrow<sup>ρ</sup> of thee turn not thou away.
- 43 Ye have heard that it hath been said,  
THOU SHALT LOVE THY NEIGHBOUR,<sup>σ</sup>  
And hate thine enemy.<sup>τ</sup>
- 44 But I say unto you,  
Love<sup>ξ</sup> your enemies,  
Bless them that curse you,  
Do good to them that hate you,<sup>ς</sup>  
And pray for them which despitefully use<sup>ν</sup> you, and persecute you ;
- 45 That ye may be the children  
Of your Father which is in heaven :  
For He maketh His sun to rise<sup>ρ</sup> on the evil and on the good,  
And sendeth rain on the just and on the unjust.
- 46 For, if ye love them which love you, what reward have ye ?  
Do not even the publicans<sup>σ</sup> the same ?
- 47 And if ye salute your brethren only, what do ye more *than others* ?  
Do not even the publicans<sup>ρ</sup> so ?
- 48 Be<sup>ρ</sup> ye therefore perfect,<sup>ω</sup>  
Even as your Father which is in heaven is perfect. ✕

*Proved, II., by contrasting the practice required of His disciples with the Pharisaical righteousness, the great defects of which were, 1st, ostentation in all their acts, exemplified in the duties owing to our neighbours, ve. 1—4.*

VI.] Take heed that ye do not your alms<sup>ς</sup> before men,  
To be seen of them :  
Otherwise ye have no reward  
Of<sup>ν</sup> your Father which is in heaven.

- 2 Therefore when thou doest *thine* alms,  
Do not sound<sup>φ</sup> a trumpet before thee,  
As the hypocrites do

u Lu. 23, 34. Ac. 7, 60. 1 Co. 4, 12. 1 Pe. 2, 23, and 3, 9.

v Job 25, 3.

o (Syriac, tribute gatherers ; properly, portitores. (ferry-men.) Talters. Cheke, Not publicani, farmers of the taxes: the latter were generally men of rank, the former were inferior persons who collected the money. Burton.)

π (The Vatican and ancient Mss. and Vss., including the Vulgate and Jerome, &c., read, "heaven;" and so Wicliffe and the Rheims.)

ρ (Such a generous beneficence to unkind as is proof against their ill-usage & misbehaviour. Heylin.)

ω Ge. 17, 1. Le. 11, 44, and 19, 2. Lu. 6, 36. Col. 1, 28, and 4, 12. Ja. 1, 4. 1 Pe. 1, 15.

σ Or, righteousness. De. 24, 13. Ps. 112, 9. Da. 4, 27. 2 Co. 9, 9. (The Vatican & Beza Mss. read, δικαιοσύνην; and so the Jerusalem Syriac and Jerome. Wicliffe, Rheims, Tisch., & Lachm. "righteousness," with which Dr. Burton agrees. Heylin translates, "justice," comprehended under three branches,—to our neighbours, by acts of kindness, ve. 2—to God, by devotion, ve. 5—and to ourselves, by self-denial, ve. 16. "Δικαίος," says Tittman, "implies that a thing is precisely what it should be.")

v Or, with.

φ Or, cause not a trumpet to be sounded.



2 2 Ki. 4, 33.

a .....Make not  
much babbling  
when thou pray-  
est. Eccl-us. 7,  
14. Ec. 5, 2.

ς (Hypocrites.  
Vat. Ms.)

b 1 Ki. 18, 26.

a (Lightfoot shews  
that our Saviour  
took most of this  
prayer from re-  
ceived forms.  
Burton.)

d Ps. 103, 20.

β (The word  
ἐπιούριον is  
found here only;  
both root and  
meaning are  
doubtful: 1st,  
either "follow-  
ing," the next  
(day) or to-mor-  
row's, so Tyn-,  
Cran., Genev.,  
Penn., see Ac.  
23, 11, 32; 2nd,  
or fit or needful  
for our subsist-  
ence; 3rd, suffi-  
cient, according  
to Hockspan;  
4th, as Rheims,  
from Jerome,  
"super substan-  
tial"—i.e., spiri-  
tual.)

In the synagogues and in the streets,  
That they may have glory of men.

Verily I say unto you,  
They have their reward.

3 But when thou doest alms,  
Let not thy left hand know  
What thy right hand doeth:

4 That thine alms may be in secret:  
And thy Father which seeth in secret,  
Himself shall reward thee openly.

Duties owing to God, ve. 5—15.

5 And when thou prayest,  
Thou shalt not be as the hypocrites are:  
For they love to pray standing  
In the synagogues and in the corners of the streets,  
That they may be seen of men.

Verily I say unto you,  
They have their reward.

6 But thou, when thou prayest,  
Enter into thy closet,<sup>c</sup>  
And when thou hast shut thy door,  
Pray to thy Father which is in secret;  
And thy Father which seeth in secret  
Shall reward thee openly.

7 But when ye pray, use not vain repetitions,<sup>a</sup> as the heathens<sup>c</sup> do:  
For they think that they shall be heard for their much speaking.<sup>b</sup>

8 Be not ye therefore like unto them:  
For your Father knoweth what things ye have need of, before ye  
ask Him.

9 After this manner<sup>a</sup> therefore pray ye:  
Our Father which art in heaven,  
Hallowed be Thy name.

10 Thy kingdom come.  
Thy will be done

In earth, as it is in heaven.<sup>d</sup>

11 Give us this day our daily<sup>β</sup> bread.

12 And forgive us our debts,  
As we forgive<sup>γ</sup> our debtors.

13 And lead us not into temptation,<sup>e</sup>  
But deliver us from evil:<sup>δ</sup>

For Thine is the kingdom,  
And the power,  
And the glory,  
For ever. Amen.<sup>e</sup>

14 For if ye forgive men their trespasses,<sup>ς</sup>  
Your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses,  
Neither will your Father forgive your trespasses.

Duties owing to ourselves, ve. 16—18.

16 Moreover when ye fast,<sup>f</sup>

γ (Have forgiven.  
Vatican Ms.  
Also forgive.  
Greek, Syriac,  
Genevan, Lons-  
dale and Hale.)

ε Ch. 26, 41. Ln.  
22, 40, 46. 1 Co.  
16, 13. 2 Pe. 2,  
9. Re. 3, 10.

δ (Lightfoot gives  
from the Talmud  
a prayer for de-  
liverance, enu-  
merating five differ-  
ent evils, and the  
sixth is "Satan  
the destroyer."  
Burton.)

ε (Vatican Ms.  
omits. Dr. Bur-  
ton says it is re-  
jected by the Com-  
plut., Erasmus,  
Grotius, Mill, &c.  
Also by Tisch.  
and Lachm. It  
is not found in  
the best Mss., nor  
in the Greek and  
Latin Fathers.  
It is supposed to  
have crept in  
from the ancient  
liturgies.)

ς (Sins rashly  
committed, as by  
one unwilling to  
do an injury.  
Tittman.)

f Is. 58, 5.

g See 1 Ki. 20, 38.

h Ru. 3, 3. Da. 10, 3.

i (Vatican Ms. omits. So Syr.)

i Labour not to be rich. 1<sup>st</sup> 23, 4. 1 Ti. 6, 17. He. 13, 5. Ja. 5, 1.

κ (Make not for yourselves treasures upon earth. Heylin.)

λ (De Dieu understands the eating or consumption of food, or the blight which comes on corn. Burton.)

μ (Literally, dig through. So Rheims.)

κ Ch. 19, 21. Lu. 12, 33, and 18, 22. 1 Ti. 6, 19. 1 Pe. 1, 4.

ν (Lamp. Jerome. The lamp of the body is the eye; the body is the man; the eye the intention. So Aquinas and à Kempis. Heylin.)

ξ (Clear. Doddridge. Unhurt. Symonds. Clean, unmixed, as clean barley has no other thing mixed withal. Cheke. Seeing distinctly, without double vision. Tittman.)

ο (Distempered. Symonds, Dodd. Not well. Cheke.)

π (Light itself: a different word from that at v. 22.)

ρ (How much shall the darkness itself be. Cheke. What will thy darkness be? Syr. Will be the darkness. Campbell.)

σ (What our Saviour here says of the eye He means to be applied to the mind and heart. Burton.)

Be not, as the hypocrites, of a sad countenance :  
For they disfigure<sup>d</sup> their faces,  
That they may appear unto men to fast.  
Verily I say unto you,  
They have their reward.

17 But thou, when thou fastest,  
Anoint<sup>h</sup> thine head, and wash thy face ;  
18 That thou appear not unto men to fast,  
But unto thy Father which is in secret :  
And thy Father, which seeth in secret,  
Shall reward thee openly.<sup>k</sup>

2ndly, Worldliness in their affections.

19 Lay<sup>z</sup> not up for yourselves treasures<sup>κ</sup> upon earth,  
Where moth and rust<sup>λ</sup> doth corrupt,  
And where thieves break<sup>μ</sup> through and steal :  
20 But lay up for yourselves treasures in heaven,<sup>k</sup>  
Where neither moth nor rust doth corrupt,  
And where thieves do not break through nor steal :  
21 For where your treasure is, there will your heart be also.

22 The light<sup>ν</sup> of the body is the eye :  
If therefore thine eye be single,<sup>ξ</sup>  
Thy whole body shall be full of light.  
23 But if thine eye be evil,<sup>ο</sup>  
Thy whole body shall be full of darkness.  
If therefore the light<sup>π</sup> that is in thee be darkness,  
How great is<sup>ρ</sup> that darkness !<sup>σ</sup>

24 No man can serve two masters :  
For either he will hate the one, and love the other ;  
Or else he will hold to the one, and despise the other.<sup>τ</sup>  
Ye cannot serve God and mammon.<sup>υ</sup>

25 Therefore I say unto you,  
Take no thought<sup>φ</sup> for your life,  
What ye shall eat, or what ye shall drink ;  
Nor yet for your body,  
What ye shall put on.  
Is not the life more than meat,  
And the body than raiment ?<sup>χ</sup>  
26 Behold the fowls of the air :  
For they sow not, neither do they reap,  
Nor gather into barns ;  
Yet your heavenly Father feedeth them.  
Are ye not much better than they ?

27 Which of you by thinking thought<sup>ψ</sup>  
Can add one cubit unto his stature ?<sup>ω</sup>

28 And why take ye thought for raiment ?  
Consider the lilies<sup>α</sup> of the field, how they grow ;  
They toil not, neither do they spin :

τ (Though he may love both, he will attach himself to the one, and pay little attention to the other. Burton.)

υ (Worldly wealth. Syr. And so the Geneva. Dr. Burton quotes Irenaeus as explaining it as "a desire for more than we ought to have." Ga. 1, 10. 1 Ti. 6, 17. Ja. 4, 4. 1 Jno. 2, 15.)

φ (Be not anxiously careful. Lu. 10, 41. Lonsdale and Hale. So Tyndale, Geneva, Rheims. Do not distress yourselves. Burton. Be not solicitous, as if the things necessary to your life were about to fail you. Tittman.)

χ (If God gave us our life and created the body, it is much less for Him to provide food and raiment. Burton.)

ψ (Ve. 25. Anxiety. Campbell. Being solicitous. Wells.)

ω (To his age one cubit. Doddridge. Probably meaning one moment. Comp. Ps. 39, 5. "Unto his age." So the word signifies, Jno. 9, 21, 23. He. 11, 11. Bishop Pearce.)

α (Supposed by Sir J. E. Smith to be the amaryllis lutea, which, with its golden lilaceous flower, grows wild in the Levant, & blooms in autumn. Pliny mentions a rubens liliun, as found in Syria in his time. Its deep red colour would correspond somewhat with the royal robes of purple. So Dr. Burton. Wild lilies. Syr.)

<sup>β</sup> (All kinds of herbs and flowers. Wells, Lonsdale and Hale.)

<sup>γ</sup> (Distrustful men. Beaus. and L'Enf. Who so little know God as to distrust His paternal bounty. Heylin.)

<sup>δ</sup> (As the most important, and exclusively desirable. Tittman.)

<sup>ε</sup> (Require these things, as all other nations require them. Penn.)

<sup>ι</sup> See 1 Ki. 3, 13. Ps. 37, 25. Ma. 10, 30. Lu. 12, 31. 1 Ti. 4, 8.

<sup>ξ</sup> (Shall be provided for you besides. Cheke.)

<sup>η</sup> (Be not solicitous about to-morrow, so that although ye know not what its events shall be, ye should so indulge mistrust as to increase by it the cares of to-day; for on the morrow it shall be seen that no needful blessings shall be wanting. Tittman.)

<sup>θ</sup> (Vatican omits. So Syr. Also Tyndale, Cranmer, Geneva, Rheims.)

<sup>ι</sup> ...Condemn..... Lu. 6, 37. Ro. 2, 1, and 14, 3—13. 1 Co. 4, 5. Ja. 4, 11.

- 29 And yet I say unto you,  
That even Solomon in all his glory  
Was not arrayed like one of these.
- 30 Wherefore, if God so clothe the grass<sup>β</sup> of the field,  
Which to-day is, and to-morrow is cast into the oven,  
Shall He not much more clothe you, O ye of little faith? <sup>γ</sup>
- 31 Therefore take no thought, saying,  
What shall we eat? or, What shall we drink?  
Or, Wherewithal shall we be clothed?  
(For after all these things do the Gentiles<sup>δ</sup> seek:)  
For your heavenly Father knoweth  
That ye have need<sup>ε</sup> of all these things.
- 32 But seek<sup>ι</sup> ye first the kingdom of God,  
And His righteousness;  
And all these things shall be added<sup>ξ</sup> unto you.
- 33 Take therefore no thought for the morrow: <sup>η</sup>  
For the morrow shall take thought for the things<sup>θ</sup> of itself.  
Sufficient unto the day is the evil thereof.

*3rdly, Severity in their judgments of others.*

## VII.]

- Judge<sup>ι</sup> not, that ye be not judged.  
2 For with what judgment ye judge, ye shall be judged: <sup>κ</sup>  
And with what measure ye mete,<sup>λ</sup> it shall be measured to you again. <sup>μ</sup>
- 3 And why beholdest thou the mote<sup>ν</sup> that is in thy brother's eye,  
But considerest not the beam that is in thine own eye?  
4 Or how wilt thou say to thy brother,  
Let me pull out the mote out of thine eye;  
And, behold, a beam is in thine own eye?  
5 Thou hypocrite,  
First cast out the beam out of thine own eye;  
And then shalt thou see clearly to cast out the mote out  
Of thy brother's eye.
- 6 Give not that which is holy<sup>ξ</sup> unto the dogs,<sup>η</sup>  
Neither cast ye your pearls before swine,  
Lest they trample them under their feet,  
And turn again and rend you.
- 7 Ask,<sup>η</sup> and it shall be given you;  
Seek, and ye shall find;  
Knock, and it shall be opened unto you:  
8 For every one that asketh receiveth;<sup>ρ</sup>  
And he that seeketh findeth;  
And to him that knocketh it shall be opened.
- 9 Or what man<sup>ο</sup> is there of you,  
Whom if his son ask bread,  
Will he give him a stone?  
10 Or if he ask a fish,  
Will he give him a serpent?  
11 If ye then, being evil, know how  
To give good gifts unto your children,  
How much more shall your Father which is in heaven  
Give good<sup>π</sup> things to them that ask Him?

<sup>κ</sup> (Judgment is God's reserved prerogative.)

<sup>λ</sup> (Measure. It is one Greek word in both places.)

<sup>μ</sup> (The best Mss. omit. So Cranmer.)

<sup>ν</sup> (Straw. Syr. Anything that is dry, a splinter of wood; metaphorically a blemish. Lu. 6, 41. Our Saviour here used a common Jewish proverb. See Lightfoot. Burton.)

<sup>ξ</sup> (That which demands our reverence. Tittman.)

<sup>η</sup> Speak not in the ears of a fool; for he will despise the wisdom of thy words. Pr. 23, 9, and 9, 7, 8. Ac. 13, 45.

<sup>η</sup> Ch. 21, 12. Ma. 11, 24. Lu. 11, 9, and 18, 1. Jno. 14, 13; 15, 7; and 16, 23, 24. Ja. 1, 5. 1 Jno. 3, 22, and 5, 14.

<sup>ρ</sup> Pr. 8, 17. Je. 29, 12, 13.

<sup>ο</sup> (Who is there among yourselves, a human being? Burton.)

<sup>π</sup> (That which is somewhat profitable to men, and supplies their wants. Tittman.)



g Ch. 22, 40. Le.  
19, 18. Ro. 13, 8  
—10. Ga. 5, 14.  
1 Ti. 1, 5.

p (To do justice  
and equity was  
the chief thing  
commanded by  
the Law and the  
prophets, and  
without this it  
was in vain to  
boast of the  
punctual observa-  
nce of outward  
performances.  
Randolph.)

σ Or, How. (How  
small. Syr. For  
why. Olshausen)

τ (The Jews ex-  
pected a national  
deliverer, and  
thought that they  
had nothing more  
to do than to en-  
list themselves  
under His ban-  
ners, and follow  
Him to victory  
and glory. Ran-  
dolph.)

v (But beware of  
false teachers,  
who pretend to  
show you how to  
find this narrow  
way. Burton.)

r Ch. 24, 4, &c.  
De. 13, 3. Je.  
23, 16. Ma. 13,  
22. Ro. 16, 17.  
Ep. 5, 6. Col. 2,  
8. 2 Pe. 2, 1.  
1 Jno. 4, 1.

φ Mi. 3, 5. 2 Ti.  
3, 5. (In the garb  
of.....but inter-  
nally. Syr.)

χ (Voracious, Lu.  
11, 39, as a wild  
beast after its  
prey, and hence  
rapacious. Bp.  
Hinds. Ac. 20,  
29.)

s Ve. 20. Ch. 12,  
33.

t Lu. 6, 43.

u Ep. 4, 29.

*A summing up (from ve. 17), in contradistinction both to the teaching and the practice of the scribes.*

- 12 Therefore all things whatsoever ye would that men should do to you,  
Do ye even so to them :  
For this is the law<sup>2</sup> and the prophets.<sup>p</sup>

CONCLUSION. So strict being the righteousness required, Jesus exhorts to

*Beware of supineness.*

- 13 Enter ye in at the strait gate :  
For wide is the gate, and broad is the way,  
That leadeth to destruction,  
And many there be which go in thereat :  
14 Because<sup>σ</sup> strait<sup>r</sup> is the gate, and narrow is the way,  
Which leadeth unto life,  
And few there be that find it.

*Beware of false teachers.*

- 15 Beware<sup>v</sup> of false prophets,<sup>r</sup>  
Which come to you in sheep's clothing,<sup>p</sup>  
But inwardly they are ravening<sup>x</sup> wolves.  
16 Ye shall know<sup>s</sup> them by their fruits.  
Do men gather grapes of thorns,  
Or figs of thistles?<sup>t</sup>  
17 Even so every good<sup>u</sup> tree bringeth forth good fruit ;  
But a corrupt<sup>ψ</sup> tree bringeth forth evil fruit.  
18 A good tree cannot bring forth evil fruit,  
Neither can a corrupt tree bring forth good fruit.  
19 Every tree that bringeth not forth good fruit  
Is hewn down, and cast into the fire.<sup>v</sup>  
20 Wherefore by their fruits ye shall know them.

*Beware of trusting to profession without practice.*

- 21 Not every one that saith unto Me, Lord, Lord,<sup>10</sup>  
Shall enter into the kingdom of heaven ;  
But he that doeth the will of My Father which is in heaven.  
22 Many will say to Me in that day,  
Lord, Lord, have we not prophesied<sup>r</sup> in Thy name?<sup>ω</sup>  
And in Thy name have cast out devils ?  
And in Thy name done many wonderful works ?  
23 And then will I profess<sup>a</sup> unto them,  
I never knew<sup>β</sup> you :  
Depart from Me,  
Ye that work iniquity.<sup>γ</sup>  
24 Therefore whosoever heareth<sup>γ</sup> these sayings of Mine, and doeth them,  
I will liken<sup>δ</sup> him unto a wise man,  
Which built his house upon a rock :  
25 And the rain descended,  
And the floods came,  
And the winds blew,  
And beat<sup>e</sup> upon that house ;  
And it fell not : for it was founded upon a rock.

ψ (Evil. Camp-  
bell.)

v Ch. 3, 10. Lu.  
3, 9. Jno. 15, 2.

ω Ch. 25, 11. Ho.  
8, 2. Lu. 6, 46,  
and 13, 25. Ac.  
19, 13. Ro. 2,  
13. Ja. 1, 22.

z Nu. 24, 4. Jno.  
11, 51. 1 Co.  
13, 2.

ω (The only true  
confession of Me  
is that which is  
accompanied with  
an obedience to  
My authority—  
the only saving  
profession of  
Christ is to be  
known by the  
practice of it.  
Bp. Andrewes.)

α (Declare openly.  
Lonsdale and  
Hale. Ch. 25,  
12. Lu. 13, 25.  
2 Ti. 2, 19.)

β (It was by no  
means sufficient  
to own Him for  
their Lord, or to  
be zealous in pro-  
moting His inter-  
est, unless they  
also practised  
what He taught.  
Randolph.)

γ Ch. 25, 41. Ps.  
5, 5, and 6, 8.  
(Who regard not  
law, and violate  
law. Tittman.)

γ Lu. 6, 47.

δ (The Vatican  
and many Mss.,  
"shall be liken-  
ed." So Syr.)

ε (A tacit intima-  
tion that His fol-  
lowers were not  
to dream of victo-  
ries and tri-  
umphs, and king-  
doms, and pre-  
ferments, but  
must prepare  
themselves for  
storms and tem-  
pests, tribulation  
and persecution.  
Randolph.)

5 (Multitudes.  
Lonsdale and  
Hale. Ch. 13,  
54. Ma. 1, 22,  
and 6, 2. Lu. 4,  
32.)

7 (Manner of  
teaching. Camp-  
bell.)

8 Jno. 7, 46. (As  
a king to his sub-  
jects—as God to  
His creatures.  
Randolph.)

c (Jesus assumed  
the office, not  
merely of es-  
pousing Scrip-  
ture, as did all  
the doctors of the  
Law, but of mak-  
ing assertions on  
His independent  
authority. The  
Scribes taught,  
It is written; or,  
It is said by  
them of old  
time: but Jesus,  
I say unto you.)

κ (Their. Vati-  
can Ms. So  
Syriac.)

λ (Dowed himself  
to Him. Cheke.)

μ (By such a sign  
did Moses con-  
vince the house of  
Israel that God  
had sent him;  
and the Jews  
themselves con-  
fess that leprosy  
is the finger of  
God, a disease  
peculiarly of His  
sending and re-  
moving; and that  
it is not lawful  
for the physician,  
or any but the  
priest directly  
appointed in his  
course, so much  
as to attempt the  
cure of it. Town-  
son.)

z ...A sin-offering  
...and a burn-  
offering with  
the meat-offer-  
ing....and the  
priest shall  
make atone-  
ment for him.  
Le. 14, 3, 31.

v (That they (the  
priests) might  
bear witness  
thereof. Cheke.)

26 And every one that heareth these sayings of Mine, and doeth them not,  
Shall be likened unto a foolish man,  
Which built his house upon the sand :

27 And the rain descended,  
And the floods came,  
And the winds blew,  
And beat upon that house ;  
And it fell : and great was the fall of it."

28 And it came to pass, when Jesus  
had ended these sayings, the people<sup>s</sup>  
were astonished at His doctrine :<sup>7</sup>  
29 For He taught them as one having  
authority,<sup>8</sup> and not<sup>4</sup> as the<sup>c</sup> scribes.

VIII.] 1 When He was come down  
from the mountain, great mul-  
titudes followed Him.

A.D. 30. A.U.C. 783. A.J.P. 4742. [35  
GALILEE.

Parallel places, Ma. i. 38—45 ; Lu. v. 12—16.  
The cleansing of a leper.

2 AND, behold, there came a leper  
and worshipped<sup>λ</sup> Him, saying, "Lord,  
if thou wilt, thou canst make me  
clean."

3 And Jesus put forth His hand,  
and touched him, saying, "I will ;  
be thou clean."

And immediately his leprosy was  
cleansed.<sup>μ</sup>

4 And Jesus saith unto him, "See  
thou tell no man ; but go thy way,  
shew thyself to the priest, and offer  
the gift<sup>z</sup> that Moses commanded, for  
a testimony<sup>v</sup> unto them."<sup>ε</sup>

The cure of a paralytic.  
Ch. ix. 2—8. Ma. ii. 1—12. Lu. v. 17—26. [36

The call of Matthew.  
Ch. ix. 9. Ma. ii. 13, 14. Lu. v. 27, 28. [37

Jesus at Jerusalem.  
Jno. v. [38

Conversation on the sabbath.  
Ch. xii. 1, 14. Ma. ii. 23—iii. 6. Lu. vi. 1—11. [39

Call of the twelve.  
Ch. xii. 15—21. Ma. iii. 7—21. Lu. vi. 12—19. [40

The sermon on the plain.  
Lu. vi. 20—49. [41

A.D. 31. A.U.C. 784. A.J.P. 4743. [42  
CAPERNAUM.

Parallel place, Lu. vii. 1—17.  
The healing of the centurion's servant.

5 AND when Jesus was entered

into Capernaum, there came unto  
Him a centurion,<sup>o</sup> beseeching Him,  
and saying, "Lord, my servant  
lieth at home sick<sup>π</sup> of the palsy,  
grievously tormented."

7 And Jesus saith unto him, "I will  
come and heal him."

8 The centurion answered and said,  
"Lord, I am not worthy<sup>p</sup> that Thou  
shouldest come under my roof :<sup>a</sup> but  
speak the word<sup>r</sup> only,<sup>b</sup> and my ser-  
vant shall be healed. 9 For I am a  
man under authority, having soldiers  
under me : and I say to this man,  
Go, and he goeth ; and to another,  
Come, and he cometh ; and to my  
servant, Do this, and he doeth it."

10 When Jesus heard it, He mar-  
velled, and said to them that fol-  
lowed, "Verily I say unto you, I  
have not found so great faith, no, not  
in Israel. 11 And I say unto you,  
That many shall come<sup>c</sup> from the East  
and West, and shall sit down with  
Abraham, and Isaac, and Jacob, in  
the kingdom of heaven. 12 But the  
children<sup>d</sup> of the kingdom<sup>e</sup> shall be  
cast<sup>f</sup> out into outer darkness : there  
shall be weeping and gnashing of  
teeth."—13 And Jesus said unto the  
centurion, "Go thy way ; and as thou  
hast believed, so be it done unto  
thee."

And his servant was healed in the  
selfsame hour.

The mission of John to Jesus.  
Ch. xi. 2—30. Lu. vii. 18—35. [43

A.D. 30. A.U.C. 783. A.J.P. 4742. [33  
CAPERNAUM.

Parallel places, Ma. i. 29—31. Lu. iv. 38, 39.

The cure of Peter's mother-in-law.

14 AND when Jesus was come into  
Peter's house, He saw his wife's<sup>f</sup>

ε (The certificate  
of his cure,  
which was neces-  
sary for his fam-  
ily and friends  
to re-admit him  
into society.  
Hales.)

o (By some he is  
called C. Oppius,  
a Spaniard. Fab-  
ric., 982. Bur-  
ton.)

π (Paralytic.  
Lonsdale and  
Hale.)

p (Fit. Cheke.)

a (It is an unlaw-  
ful thing for a  
man that is a  
Jew to keep  
company or  
come unto one  
of another na-  
tion. Ac. 10, 28.

σ (Command only  
by a word. Vat.  
Ms., λόγῳ is uni-  
versally the read-  
ing of the most  
ancient and au-  
thoritative Ms.  
(utriusque fami-  
liae. Scholz).  
Penn. So Dr.  
Burton.)

b Ps. 107, 20.

c Ge. 12, 3. Is. 2,  
2, and 11, 30.  
Mal. 1, 11. Lu.  
13, 29. Ac. 10,  
45 ; 11, 18, and  
14, 27. Ro. 15,  
9. Ep. 3, 6.

τ (As they to  
whom the adop-  
tion and cove-  
nants appertain-  
ed, and whose  
were the fathers,  
i.e., those who  
thought them-  
selves peculiarly  
and exclusively  
of all others the  
children of the  
kingdom. Rau-  
dolph.)

d Ch. 21, 43.

e Ch. 13, 42 ; 22,  
13 ; 24, 51, and  
25, 30. Lu. 13,  
28. 2 Pe. 2, 17.  
Jude 13.

f .....A wife....as  
Cephas....i. Co.  
9, 5.

v (Unto Him. Vatican and all first-class Mss. So the Rheims.)

φ ("a." Lonsdale and Hale.)

f Is. 53, 4. 1 Pe. 2, 24.

x (Carried off. Campbell.)

ψ (Sept., "This man beareth our sins, and for us He is in sorrow.")

ω (S. Matthew considers his readers conversant with the prophecies which he lays before them: having shewn that the Christ is the person of whom this prediction treats, he refers to it no more, but leaves it with his readers to carry on the parallel between the prediction and the verification of it in Jesus. Townson.)

g Lu. 9, 57, 58.

a (Hackspen thinks should be taken of man in general. Le Cene.)

β See 1 Ki. 19, 20. (To wait for his death, which, in the course of nature, cannot be far distant. Archbp. Newcome.)

γ (The spiritually dead.)

δ (The literally dead; i.e., let others do that office, they call now to follow Me.)

ε (On the point of being covered. Lonsdale and Hale.)

mother laid, and sick of a fever.  
15 And He touched her hand, and the fever left her: and she arose, and ministered unto them."

The first general circuit of Galilee.  
Ch. iv. 23, and viii. 1. Ma i. 32—37. Lu. iv. [34] 40—v. 11.

"HIMSELF TOOK<sup>x</sup> OUR INFIRMITIES,<sup>ψ</sup>  
AND BARE OUR SICKNESSES."<sup>ω</sup>

A.D. 31. A.U.C. 784. A.J.P. 4743. [48]  
SEA OF GALILEE.

"[The Sea of Chinnereth," of Nu. xxxiv. 11; Ch. xiv. 34; Ma. vi. 53; Lu. v. 1; Jno. xxi. 1. Dr. Robinson considers its length not more than eleven or twelve geographical miles, and its breadth from five to six. The waters are very clear and sweet, and contain various kinds of excellent fish in great abundance.—Kitto's Bib. Cyc.]

Parallel places, Ma. iv. 35, and v. 20. Lu. viii. 22—40.

"The foxes have holes,  
And the birds of the air have nests;  
But the Son<sup>a</sup> of man hath not where to lay His head."

21 And another of His disciples said unto Him, "Lord, suffer me first to go and bury my father."<sup>β</sup>

22 But Jesus said unto him, "Follow Me; and let the dead<sup>γ</sup> bury their dead."<sup>δ</sup>

23 And when He was entered into a ship, His disciples followed Him.  
24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered<sup>ε</sup> with the waves: but He was asleep.

25 And His disciples came to Him, and awoke Him, saying, "Lord, save us: we perish."

26 And He saith unto them, "Why are ye fearful, O ye of little faith?"

Then He arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, "What manner of man<sup>ς</sup> is this, that even the winds and the sea<sup>h</sup> obey him!"

28 And when He was come to the other side into the country of the Gergesenes,<sup>η</sup> there met Him two possessed with devils, coming out of the

16 WHEN the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His<sup>φ</sup> word, and healed all that were sick: 17 that it might be fulfilled which was spoken by Esaias the prophet, saying,<sup>f</sup>

The rebuking of the storm.

18 NOW when Jesus saw great multitudes about Him, He gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto Him, "Master, I will follow thee whithersoever thou goest."<sup>g</sup>

20 And Jesus saith unto him,

tombs,<sup>θ</sup> exceeding fierce, so that no man might pass by that way. 29 And, behold, they cried out, saying, "What have we to do with Thee, Jesus,<sup>ι</sup> thou Son of God? art Thou come hither to torment us before the time?"

30 And there was a good way off<sup>κ</sup> from them an herd of many swine<sup>λ</sup> feeding. 31 So the devils besought Him, saying, "If Thou cast us out, suffer us to go away into the herd of swine."

32 And He said unto them, "Go."

And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place<sup>μ</sup> into the sea, and perished<sup>ν</sup> in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw Him, they besought<sup>ι</sup> Him that He would depart out of their coasts.

IX.] 1 And He entered into a<sup>ς</sup> ship, and passed over, and came into His own city.

ς (What sort of being? Lonsdale and Hale.)

λ Ps. 107, 29; 65, 7; and 89, 9.

η ("Gadarenes," according to the Vat. and several Mss. Some of the early fathers, "Gerasenes," Dr. Townson, "an ancient name of Gadara." Pena says, "Epiphanius states that the country lying immediately on the east coast of the sea of Genesaret, was occupied by the Gadarenes, the Gerasenes, and the Gergasenes, whose districts met on the coast of that sea.")

θ (The sepulchres of the Jews were in subterranean grottoes. Heylin.)

ι (Vatican and the best Mss. omit.)

κ (Some distance off. Vulgate, "non longe." Heylin.)

λ (It was a dictum of the Rabbins, "It is as cursed thing to keep swine." Lightfoot.)

μ (Ran straight to a precipice, and fell into the s.a. Syriac. Down the precipice. Scholefield.)

ν ("Whenever cattle die," says Olshausen, "it is that man may be saved alive, in order to know that there is a God, and that whatever He does is right.")

ι De. 5, 25. 1 Ki. 17, 18. Lu. 5, 8. Ac. 16, 39.

ς (Scholefield, "the." Vat. Mss., "a.")



o (That is, "are" (hereby, &c.) The first step into the Christian state is a sight and sense of our own imperfection, weakness, baseness, & misery; that of ourselves we are insufficient to think or do any good in order to our recovery: whence we are obliged to sore compunction of spirit for our deeds and our case; to humble confession of our sins & miseries; to earnest supplication for mercy and grace, to heal and rescue us from our sad estate. Barrow.)

k Ch. 12, 25. Ps. 139, 2. Ma. 12, 15. Lu. 6, 8; 9, 47, and 11, 17.

π (Cheke puts a period, and Knatchbull a semicolon at sins; and the latter supplies, "I said it.")

p (A little bed. See Lu. 5, 24. Lonsdale and Hale.)

σ (Feared, Vatican and Beza MSS.; which the Rheims follows.)

τ (Authority, Syriac.)

v (Where the customs were received for goods carried by water, Burton. Wicliffe and Cheke, "toll-booth.")

φ (Taken from this employment, that a real instance might be given that the Jews, by paying tribute to the Roman emperor, had wholly lost their temporal authority. Al-lix.)

*Matthew's feast.*  
Ch. ix. 10—17. Ma. ii. 15—22. Lu. v. 29—39. [49]

*The raising of Jairus's daughter.*  
Ch. ix. 18—26. Ma. v. 21—43. Lu. viii. 41—46. [50]

A.D. 30. A.U.C. 783. A.J.P. 4742. [36]  
CAPERNAUM.  
Parallel places, Ma. ii. 1—12. Lu. v. 17—26.  
*The cure of a paralytic.*

<sup>2</sup>AND, behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; "Son, be of good cheer; thy sins be forgiven thee."

<sup>3</sup>And, behold, certain of the scribes said within themselves, This man blasphemeth.

<sup>4</sup>And Jesus knowing<sup>k</sup> their thoughts said, "Wherefore think ye evil in your hearts? <sup>5</sup>For whether is easier, to say, *Thy sins be forgiven thee*; or to say, *Arise, and walk*; <sup>6</sup>but that ye may know that the Son of man hath power on earth to forgive sins?"<sup>π</sup> Then saith He to the sick of the palsy, "Arise, take up thy bed,<sup>p</sup> and go unto thine house."

<sup>7</sup>And he arose, and departed to his house.

<sup>8</sup>But when the multitudes saw *it*, they marvelled,<sup>σ</sup> and glorified God, which had given such power<sup>τ</sup> unto men.

"Can the children of the bridechamber mourn, As long as the bridegroom<sup>h</sup> is with them?"

But the days will come, when the bridegroom shall be taken from them, And then shall they fast.<sup>o</sup>

<sup>16</sup>No man putteth a piece of new<sup>e</sup> cloth unto an old garment, For that which is put in to fill<sup>i</sup> it up taketh from the garment, And the rent is made worse.

<sup>17</sup>Neither do men put new wine into old bottles: Else the bottles break, and the wine runneth out, And the bottles perish:<sup>9</sup>

But they put new wine into new bottles, And both are preserved.

A.D. 31. A.U.C. 784. A.J.P. 4743. [50]  
CAPERNAUM.  
Parallel places, Ma. v. 21—43. Lu. viii. 41—56.

A.D. 30. A.U.C. 783. A.J.P. 4742. [37]  
CAPERNAUM.  
Parallel places, Ma. ii. 13, 14. Lu. v. 27, 28.  
*The call of Matthew.*

<sup>9</sup>AND as Jesus passed forth from thence, He saw a man, named Matthew, sitting at the receipt of custom:<sup>9</sup> and He saith unto him, "Follow<sup>φ</sup> Me." And he arose, and followed Him.

*Jesus at Jerusalem.*  
Jno. v. [38]

A.D. 31. A.U.C. 784. A.J.P. 4743. [49]  
CAPERNAUM.  
Parallel places, Ma. ii. 15—22. Lu. v. 29—39.  
*Matthew's feast.*

<sup>10</sup>AND it came to pass, as Jesus sat at meat in the house, behold, many publicans<sup>ψ</sup> and sinners<sup>l</sup> came and sat down with Him and His disciples.

<sup>11</sup>And when the Pharisees saw *it*, they said unto His disciples, "Why eateth your Master with publicans and sinners?"

<sup>12</sup>But when Jesus heard *that*, He said<sup>ω</sup> unto them, "They that be whole need not a physician, but they that are sick. <sup>13</sup>But go ye and learn what *that*<sup>l</sup> meaneth, I WILL HAVE MERCY AND NOT SACRIFICE:<sup>α</sup> for<sup>β</sup> I am not come to call the righteous,<sup>γ</sup> but sinners to repentance."<sup>δ</sup>

<sup>14</sup>Then came to Him the disciples of John, saying, "Why do we and the Pharisees fast<sup>m</sup> oft, but Thy disciples fast not?"

<sup>15</sup>And Jesus said unto them,

x (A house. Syr. His (Matthew's) house. Lu. 5, 29.)

ψ (Tribute-takers. Ch. 11, 19.)

l Ga. 2, 15.

ω (He heard them and said. Vat. Ms.)

l Ch. 12, 7. Ma. 6, 6. Mi. 6, 6—8.

α (Rather than sacrifice. Sept.)

β (Moreover, porro. Heylin.)

γ (Rather, righteous persons.)

δ (Vat. and Beza Ms. omit "to repentance;" also the Vulg., Syr., Ethiop., Pers., Vss., with some of the Fathers; and so Jerome, Wicliffe, and the Rheims. Tisch., Lachm., and Olshausen reject them.)

m Ch. 18, 12.

n Jno. 3, 29.

o Ac. 13, 2, and 14, 23. 1 Co. 7, 5. 2 Co. 11, 27.

e Or, raw; or, unwrought cloth. (Patch of an unworn rag. Cheke. New cloth and undressed. Geneva. Patch of new cloth. Wells.)

ζ (The piece which was used to fill up... takes away still more of the old cloth. Alberti. Burton.)

η (Leathern bottles. Scholeef.)

θ (Will perish. Lonsdale and Hale.)

*The raising of Jairus's daughter.*

<sup>18</sup>WHILE He spake these things unto them, behold, there came a cer-

c (By whose command the affairs of the synagogue were appointed, as who should read the prophets, recite the psalms, and pass before the ark. Lightfoot.)

κ (Almost dead. Knatchbull. Already dead. Syr. *Has by this time died.* Wolfing. *Was even now a-dying.* Wells. *Is by this time dead.* Lonsdale and Hale.)

p De. 22, 12.

q Lu. 7, 50; 17, 19; and 18, 42.

λ (Players on the pipe. Lonsdale and Hale. *Players on the flute or pipe. Serious on the elder sort with the trumpet, & those of the younger with the flute.* Ec. 12, 5. Je. 9, 17, and 48, 36. Knatchbull.)

μ ...The singing men and singing women. 2 Chr. 35, 25. (Lightfoot says, "On the death of his wife even the poorest Jew will afford not less than two pipes and one woman to make lamentations.")

v (Go forth. Cheke.)

ο (Not so dead as not to return to life. To speak of death as sleep is a common image among all nations. She was not dying at the time her father thought she was dying. Burton.)

π (Laughed at Him. Syriac, Cheke, Scholeff.)

ρ (Turned out.)

σ Or, this fame.

ν Ch. 15, 22, and 20, 30. Ma. 10, 47. Lu. 18, 38. (This was one of the titles applied by the Jews to the Messiah. Burton.)

tain ruler,<sup>4</sup> and worshipped Him, saying, "My daughter is even now dead: but come and lay thy hand upon her, and she shall live."

<sup>19</sup> And Jesus arose, and followed him, and so did His disciples.

<sup>20</sup> And, behold, a woman, which was diseased with an issue of blood twelve years came behind Him, and touched the hem<sup>2</sup> of His garment: <sup>21</sup> for she said within herself, "If I may but touch His garment, I shall be whole."

<sup>22</sup> But Jesus turned Him about, and when He saw her, He said, "Daughter, be of good comfort; thy faith<sup>2</sup> hath made thee whole." And the woman was made whole from that hour.

<sup>23</sup> And when Jesus came into the ruler's house, and saw the minstrels<sup>λ</sup> and the people making a noise,<sup>μ</sup> <sup>24</sup> He said unto them, "Give place: for the maid is not dead, but sleepeth."<sup>ν</sup> And they laughed Him to scorn.<sup>π</sup>

<sup>25</sup> But when the people were put forth,<sup>ρ</sup> He went in, and took her by the hand, and the maid arose.

<sup>26</sup> And the fame<sup>σ</sup> hereof went abroad into all that land.

A.D. 31. CAPERNAUM.  
The healing of two blind men.

[51]

<sup>27</sup> AND when Jesus departed thence, two blind men followed Him, crying, and saying, "Thou son<sup>ν</sup> of David, have mercy on us."

<sup>28</sup> And when He was come into the house, the blind men came to Him: and Jesus saith unto them, "Believe ye that I am able to do this?"

They said unto Him, "Yea, Lord."

<sup>29</sup> Then touched He their eyes, saying, "According to your faith be it unto you."

<sup>30</sup> And their eyes were opened; and Jesus straitly charged<sup>φ</sup> them, saying, "See<sup>τ</sup> that no man know it."

<sup>31</sup> But they, when they were departed, spread abroad His fame in all that country.

<sup>32</sup> As they<sup>χ</sup> went out, behold, they

brought to him a dumb man possessed with a devil.<sup>8</sup>

<sup>33</sup> And, when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, "It was never so seen in Israel."

<sup>34</sup> But the Pharisees said,<sup>4</sup> "He casteth out devils through the prince of the devils."

A.D. 31. A.U.C. 784. A.J.P. 4743.  
GALILEE.

Parallel place, Ma. vi. 1—6.

The third circuit.

[52]

<sup>35</sup> AND Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.<sup>ω</sup>

<sup>36</sup> But when He saw the multitudes, He was moved with compassion on them, because they fainted,<sup>α</sup> and were scattered abroad,<sup>β</sup> as sheep having no shepherd.—<sup>37</sup> Then saith He unto His disciples, "The harvest<sup>ν</sup> truly is plenteous, but the labourers are few; <sup>38</sup> pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

X.] A.D. 31. A.U.C. 784. A.J.P. 4743. [53  
GALILEE.

[Somewhat retired place not far from Capernaum. Wells.]

Parallel places, Ma. vi. 7—16. Lu. ix. 1—9.

The mission of the Twelve.

AND when He had called unto<sup>β</sup> Him His twelve<sup>ω</sup> disciples, He gave them power against<sup>τ</sup> unclean<sup>δ</sup> spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

<sup>2</sup> Now the names of the twelve apostles are these; The first, Simon, who is called Peter,<sup>χ</sup> and Andrew his brother; James the son of Zebedee, and John his brother; <sup>3</sup> Philip, and Bartholomew;<sup>ε</sup> Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus,<sup>ζ</sup> whose surname was Thaddæus; <sup>4</sup> Simon the Cananite,<sup>7</sup> and Judas Iscariot,<sup>θ</sup> who also betrayed Him.

φ (Threatened them. Rheims. Commanded with power. Hesychius.)

τ Ch. 8, 4; 12, 16; and 17, 9. Lu. 5, 14.

χ (As they were going away. Cheke.)

ς Ch. 12, 22. Lu. 11, 14.

4 Ch. 12, 24. Ma. 3, 22. Lu. 11, 15.

ω (Not in the Vat. and Beza Mss., nor in the Vulg. Syr., Arab., Pers., Ethiop., and Goth. Vss., nor in Chrysostom.)

α Or, were tired and lay down. Ch. 15, 32. Ma. 8, 3. Ga. 6, 9. He. 12, 3. Leusden, "ἐκονάμενοι-  
harassed," *fatigued.* Ma. 5, 35. Lu. 7, 6, 8, 49.)

β Nu. 27, 17. 1 Ki. 22, 17. Eze. 34, 5. Zec. 10, 2. See Je. 23, 1—4, and 50, 6.

ν Lu. 10, 2. Jno. 4, 35.

β (Vat. Ms. omits. So Syr.)

ω Ma. 3, 13. Lu. 6, 13.

γ Or, over.

δ (Impure, unholy. L. and 11.)

ζ Jno. 1, 42.

ε (Heb., the son of Tolmai. Syr., Bar-Tholmai. Jno. 1, 45.)

ζ (Vat. Ms. omits, and so Jerome and the Rheims. Another Ms. has only Lebbaeus. Called Judas, Lu. 6, 16. Ac. 1, 13.)

η (Kenanaia, "the zealous." Syr. De Dieu understands "Zealots," and so he is called, Lu. 6, 15.)

θ (Ac. 1, 13. Possibly from Kerioth, Jos. 15, 25. Jno. 6, 71.)

γ See 2 Ki. 17,  
24. Jno. 4, 9,  
20.

z Ch. 15, 24. Ac.  
13, 46. Is. 53, 6.  
Je. 50, 6. Eze.  
34, 5.

κ (Hath approach-  
ed. Syr. Ch. 3,  
2, and 4, 17. Lu.  
10, 9.)

μ (It does not fol-  
low that, because  
these miraculous  
powers were now  
given, they were  
all to be exercis-  
ed during this  
first mission.  
L. and H.)

ν (Gratuitously.)

ξ Or, Get.

ο (A wallet, or  
traveller's pack.)

π (Beside those  
which they wore.  
Ma. 6, 9.)

ρ Gr., a staff. (So  
Tyndale and the  
Genevan.)

σ (Village. So  
ch. 9, 35, and 14,  
15, and elsewhere.  
Scholef., L. and  
H.)

τ (With whom ye  
should abide.  
Comp. ch. 22, 8,  
Re. 3, 4, and 16,  
6. Knatchbull.  
Elsner, Wolfius,  
Burton.)

υ (The house, viz.,  
of the person. Vc.  
11. Scholef.)

φ (That is, shall  
come. Lu. 10, 6.)

χ (Upon. Vat.  
Ms. Ps. 35, 13.  
L. and H.)

α Ne. 5, 13. Ac.  
13, 51, and 18, 6.

β Ch. 11, 22.

ω (Into. Vat. Ms.)

5 These twelve Jesus sent forth, | and commanded them, saying,

I. Immediate mission of the Twelve to the cities of Israel, ve. 5—15.

“Go not into the way of the Gentiles,

And into *any* city of the Samaritans<sup>γ</sup> enter ye not :

6 But go rather to the lost sheep<sup>z</sup> of the house of Israel.

7 And as ye go, preach, saying,  
The kingdom of heaven is at hand.\*

8 Heal the sick, cleanse the lepers,  
Raise the dead,<sup>μ</sup> cast out devils :

Freely<sup>ν</sup> ye have received, freely give.

9 Provide<sup>ξ</sup> neither gold, nor silver, nor brass in your purses,

10 Nor scrip<sup>ο</sup> for *your* journey,

Neither two coats, neither shoes,<sup>τ</sup> nor yet staves :<sup>ρ</sup>

For the workman is worthy of his meat.

11 And into whatsoever city or town<sup>σ</sup> ye shall enter,

Enquire who in it is worthy ;<sup>τ</sup>

And there abide till ye go thence.

And when ye come into an<sup>υ</sup> house, salute it.

12 And if the house be worthy, let<sup>β</sup> your peace come upon it :

But if it be not worthy, let your peace return to<sup>χ</sup> you.

14 And whosoever shall not receive you, nor hear your words,

When ye depart out of that house or city,

Shake<sup>α</sup> off the dust of your feet.

15 Verily I say unto you,

It shall be more tolerable<sup>β</sup> for the land of Sodom and Gomorrha

In the day of judgment, than for that city.

II. Mission—after the ascension, till A.D. 70, ve. 16—23.

16 Behold, I send you forth as sheep

In<sup>ω</sup> the midst of wolves :

Be ye therefore wise<sup>α</sup> as serpents,

And harmless<sup>β</sup> as doves.<sup>γ</sup>

17 But beware of men :

For they will deliver you up to the councils,

And they will scourge you in their synagogues ;

18 And ye shall be brought<sup>τ</sup> before governors and kings for My sake,

For a testimony<sup>δ</sup> against them and the Gentiles.

19 But when they deliver you up,

Take no thought how or what ye shall speak :<sup>δ</sup>

For it shall be given<sup>ε</sup> you in that same hour what ye shall speak.

20 For it is not ye<sup>φ</sup> that speak,

But the Spirit<sup>θ</sup> of your Father which speaketh in you.

21 And the brother shall deliver<sup>ε</sup> up the brother to death,

And the father the child :

And the children shall rise up against *their* parents,

And cause them to be put to death.

22 And ye shall be hated of all *men* for My name's sake :

But he that endureth<sup>ς</sup> to the end<sup>η</sup> shall be saved.<sup>γ</sup>

α (The assistance  
of the Comforter  
does not seem to  
have been design-  
ed to supersede  
the acquirement,  
by ordinary  
means, of qualifi-  
cations for their  
duty. Bp. Hinds.)

β Or, simple.  
(Free from evil  
admixture.  
Titt.)

γ (A prudent sin-  
cerity and sim-  
plicity. Archbp.  
Newcome. 1 Co.  
14, 20. 1 Th. 2, 15.

ε Ac. 12, 1; 24,  
10; and 25, 7, 23.  
2 Ti. 4, 16.

δ (So shall ye be a  
witness to them,  
and to the hea-  
then. Cheke, and  
so Dr. Burton and  
Scholcf.)

δ Ma. 13, 11. Lu.  
12, 11, and 21,  
14, 15.

ε Ex. 4, 12. Je.  
1, 7.

ζ 2 Sa. 23, 2. Ac.  
4, 8, and 6, 10.  
2 Ti. 4, 17.

g See Jno. 14, 26,  
and 15, 26. Ac.  
1, 4.

ε (This relates to  
the early Chris-  
tians. Burton.  
Mi. 7, 6. Le. 21,  
16.)

ζ (Perseverance is  
the most impor-  
tant lesson in the  
Christian school.  
It is called by an  
old writer the  
preserver of vir-  
tues, without  
which, as summer  
fruits, they will  
decay and perish.  
Bp. Andrewes.)

h ...None of the  
wicked shall un-  
derstand, but  
the wise shall  
understand. Da.  
12, 10.

γ (Olarivs thinks,  
“He that shall  
survive to the de-  
struction of Je-  
rusalem shall be  
provided with the  
means of escape.”  
Burton.)



θ (*The other; the next.* Scholief. Ch. 2, 13; 4, 12; and 12, 15. Ac. 8, 1; 9, 25; and 14, 6.)

ι Or, end; or, finish. (So Tyn-dile, Geneva, Rheims. Done the circuit of Cheke. The Gospel had not been preached in all the cities of Judaea at the destruction of Jerusalem A.D. 70.)

ι Ch. 16, 28.

κ (*Hammond quotes a Jewish proverb exactly similar.*)

κ Ln. 6, 40. Jno. 13, 16, and 15, 20.

λ Gr., Beelzebub, ("Lord of mire." Olsh. Beelzebub, "Lord of flies." 2 Ki. 1, 3. Ch. 12, 25. Ma. 3, 22. Lu. 11, 15. Jno. 8, 48, 52.)

μ (*Rather, "nevertheless fear them not." Every calumny will be discovered, and your innocence at last justified.* Heylin.)

ν Ma. 4, 22. Lu. 8, 17, and 12, 2.

ν (*Lightfoot says that this is an allusion to the custom in the synagogues, where the reader whispered into the ear of another person who addressed the people.* So Hammond. Burton.)

ξ Is. 8, 12. Lu. 12, 4. 1 Pe. 3, 14.

ξ *It is in value a halfpenny farthing in the original, as being the tenth part of the Roman penny.* See ch. 18, 28.

ο (*The will of.* Tittman, Symonds.)

23 But when they persecute you in this city,  
Flee ye into another: θ  
For verily I say unto you,  
Ye shall not have gone<sup>ι</sup> over the cities of Israel,  
Till the Son of man be come.<sup>ι</sup>

### III. Mission of all the disciples of Jesus, ve. 24—42.

- a. *Opposition.* { 24 The disciple<sup>κ</sup> is not above *his* master,  
Nor the servant above his lord.<sup>κ</sup>  
25 It is enough for the disciple that he be as his master,  
And the servant as his lord.  
If they have called the master of the house Beelzebub,<sup>λ</sup>  
How much more *shall they call* them of his household?  
26 Fear them not therefore: μ  
For there is nothing covered,<sup>ν</sup> that shall not be revealed;  
And hid, that shall not be known.<sup>ν</sup>  
27 What I tell you in darkness, *that* speak ye in light:  
And what ye hear in the ear, *that* preach ye upon the house-tops.  
28 And fear<sup>ν</sup> not them which kill the body,  
But are not able to kill the soul:  
But rather fear Him which is able  
To destroy both soul and body in hell.  
29 Are not two sparrows sold for a farthing? ξ  
And one of them shall not fall on the ground without<sup>ο</sup> your Father.  
But the very hairs of your head are all numbered.<sup>π</sup>  
31 Fear ye not therefore,  
Ye are of more value than many sparrows.  
32 Whosoever therefore shall confess<sup>ο</sup> Me before men,  
Him will I confess also before My Father which is in heaven.<sup>ρ</sup>  
33 But whosoever shall deny Me before men,  
Him will I also deny before My Father which is in heaven.
- b. *Duty—fearless preaching.* { 34 Think not that I am come to send peace on earth; <sup>2</sup>  
I came not to send peace, but a sword.<sup>ρ</sup>  
35 For I am come to set a man at variance<sup>σ</sup> against<sup>τ</sup> his father,  
And the daughter against her mother,  
And the daughter-in-law against her mother-in-law.  
36 And a man's foes *shall be* they of his own household.
- c. *Encouragement.* { 37 He that loveth<sup>τ</sup> father<sup>ν</sup> or mother more than Me  
Is not worthy of Me:  
And he that loveth son or daughter more than Me  
Is not worthy of Me.  
38 And he that taketh not his cross,<sup>ς</sup> and followeth after Me,  
Is not worthy of Me.  
39 He that findeth<sup>φ</sup> his life shall lose it:  
And he that loseth his life for My sake shall find<sup>ι</sup> it.
- a. *Opposition.* { 40 He that receiveth<sup>υ</sup> you receiveth Me,  
And he that receiveth Me receiveth Him that sent Me.  
41 He that receiveth a prophet in the name<sup>χ</sup> of a prophet  
Shall receive a prophet's reward;

π 1 Sa. 14, 25.  
2 Sa. 14, 11. Lu. 21, 18. Ac. 27, 34. (*Compare the Latin phrase, in numero habere.* Burton.)

ο Lu. 12, 8. Ro. 10, 9.

ρ 2 Ti. 2, 12. Ma. 5, 38. Lu. 9, 26.

q Lu. 12, 49—53.

ρ (*War.* Cheke. *The sword.* Syr.)

σ (*Lit., divide against.* Syr., *separate from.*)

τ See Mi. 7, 6. Ps. 41, 9, and 55, 13. Jno. 13, 18. (*Said with reference to the divisions which Christianity caused in families during the first ages.* Burton.)

ρ Lu. 14, 26.

υ (*He mentions these as naturally entitled to our affection in the highest degree; but that even these must yield to love of Him, to zeal for His people, and to the hope of the heavenly reward.* Archbp. Newcome.)

ς Ch. 16, 24. Ma. 8, 34. Lu. 9, 23, and 14, 27.

φ (*"Finding" is used for putting a great value upon anything; and "losing" is used for disregarding a thing.* Burton.)

ι Ch. 16, 25. Lu. 17, 33. Jno. 12, 25.

υ Ch. 18, 5. Lu. 9, 48, and 10, 16. Jno. 12, 44, and 13, 20. Ga. 4, 14.

χ (*For the prophet's sake.* Cheke. 1 Ki. 17, 10, and 18, 4 2 Ki. 4, 8.)

ψ (Ψυχρόν and frigida signify water, because it has in drinking an excellency of coldness. Cheke.)

ν Ch. 18, 5, 6, and 25, 40. Ma. 9, 41. He. 6, 10.

ω Ch. 14, 3.

ω (By his disciples. Vat. Ms. So Syr.)

α (He that cometh. Dodd. He who is coming. L. and H. Ge. 49, 10. Nu. 24, 17. Da. 9, 24. Jno. 6, 14.

α Is. 29, 18; 35, 4; and 42, 7. Jno. 2, 23; 3, 2; 5, 36; 10, 25, 38; and 14, 11.

β (Beggars. Ch. 5, 3. The condition by which God hath bound Himself is that of man's asking. Rp. Andrewes. Comp. ch. 5, 3, with Lu. 6, 20.)

γ (Are evangelized. Syr. Do gospeld. Cheke. Ty means of the church, Christianity is brought into close contact with the mass of society, for the purpose, by a slow and scarcely perceptible process, of assimilating to itself the whole race of mankind. Bishop Jebb.)

γ Ch. 13, 57; 24, 10; and 26, 31. Ro. 9, 32. 1 Co. 1, 23, and 2, 14. Ga. 5, 11. 1 Pe. 2, 8.

δ (Jesus could not refuse such a person reasonable satisfaction, and yet He did not think it proper publicly to proclaim Himself as the Christ. Hereferred him to the prophecy, where such miracles are set down as characteristic marks of the Messiah. Randolph.)

And he that receiveth a righteous man in the name of a righteous man  
Shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones  
A cup of cold water<sup>ψ</sup> only in the name of a disciple,

Verily I say unto you,  
He shall in no wise lose his reward."<sup>ν</sup>

1 And it came to pass, when  
XI.] Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities.

The death of John.  
Ch. xiv. 6—12. Ma. vi. 21—29.

A.D. 31. A.U.C. 784. A.J.P. 4743.  
GALILEE.

Parallel place, Lu. vii. 18—35.  
The mission of John to Jesus.

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"Go and shew John again those things which ye do hear and see:

5 The blind receive their sight,<sup>α</sup> and the lame walk,

The lepers are cleansed, and the deaf hear,

The dead are raised up, and the poor<sup>β</sup> have the gospel preached<sup>γ</sup> to them.

6 And blessed is He, whosoever shall not be offended<sup>δ</sup> in Me."<sup>ε</sup>

7 And as they departed, Jesus began to say unto the multitudes con- | cerning John,

"What went ye out into the wilderness to see?"

A reed shaken with the wind?

8 But<sup>ζ</sup> what went ye out for to see?

A man clothed in soft raiment?

Behold, they that wear soft clothing are in kings' houses.

9 But what went ye out for to see?

A prophet? yea, I say unto you, and more<sup>η</sup> than a prophet.

10 For this is he, of whom it is written,<sup>α</sup>

"BEHOLD, I SEND MY MESSENGER BEFORE THY FACE,

WHICH SHALL PREPARE THY WAY BEFORE THEE."

11 Verily I say unto you,

Among them that are born of women<sup>γ</sup>

There hath not risen a greater than John the Baptist:

Notwithstanding he that is least

In the kingdom of heaven is greater than he.

12 And from the days<sup>δ</sup> of John the Baptist until now

The kingdom of heaven suffereth violence,<sup>θ</sup>

And the violent take it by force.

13 For all the prophets and the law prophesied<sup>ι</sup> until John.

14 And if ye will receive it,

This<sup>κ</sup> is Elias,<sup>ε</sup> which was for to come.

15 He that hath ears<sup>λ</sup> to hear, let him hear.

16 But whereunto shall I liken this generation?

It is like unto children sitting in the markets,

And calling unto their fellows,<sup>μ</sup> and saying,

We have piped unto you, and ye have not danced;

We have mourned unto you, and ye have not lamented."

ε (Vat. Ms. puts the interrogation before "to see," in ve. 7—9.)

ζ (And if not. Syr. And so ve. 9.)

η Ch. 14, 5, and 21, 26. Lu. 1, 76, and 7, 26.

α Mal. 3, 1. Ma. 1, 2.

γ ("Wives." Theophylact observes that, by this word, our Lord excepted Himself. Burton.)

δ The Law and the Prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. Lu. 16, 16.

θ Or, is gotten by force, and they that thrust men. (Mount Sinai was fenced in, and the people forbidden to break through.)

ι (Were prophetic. Syr. Mal. 4, 6.)

κ (He is. Scholeff.)

ε Ch. 17, 12. Mal. 4, 5. Lu. 1, 17.

λ Ch. 13, 9. Lu. 8, 8. Re. 2, 7, and 3, 6. (That reverence and attention of mind, that teachable temper and good disposition, which prepare and incline men to receive the truth with effect. Rp. Andrewes.)

μ ("Others." Vat. Ms.)

ν (Froward, ill-natured people, who would join in no dance, and be pleased with no song, merry or melancholy. Randolph.)

ξ (So *Æsop*, fab. 39. A similar proverb is found in the Talmud. Burton. Fasting much.)

o (A devourer and a wine-drinker. Syr. This eater & wine-drinker. Cheke.)

π (This wisdom, viz., of the scribes, who thought themselves the only children of wisdom. Knatchbull. Clean rid from her own children. Cheke. That is, separated from and rejected by the Jews. Goodwin. The truly wise have discerned and acknowledged the wisdom of God. Bishop Pearce So Dr. Burton.)

d Lu. 10, 13.

ρ (Jerome makes it a village of Galilee, two miles from Capernaum, near which there now exist ruins called Ain Tabigha. It is said to be the Harosheth of Ju. 4, 2.)

e ...Let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn away every one from his evil way..... Jonah 3, 8.

f Ye. 24. Ch. 10, 15.

σ (Jerome attests as the confirmed reading, "shalt thou be exalted to heaven?" Penn.)

g See Is. 14, 13. La. 2, 1.

τ (Utter desolation. Gr., *Ilades* —the grave. Heylin.)

- 18 For John came neither eating<sup>ξ</sup> nor drinking,  
And they say, He hath a devil.  
19 The Son of man came eating and drinking,  
And they say, Behold a man gluttonous, and a wine-bibber,<sup>o</sup>  
A friend of publicans and sinners.  
But wisdom<sup>π</sup> is justified of her children."

20 Then began He to upbraid<sup>d</sup> the | works were done, because they re-  
cities wherein most of His mighty | pented not:

- 21 "Woe unto thee, Chorazin!<sup>ρ</sup>  
Woe unto thee, Bethsaida!  
For if the mighty works, which were done in you,  
Had been done in Tyre and Sidon,  
They would have repented long ago in sackcloth and ashes.<sup>e</sup>  
22 But I say unto you,  
It shall be more tolerable<sup>f</sup> for Tyre and Sidon  
At the day of judgment, than for you.  
23 And thou, Capernaum,<sup>σ</sup> which art exalted<sup>g</sup> unto heaven,  
Shalt be brought down to hell:<sup>τ</sup>  
For if the mighty works, which have been done in thee,  
Had been done in Sodom,  
It would have remained until this day.  
24 But I say unto you,  
That it shall be more tolerable for the land of Sodom  
In the day of judgment, than for thee."

- 25 At that time Jesus answered and | said,  
"I thank Thee, O Father, Lord of heaven and earth,  
Because Thou hast hid<sup>h</sup> these things from the wise<sup>φ</sup> and prudent,<sup>x</sup>  
And hast revealed them unto babes.<sup>ψ</sup>  
26 Even so, Father: for so it seemed good in Thy sight.

- 27 All things<sup>i</sup> are delivered unto Me of My Father:  
And no man<sup>ω</sup> knoweth the Son, but the Father;  
Neither knoweth<sup>k</sup> any man the Father, save the Son,  
And he to whomsoever the Son will reveal Him.  
28 Come unto Me, all ye that labour and are heavy laden,<sup>a</sup>  
And I will give you rest.  
29 Take My yoke upon you, and learn of Me;<sup>j</sup>  
For I am meek and lowly<sup>m</sup> in heart:  
And ye shall find rest unto your souls.  
30 For My yoke is easy,<sup>β</sup> and My burden is light."<sup>γ</sup>

The first anointing of Jesus.  
Lu. vii. 36—49.

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XII.] A.D. 31. A.U.C. 784. A.J.P. 4743. [39  
ON THE WAY TO GALILEE.  
Parallel places, Ma. ii. 23—28, and iii. 1—6.  
Lu. vi. 1—11.

Conversation on the sabbath.

AT that time<sup>δ</sup> Jesus went on the  
sabbath day through the corn;<sup>ε</sup>

h See Ps. S. 2.  
1 Co. 1, 19, 27,  
and 2, 8. 2 Co.  
3, 14.

φ (Without the disposition to conform to the Divine Will, none will be adequately qualified for the purpose, however furnished with the best, natural, and acquired endowments. Bp. Van Mildert.)

x (Understanding. Dodd.)

ψ (Simple persons. Le Cene. The humble & teachable. Randolph, L. and H.)

i Ch. 28, 18. Lu. 10, 22. Jno. 3, 35; 13, 3; and 17, 2. 1 Co. 15, 27.

ω (No one. Bp. Hinds, L. & H.)

k Jno. 1, 18; 6, 46; and 10, 15.

a (Bearing burdens. Syr.)

l Jno. 13, 15. Ph. 2, 5. 1 Pe. 2, 21. 1 Jno. 2, 6.

m Zec. 9, 9. Ph. 2, 7.

β ("Benign;"—he who bears it feels himself to be more blessed as he goes forward. Titt. "Kindly." Syr.)

γ (Does not depress the soul, but nourishes & confirms it day by day. Titt. Jno. 5, 3. Je. 6, 16.)

δ (According to Scaliger the first sabbath after the second day of unleavened bread, on which day the first sheaf was offered. Le. 23, 10, 11. The barley-harvest was at this time—the wheat-harvest at Pentecost, seven weeks after. Le. 23, 15.)

ε (By the side of the corn-fields. Palaret.)

n De. 23, 25.

and His disciples were an hungred,  
and began to pluck the ears of corn,  
and to eat."<sup>n</sup>

2 But when the Pharisees saw it,  
they said unto Him, "Behold, Thy  
disciples do that which is not lawful  
to do upon the sabbath day."



5 (Comp. 1 Sa. 21. 1-6, and Le. 24. 5-9, from which it appears that that was also a sabbath. Burton.)

o Ex. 25, 30. Le. 24. 5.

p Nu. 28, 9. Jno. 7, 22.

q Ex. 29, 38. Le. 7, 2, and 24, 3.

r 2 Chr. 6, 18. Mal. 3, 1.

η (Those, therefore, who attend on Me are still more free than those who attend on the temple. Archbp. Newcome.)

s Ch. 9, 13. Ho. 6, 6. Mi. 6, 6-8.

θ (A tender regard to the wants and infirmities of men is of more value in the sight of God, than a strict observance of His positive institutions. Archbp. Newcome.)

ι (Rather than. L. and II.)

κ The sabbath was made for man, and not man for the sabbath. Ma. 2, 27.

κ (Vat. MS. omits, also the Syr. and the Rheims.)

λ (On another sabbath. Lu. 6, 6.)

μ ("A.")

ν (Dry, i.e., wasted and shrunk. L. and H.)

u Lu. 13, 14, and 14, 3. Jno. 9, 16.

<sup>3</sup>But He said unto them, "Have ye not read what David<sup>5</sup> did, when he was an hungred, and they that were with him; <sup>4</sup>how he entered into the house of God, and did eat the shew-bread,<sup>o</sup> which was not lawful for him to eat, neither for them which were with him, but only for the priests? <sup>5</sup>Or have ye not read in the law,<sup>p</sup> how that on the sabbath days the priests<sup>q</sup> in the temple profane the sabbath, and are blameless? <sup>6</sup>But I say unto you, That in this place is *One*<sup>r</sup> greater<sup>r</sup> than the temple. <sup>7</sup>But if ye had known what *this*<sup>s</sup> meaneth,<sup>o</sup> I WILL HAVE MERCY, AND NOT<sup>t</sup> SACRIFICE, ye would not have condemned the guiltless. <sup>8</sup>For the son of man is lord<sup>t</sup> even<sup>κ</sup> of the sabbath day."

<sup>9</sup>And<sup>λ</sup> when He was departed thence, He went into their synagogue: <sup>10</sup>and, behold, there was a man which had *his*<sup>u</sup> hand withered.<sup>v</sup> And they asked Him, saying, "Is it lawful to heal on the sabbath<sup>u</sup> days?" —that they might accuse Him.

<sup>11</sup>And He said unto them, "What

<sup>18</sup> "BEHOLD MY SERVANT, WHOM I HAVE CHOSEN;<sup>π</sup> MY BELOVED, IN WHOM MY SOUL IS WELL PLEASED: I WILL PUT MY SPIRIT UPON HIM, AND HE SHALL SHEW JUDGMENT<sup>ρ</sup> TO THE GENTILES.

<sup>19</sup> HE SHALL NOT STRIVE, NOR CRY; NEITHER SHALL ANY MAN HEAR HIS VOICE IN THE STREETS.

<sup>20</sup> A BRUISED REED SHALL HE NOT BREAK, AND SMOKING FLAX<sup>σ</sup> SHALL HE NOT QUENCH, TILL HE SEND FORTH JUDGMENT UNTO VICTORY.<sup>7</sup>

<sup>21</sup> AND IN HIS NAME SHALL THE GENTILES<sup>ν</sup> TRUST."

SHORES OF THE SEA OF GALILEE.  
Lu. vi. 20-49.

The sermon on the Plain.

A.D. 31. A.U.C. 784. A.J.P. 4743.  
GALILEE.

Parallel place, Ma. iii. 22-35.

The blasphemy of the Pharisees.

<sup>22</sup>THEN was<sup>φ</sup> brought unto Him one possessed with a devil,<sup>ψ</sup> blind, and dumb: and He healed him, inso-much that the blind and dumb<sup>χ</sup> both

man shall there be among you, that shall have one sheep, and if it fall<sup>ν</sup> into a pit on the sabbath day, will he not lay hold on it, and lift it out?

<sup>12</sup>How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.<sup>7</sup>—

<sup>13</sup>Then saith He to the man, "Stretch forth thine hand."

And he stretched it forth; and it was restored whole, like as the other.

<sup>14</sup>Then the Pharisees<sup>ω</sup> went out, and held a council<sup>ξ</sup> against Him, how they might destroy Him.

A.D. 31. A.U.C. 784. A.J.P. 4743.  
THE SEA OF GALILEE.

Parallel places, Ma. iii. 7-21. Lu. vi. 12-19.

A circuit.

<sup>15</sup>BUT when Jesus knew it, He withdrew Himself from thence: and great multitudes<sup>ο</sup> followed Him, and He healed them all; <sup>16</sup>and charged them that they should not make Him known: <sup>17</sup>that it might be fulfilled which was spoken by Esaias the prophet, saying,<sup>z</sup>

spake and saw.

<sup>23</sup>And all the people were amazed, and said, "Is not this the son of David?"

<sup>24</sup>But when the Pharisees heard it, they said,<sup>z</sup> "This fellow doth not cast out devils, but by Beelzebub<sup>ψ</sup> the prince of the devils."

<sup>25</sup>And Jesus knew their thoughts, and said unto them,

"Every kingdom divided against itself is brought to desolation.<sup>ω</sup> And every city or house divided against itself shall not stand:

<sup>v</sup> Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them... De. 22, 4. Ex. 23, 4.

<sup>w</sup> Ch. 27, 1. Jno. 5, 18; 10, 39; and 11, 53.

<sup>ξ</sup> Or, took counsel.

<sup>ο</sup> (Many. Vat. MS.)

<sup>z</sup> Is. 42, 1.

<sup>π</sup> (Set forward. Cheke.)

<sup>ρ</sup> (His Law, the administration of His Church—i.e., His Gospel. So Procopius on Isaiah.)

<sup>σ</sup> (Put for a lamp, which is made of flax, "Smoking," some explain "near to going out," others, "twinkling;" others, "dying." Job 13, 25. Knatchbull. "Smoking wick." Cheke, Heylin. "Flickering lamp." Syr. He will neither be severe to the contrite sinner, nor try to extinguish the smallest spark of piety. Burton.)

<sup>τ</sup> (For ever, as that phrase frequently signifies in the Sept. Knatchbull.)

<sup>ν</sup> (The heathen shall hope in His name. Cheke, L. and II.)

<sup>φ</sup> (They. Vat. Ms.)

<sup>ψ</sup> Ch. 9, 32. Lu. 11, 14.

<sup>χ</sup> ("The dumb man spake and saw." Vat. Ms.)

<sup>z</sup> Lu. 11, 15.

<sup>ω</sup> (Beelzebub; and so ve. 27.)

<sup>ω</sup> (Wasted. Cheke.)

a (Disciples. Le Cene.)

b Da. 2, 44, and 7, 14. Lu. 1, 33; 11, 20; and 17, 20, 21.

β (Come upon you. See Lu. 11, 20. L. and 11. Before you are aware of it. Burton.)

γ ("Strong One." Heylin.)

δ (Rob, plunder, Latin spoliare. Comp. "spoils of war." Bishop Hinds.)

c Is. 49, 24.

ε (Solon declared neutrality infamous in civil commotions, in order to compel the well-affected citizens to take an active part to quell the disaffected. Hales, iii., 108.)

ζ (Detraction. Campb.)

η (Vat., "you men.")

d Lu. 12, 10. He. 6, 4, and 10, 26, 29. 1 Jno. 5, 16.

i (Son—not meant of Jesus Christ, but parallel with 1 Sa. 2, 25. So Genebrand and Grotius. Le Cene.)

κ ("Shall not be forgiven him." Vat. Ms.)

λ ("Shall in no wise be forgiven him." Vat. Ms.)

μ (A phrase with the Jews to express that a thing should never be done. See Hackspan. Burton.)

ν (Judge, or regard habitually. Titt.)

ξ (Dad. Campb.)

ο ("Offspring." Cheke, Campb.)

π (Vat., Beza, and Paris Mss., with Syr. and Jerome, omit.)

26 And if Satan cast out Satan, he is divided against himself;  
How shall then his kingdom stand?

27 And if I by Beelzebub cast out devils,  
By whom do your children<sup>a</sup> cast *them* out?  
Therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God,  
Then the kingdom<sup>b</sup> of God is come<sup>c</sup> unto you.

29 Or else how can one enter into a strong man's<sup>d</sup> house,  
And spoil<sup>e</sup> his goods,  
Except he first bind<sup>f</sup> the strong man?  
And then he will spoil his house.

30 He that is not with Me is against<sup>g</sup> Me;  
And he that gathereth not with Me scattereth abroad.

31 Wherefore I say unto you,  
All manner of sin and blasphemy<sup>h</sup> shall be forgiven unto<sup>i</sup> men:<sup>d</sup>  
But the blasphemy *against* the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the son<sup>j</sup> of man,  
It shall be forgiven<sup>k</sup> him:  
But whosoever speaketh against the Holy Ghost,  
It shall not be forgiven<sup>l</sup> him,  
Neither in this world, neither in the world to come.<sup>m</sup>

33 Either make<sup>n</sup> the tree good, and his fruit good;  
Or else make the tree corrupt,<sup>o</sup> and his fruit corrupt:  
For the tree is known by *his* fruit.

34 O generation<sup>p</sup> of vipers,  
How can ye, being evil, speak good things?  
For out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart<sup>q</sup> bringeth forth good things:<sup>r</sup>  
And an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you,  
That every idle<sup>s</sup> word that men shall speak,  
They shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified,  
And by thy words thou shalt be condemned."

38 Then certain of the scribes and of the Pharisees answered,<sup>t</sup> saying, "Master, we would see a sign<sup>v</sup> from thee." | 39 But He answered and said unto them,

"An evil and adulterous generation seeketh after a sign;  
And there shall no sign be given to it,  
But the sign of the prophet Jonas:

40 For as Jonas was three days and three nights  
In the whale's<sup>u</sup> belly;  
So shall the Son of man be three days and three nights  
In the heart<sup>x</sup> of the earth.

41 The men of Nineveh<sup>y</sup> shall rise in judgment with this generation,  
And shall condemn<sup>z</sup> it:  
Because they repented at the preaching<sup>ψ</sup> of Jonas;  
And, behold, a greater than Jonas *is* here.

42 The queen of the south<sup>ω</sup> shall rise up in the judgment  
With this generation,

p (Casaubon points out the addition of the article before "good," but not before "evil." The good man has evil thoughts, but he singles out "the good," the bad man has nothing but evil thoughts to put forth. Burton.)

σ ("Useless," Syr. What the Greek philosophers called apyos, Cicero renders ignavaria, "idle argument," because, by the same reasoning as was brought to prove an over-ruling destiny, and an inevitable necessity, all active exertion would be banished. De Fato, 12. The same dread of labour attending the search of truth which makes the dogmatist presume it to be always at hand, makes the sceptic conclude it is never to be found—the laziness of the one is sanguine, the laziness of the other not sanguine. Warburton. Hales, iii., 109.)

τ (Vat. inserts "him" after "answered.")

υ (Some miraculous proof of His Divine mission. Heylin.)

φ (A great fish. Le Cene, Camp, Doddr.)

χ (The grave. Hackspan, Capellus, Wolfius, Burton.)

ε Lu. 11, 32.

f See Je. 3, 11. Eze. 16, 51. Ro. 2, 27.

ψ (The sign of Jonah had a two-fold reference to Himself and to them. Hales.)

ω (Country of the Indian Ocean.)  
1 Ki. 10, 1.  
2 Chr. 9, 1. Lu. 11, 31.

<sup>a</sup> (But when.  
Scholef.)

<sup>g</sup> Lu. 11, 24.

<sup>h</sup> Job 1, 7. 1 Pe.  
5, 8.

<sup>β</sup> (Desert places.  
Ethiop. "through  
the desert." See  
Sept., Ps. 106,  
14. Is. 43, 19.  
Penn.)

<sup>e</sup> (Albeit the house  
of our conscience  
be once made  
clean, & the foul  
spirit be expelled  
from us in bap-  
tism or repen-  
tance, if we wax  
idle and take not  
heed he will re-  
turn and possess  
us again.  
Cranmer.)

<sup>ς</sup> (The latter  
taking. Cheke.)

<sup>η</sup> (Becometh. L.  
and H.)

<sup>θ</sup> (Race. Syr.  
Kind. Cheke.)

<sup>i</sup> Lu. 8, 19—21.

<sup>κ</sup> Ch. 13, 55. Ma.  
6, 3. Jno. 2, 12,  
and 7, 3, 5. Ac.  
1, 14. 1 Co. 9,  
5. Ga. 1, 19.

<sup>ι</sup> (We become so  
by being born  
again, born of  
God, born of  
water and of the  
Spirit, and by  
putting on the  
new man which  
after God is  
created in right-  
eousness and  
true holiness.  
Bishop Hinds.)

<sup>κ</sup> (If, with an eye  
to God, I forbear  
from sin, because  
I shall offend  
Him—act a-  
gainst the rule of  
His justice,—the  
reverence & ma-  
jesty of His holi-  
ness—the awful  
regard of His  
power,—the kind  
respect of His  
bounty and good-  
ness, this spirit  
cometh forth  
from the sanc-  
tuary—this wind  
bloweth from  
heaven, and is  
truly holy. Bp.  
Andrews.)

And shall condemn it :

For she came from the uttermost parts of the earth  
To hear the wisdom of Solomon ;

And, behold, a greater than Solomon is here.

- 43 When<sup>a</sup> the unclean<sup>g</sup> spirit is gone out of a man,  
He walketh<sup>h</sup> through dry<sup>β</sup> places, seeking rest, and findeth none.  
44 Then he saith, I will return into my house from whence I came out ;  
And when he is come, he findeth it empty, swept, and garnished.  
45 Then goeth he, and taketh with himself  
Seven other spirits more wicked than himself,  
And they enter in and dwell there ;<sup>e</sup>  
And the last state<sup>ς</sup> of that man is<sup>η</sup> worse than the first.  
Even so shall it be also unto this wicked generation."<sup>θ</sup>

<sup>46</sup> While He yet talked to the  
people, behold, His mother<sup>i</sup> and His  
brethren<sup>k</sup> stood without, desiring to  
speak with Him.

<sup>47</sup> Then one said unto him, " Behold, thy mother  
and thy brethren stand without, desiring to speak  
with thee."

<sup>48</sup> But He answered and said unto  
him that told Him, " Who is My  
mother ? and who are My brethren ?"  
—<sup>49</sup> And He stretched forth His  
hand toward His disciples, and said,  
" Behold My mother and My bre-  
thren !"  
<sup>50</sup> For whosoever shall do<sup>κ</sup>  
the will of My Father which is in  
heaven, the same is My brother, and

sister, and mother."

XIII.] Casleu (December.) A.D. 31. [47  
A.U.C. 784. A.J.P. 4743.  
GALILEE.

Parallel places, Ma. iv. 1—34. Lu. viii. 4—21.

The parable of the sower.

THE same<sup>λ</sup> day went Jesus out of  
the house, and sat by the sea  
side. <sup>2</sup> And great multitudes<sup>μ</sup> were  
gathered together unto Him, so that  
He went into a<sup>ν</sup> ship, and sat ; and  
the whole multitude stood on the  
shore.

<sup>3</sup> And He spake many things<sup>ς</sup> unto  
them in parables,<sup>ο</sup> saying,

- " Behold, a sower went forth to sow ;  
4 And when he sowed, some seeds fell by the way-side,  
And the fowls came and devoured them up :  
5 Some fell upon stony places, where they had not much earth :  
And forthwith they sprung up, because they had no deepness of earth :  
6 And when the sun was up, they were scorched ;  
And because they had no root, they withered away.  
7 And some fell among thorns ;  
And the thorns sprung up, and choked them :  
8 But other fell into good ground, and brought forth fruit,  
Some an hundredfold,<sup>ι</sup> some sixtyfold, some thirtyfold.  
9 Who hath ears<sup>μ</sup> to hear, let him hear.

<sup>10</sup> And the disciples came, and said | them in parables ?"<sup>π</sup>  
unto Him, " Why speakest Thou unto | <sup>11</sup> He answered and said unto them,

" Because it is given<sup>ν</sup> unto you  
To know the mysteries<sup>ρ</sup> of the kingdom of heaven,  
But to them it is not given.

<sup>λ</sup> (Lit., that day,  
as Wickliffe.)

<sup>μ</sup> (Not only the  
common people,  
but also scribes  
and Pharisees.  
Chrysostom.)

<sup>ν</sup> (The ship.  
Scholef.)

<sup>ς</sup> (In the sermon  
on the mount  
Jesus delivered  
chiefly precepts  
of moral duty ;  
these He taught  
with great plain-  
ness and clear-  
ness ; here He  
speaks of His king-  
dom, and there-  
fore He chose to  
deliver it in pa-  
rables, which, as  
they were least  
liable to give of-  
fence, so they con-  
veyed excellent  
and important  
doctrines to such  
as were rightly  
disposed. Ran-  
dolph.)

<sup>ο</sup> (The word means  
" comparison,"  
and is so trans-  
lated, Ma. 4, 30.  
Hence it is used  
for an emblem or  
likeness, Ecc. 17,  
2, and 24, 3. Of  
this kind are our  
Lord's parables,  
which generally  
draw a compari-  
son, and point  
out a likeness,  
between natural  
and spiritual  
things. Bishop  
Lonsdale.)

<sup>ι</sup> Ge. 26, 12.

<sup>μ</sup> Ch. 11, 15.

<sup>π</sup> (Shewing by  
their question  
that Jesus had  
newly adopted  
this manner of  
teaching.)

<sup>ν</sup> Ch. 11, 25, and  
16, 17. 1 Co. 2,  
10. 1 Jno. 2, 27.

<sup>ρ</sup> (" Revealed  
secrets." Lid-  
dell and Scott.  
" Secrets." Tyn-  
dale, Cranmer,  
Genev., Campb.)



<sup>a</sup> (There will be greater proficiency where that which has been already given has been carefully improved. Van Mildert.)

<sup>τ</sup> (This seeming paradox is explained in the parable of the talents. Ch. 23, 28.)

<sup>v</sup> (While the people were possessed with false notions of the Messiah, it was to little purpose to declare the nature of His kingdom in plain and express terms. Randolph.)

<sup>o</sup> Is. 6, 9. Eze. 12, 2. Jno. 12, 40. Ac. 28, 26, Ro. 11, 8. 2 Co. 3, 14.

<sup>φ</sup> (Ye shall certainly hear but not understand, and ye shall certainly see but not perceive. Le Gene.)

<sup>x</sup> (Eat, figuratively.) Is. 6, 9.

<sup>ψ</sup> (Have heard heavily with their ears. Cheke. So Syr. He. 5, 11.)

<sup>ω</sup> (Agrees closely with the Sept.)

<sup>a</sup> (When the Spirit is not received in the Word, it is because the Word is no sooner received than it is lost again. If, after we had heard, we could get a little out of the noise that surrounds us, for the purpose of communing with ourselves by ourselves; that, after having heard the voice sounding in our ears, we might hear the voice in silence—proving, teaching, or comforting us with-in; we should find that the fire which has been kindled, would not fail by meditation to be kept alive. Bishop Andrewes.)

12 For whosoever hath,  
To him shall be given,<sup>σ</sup> and he shall have more abundance :  
But whosoever hath not,  
From him shall be taken away even that he hath.<sup>τ</sup>

13 Therefore speak I to them in parables :<sup>ν</sup>

Because they seeing see not ;  
And hearing they hear not,  
Neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith,<sup>o</sup>  
BY HEARING YE SHALL HEAR, AND SHALL NOT UNDERSTAND ;<sup>φ</sup>

AND SEEING YE SHALL SEE, AND SHALL NOT PERCEIVE ;

15 FOR THIS PEOPLE'S HEART IS WAXED GROSS,<sup>x</sup>

AND THEIR EARS ARE DULL OF HEARING,<sup>ψ</sup>

AND THEIR EYES THEY HAVE CLOSED ;

LEST AT ANY TIME THEY SHOULD SEE WITH THEIR EYES,

AND HEAR WITH THEIR EARS,

AND SHOULD UNDERSTAND WITH THEIR HEART,

AND SHOULD BE CONVERTED,

AND I SHOULD HEAL THEM.<sup>ω</sup>

16 But blessed<sup>a</sup> are your eyes, for they see ;  
And your ears, for they hear.

17 For verily I say unto you, that

Many prophets<sup>ρ</sup> and righteous men have desired

To see those things which ye see, and have not seen them ;

And to hear those things which ye hear, and have not heard them.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not,

Then cometh the wicked one, and catcheth away that which was sown in his heart.

This is he which received<sup>δ</sup> seed by the way<sup>γ</sup> side.

20 But he that received the seed into stony places,

The same is he that heareth the word, and anon<sup>δ</sup> with joy<sup>α</sup> receiveth it ;

21 Yet hath he not root in himself, but dureth<sup>ε</sup> for a while :

For when tribulation or persecution ariseth because of the word, by and by<sup>ζ</sup> he is offended.<sup>τ</sup>

22 He also that received seed<sup>s</sup> among the thorns<sup>t</sup>

Is he that heareth the word ;

And the care of this<sup>ν</sup> world, and the deceitfulness of riches,  
Choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground

Is he that heareth the word, and understandeth it ;

Which also beareth fruit, and bringeth forth,

Some an hundredfold, some sixty, some thirty.<sup>ν</sup>

24 Another parable put He forth unto them, saying,

“ The kingdom of heaven is likened unto a man

Which sowed good seed in his field :

25 But while men slept, his enemy came

And sowed tares among the wheat, and went his way.

<sup>p</sup> He. 11, 13.  
<sup>1</sup> Pe. 1, 10, 11.

<sup>β</sup> (This is he which is sown by the way-side. Cheke. So Scholef.)

<sup>γ</sup> (Certain it is that numberless sparks go out for want of seasonable blowing; the Word is no sooner written on our hearts than it is wiped out again; the seed is no sooner sown than it is picked up by the fowls; and thus our receiving becomes vain: the Word and the Spirit, which should ever be kept together, are thus unhappily separated. Bp. Andrewes.)

<sup>δ</sup> (Immediately. Symonds, Scholef.)

<sup>ε</sup> Is. 58, 2. Eze. 33, 32. Jno. 5, 35.

<sup>ε</sup> (Lasteth only for a season, or, as Coverdale, “ endureth for a season.” Symonds.)

<sup>ζ</sup> (He is quickly. Syr. Instantly offended. Symonds.)

<sup>τ</sup> Ch. 11, 6.  
<sup>2</sup> Ti. 1, 15.

<sup>s</sup> Ch. 19, 23. Ma. 10, 23. Lu. 18, 24. 1 Ti. 6, 9. 2 Ti. 4, 10.

<sup>t</sup> Je. 4, 3.

<sup>ν</sup> (Vat., “ the.”)

o (And the corn  
cared out.  
Cheke.)

t (The tares, as in  
ve. 26. Scholof.  
"This darnel,"  
Cheke, Campb.)

κ (The wisdom  
and graciousness  
of God are mani-  
fested in gently,  
yet powerfully,  
overcoming evil  
with good; not  
in extirpating the  
tares at the  
hazard of de-  
stroying the  
wheat, but in con-  
verting the tares  
themselves into a  
shelter for the  
tender and un-  
ripened ears of  
corn. The Church,  
to be viewed to  
advantage, must  
be viewed as the  
sphere of a great  
and remedial  
process, in which  
light and shade,  
prosperity and  
adversity, good  
and evil, are  
so blended and  
attenuated, as to  
secure a final is-  
sue of the great-  
est possible pu-  
rity, piety, and  
enjoyment to the  
greatest possible  
number of just  
men made perfect,  
through all the  
ages of eternity.  
Bishop Jebb.)

u Ch. 3, 12.

λ (The outward  
growth of the  
Church. Is. 2,  
23. Mi. 4, 1.  
Lu. 13, 18.)

μ (Of those in  
common use. The  
mustard seed is a  
frequent symbol  
with the Rabbins  
for anything  
small. It attains  
a large size in  
Judæa. Trench  
quotes a traveller  
in Chili who had  
ridden under  
one.)

ν (The hidden  
work of the  
Church. The  
process unseen in  
itself, but evident  
in its results,  
penetrating and  
transforming.)

26 But when the blade was sprung up, and brought forth fruit,<sup>o</sup>  
Then appeared the tares also.

27 So the servants of the householder came and said unto him,  
Sir, didst not thou sow good seed in thy field?  
From whence then hath it tares?"

28 He said unto them,  
An enemy hath done this.

The servants said unto him,  
Wilt thou then that we go and gather them up?

29 But he said,  
Nay; κ lest while ye gather up the tares,  
Ye root up also the wheat with them.

30 Let both grow together until the harvest:  
And in the time of harvest I will say to the reapers,  
Gather ye together first the tares,  
And bind them in bundles to burn them:  
But gather the wheat" into my barn."

31 Another parable put He forth | unto them, saying,

"The kingdom<sup>λ</sup> of heaven is like to a grain of mustard seed,  
Which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: α

But when it is grown,  
It is the greatest among herbs,  
And becometh a tree,

So that the birds of the air come and lodge in the branches thereof."

33 Another parable spake He unto | them;

"The kingdom of heaven is like unto leaven,"  
Which a woman took, and hid in three measures<sup>ξ</sup> of meal,  
Till the whole was leavened."

34 All these things spake Jesus | them: ρ 35 that it might be fulfilled  
unto the multitude in parables; and | which was spoken by the prophet, τ  
without a parable spake He not unto | saying, ρ

"I WILL OPEN MY MOUTH IN PARABLES;

I WILL UTTER THINGS WHICH HAVE BEEN KEPT SECRET FROM THE  
FOUNDATION of the world."

36 Then Jesus sent<sup>σ</sup> the multitude | "Declare<sup>τ</sup> unto us the parable of the  
away, and went into the house: and | tares of the field."  
His disciples came unto Him, saying, 37 He answered and said unto them,

"He that soweth the good seed is the Son of man;

38 The field<sup>ν</sup> is the world;  
The good seed are the children of the kingdom; ν  
But the tares are the children of the wicked one;

39 The enemy that sowed them is the devil;  
The harvest is the end<sup>α</sup> of the world; φ  
And the reapers are the angels.

ξ The word in the  
Greek is a  
measure contain-  
ing about a peck  
and a half, want-  
ing a little more  
than a pint.  
(Three of these  
measures make  
an ephah.)

ο (S. Matthew  
seems to point out  
the resemblance  
between Jesus  
and the ancient  
prophets. New-  
come.)

π ..... Asaph the  
seer. 2 Chr. 29,  
30. Ps. 78, 2.

ρ (The former  
portion agrees  
verbatim with the  
Sept., the latter  
part in sense.)

ν Ro. 16, 25  
1 Co. 2, 7. Ep.  
3, 9. Col. 1, 26.

σ (Left the multi-  
tude. L. and H.)

τ (Explain.  
Campb.)

υ Ch. 24, 14, and  
28, 19. Ma. 16,  
15. Lu. 24, 47.  
Ro. 10, 18. Col.  
1, 6.

φ ("Be not con-  
firmed to this  
world, but be ye  
transformed by  
the renewing of  
your minds" is  
the sum and  
substance, the  
soul and spirit,  
of all practical  
religion; and we  
cannot do this  
unless we be pre-  
viously born of  
God; we cannot  
be made free  
from the law of  
sin and death by  
any lower prin-  
ciple than "the  
law of the spirit  
of life in Christ  
Jesus." Bishop  
Jebb.)

α Joel 3, 13.  
Re. 14, 15.

φ ("Age," and so  
ve. 40; not the  
Greek word used  
at ve. 38.)

φ (Vat. Ms., "the."  
This passage may  
be misunderstood  
in applying it to  
the destruction of  
the world. Titt.)

ψ Ch. 18, 7.  
2 Pe. 2, 1.

χ (Or, scandals.  
All those that  
cause offence.  
Syr. Hindrances.  
Cheke. Those  
who are the cause  
of others commit-  
ting sin. Bur-  
ton.)

ψ (Schalef, "the.")

z Ch. 3, 12. Re.  
19, 20, & 20, 10.

a Da. 12, 3. 1 Co.  
15, 42, 58.

b Yea doubtless,  
I count all  
things but loss  
for the excel-  
lency of the  
knowledge of  
Christ Jesus.  
Ph. 3, 8.

ω (Hideth again.  
Cheke. Had  
found, he conceal-  
ed. Knatchbull,  
Syr.)

c Is. 55, 1. Re.  
3, 18.

a (Seeking to pur-  
chase. Raphael,  
Barton.)

β (The case of  
those who search  
and find, e.g.,  
Justin Martyr  
who tried all the  
philosophies in  
vain, but at last  
met with an old  
man, from whom  
he learned the  
truth.)

d Pr. 2, 4; 3, 14,  
15; & 8, 10, 19.

γ (Sweep-net.  
Syr., Campb.)

δ (Age—Jewish  
dispensation. Bp.  
Pearce.)

40 As therefore the tares are gathered and burned in the fire;  
So shall it be in the end of this<sup>φ</sup> world.

41 The Son of man shall send forth His angels,  
And they shall gather<sup>ψ</sup> out of His kingdom  
All things that offend,<sup>χ</sup> and them which do iniquity;  
42 And shall cast them into a<sup>ψ</sup> furnace of fire:<sup>z</sup>  
There shall be wailing and gnashing of teeth.

43 Then shall the righteous<sup>a</sup> shine forth  
As the sun in the kingdom of their Father.  
Who hath ears to hear, let him hear.

44 Again,  
The kingdom of heaven is like unto treasure hid in a field;  
The which when a man hath found,<sup>b</sup> he hideth,<sup>ω</sup>  
And for joy thereof goeth and selleth all that he hath,  
And buyeth<sup>c</sup> that field.

45 Again,  
The kingdom of heaven is like unto a merchant man,  
Seeking<sup>a</sup> goodly pearls:  
46 Who, when he had found<sup>β</sup> one pearl<sup>d</sup> of great price,  
Went and sold all that he had, and bought it.

47 Again,  
The kingdom of heaven is like unto a net,<sup>γ</sup> that was cast into the sea,  
And gathered of every kind:  
48 Which, when it was full, they drew to shore, and sat down,  
And gathered the good into vessels, but cast the bad away.  
49 So shall it be at the end of the world:<sup>δ</sup>  
The angels shall come forth,  
And sever the wicked from among the just,  
50 And shall cast them into the furnace of fire:  
There shall be wailing and gnashing of teeth."

51 Jesus saith unto them, "Have ye under-  
stood all these things?"

They say unto Him, "Yea, Lord."  
52 Then said He unto them, "There-  
fore every scribe which is instructed  
unto<sup>ε</sup> the kingdom of heaven is like  
unto a man that is an householder,  
which bringeth forth out of his trea-  
sure things new<sup>e</sup> and old."<sup>η</sup>

The rebuking of the storm.  
Ch. viii. 18—ix. 1. Ma. iv. 35, and v. 20. [48  
Lu. viii. 22—40

Matthew's feast.  
Ch. ix. 10—17. [49

The raising of Jairus' daughter.  
Ch. ix. 18—26. [50

The healing of two blind men.  
Ch. ix. 27—34. [51

A.D. 31. A.U.C. 784. A.J.P. 4743. [52  
GALILEE.

Parallel place, Ma. vi. 1—6.  
The third circuit.

53 AND it came to pass, that when  
Jesus had finished these parables, He  
departed thence. 54 And when He  
was come into His own country,<sup>f</sup> He  
taught them in their synagogue, in-  
somuch that they were astonished,  
and said, "Whence hath this man  
this wisdom, and these mighty works?  
55 Is not this the carpenter's son?<sup>g</sup> is  
not his mother called Mary? and his  
brethren,<sup>h</sup> James,<sup>i</sup> and Joses,<sup>k</sup> and  
Simon, and Judas? 56 And his sisters,  
are they not all with us? whence  
then hath this man all these things?"

57 And they were offended in<sup>l</sup> Him.  
But Jesus said unto them, "A pro-  
phet<sup>i</sup> is not without honour, save in his  
own country, and in his own house."

ε (Not in the most  
ancient Mss., and  
Vss. Penn.,  
Lach., Tisch.)

ζ (Vat. Ms., "in.")

ε Ca. 7, 13.

η (One professedly  
learned in the  
Jewish law, and  
disciplined also  
in the Gospel.  
Penn.)

f Ch. 2, 23.

g ...Him whom  
man despiseth  
...princes...shall  
worship...Is. 49,  
7. Lu. 3, 23.  
Jno. 6, 42.

θ (Either the chil-  
dren of Alpharus  
(Cleopas) by the  
blessed Virgin's  
sister, according  
to Jerome, adopt-  
ed by Pearson,  
& so Dr. Burton;  
(Bishop Pearce  
thinks not own-  
sister, but related  
in some way to  
the father of Je-  
sus;) or the chil-  
dren of Joseph  
by a former mar-  
riage. So many  
of the Fathers  
before Jerome, &  
so Dr. Wells.)

ι (Ga. 1, 19. Sup-  
posed to have been  
bishop of Jerusa-  
lem. Ac. 12, 17;  
15, 13; & 21, 18.  
He was surnam-  
ed the Just, and  
was killed A.D.  
62.)

κ ("Joseph," ac-  
cording to the  
most ancient  
Mss., Origen, and  
Jerome. Penn. So  
Wicliffe, Lach.,  
Tisch.)

λ (At him, Ma. 6,  
3. So Cov., Sym.,  
Scriv.)

ι Lu. 4, 24. Jno.  
4, 44.



α (S. Mark, could not; because it was incompatible with the rule of His ministry, which required faith in the recipients.)

μ (Antipas, son of Herod the Great, and ruler of Galilee and Peræa.)

ς (Is this? Bp. Pearce.)

ν Or, are wrought by him. (This mightiness worketh more in him. Cheke.)

ξ (He had married a daughter of Aretas, an Arabian prince, whom he put away after he had induced Herodias to quit her husband; this occasioned a war between Herod & Aretas.)

κ Le. 18, 16, and 20, 21.

ο (S. Matthew is less severe than S. Mark or S. Luke in speaking of Herod, because Herod was at the time he wrote still reigning in Galilee. He was deposed A.D. 39, and banished to Lyons. Townson.)

π (Named Salome, daughter of Herodias by her former husband. Josephus, Ant., xviii., v., 4.)

ρ Gr., in the midst. (Openly before them. Cheke.)

σ (Declared publicly. L. and II.)

τ (A large dish. See Dryden's Æneid. Dish. Wicliffe, Cheke.)

ν (Sickened. Syr. The shedding of blood on a birthday was considered unlucky.)

φ (Being sorry for the oath's sake, and for them which sat at meat with him, commanded. Vat. Ms.)

χ (Little girl. L. and II.)

<sup>53</sup> And He did<sup>α</sup> not many mighty works there because of their unbelief.

XIV.] A.D. 31. A.U.C. 784. A.J.P. 4743. [53  
GALLILEE.  
Parallel places, Ch. x. 1, and xi. 10. Ma. vi. 7—16.  
Lu. ix. 1—9.

Herod's opinion of Jesus.

AT that time Herod<sup>μ</sup> the tetrarch heard of the fame of Jesus, <sup>2</sup> and said unto his servants, "This is<sup>ς</sup> John the Baptist; he is risen from the dead; and therefore mighty works do shew<sup>ν</sup> forth themselves in him."

A.D. 30, May 16th. A.U.C. 783. A.J.P. 4742. [25  
Parallel places, Ma. vi. 17—20. Lu. iii. 19, 20.  
The imprisonment of John.

<sup>3</sup> FOR Herod had laid hold on John, and bound him, and put him in prison for Herodias<sup>ξ</sup> sake, his brother Philip's wife. <sup>4</sup> For John said unto him, "It is not lawful<sup>κ</sup> for thee to have her."<sup>ο</sup>

<sup>5</sup> And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

A.D. 31. A.U.C. 784. A.J.P. 4743. [54  
MACHAERUS.  
[A fortress lying on the S. extremity of Peræa, at the top of the Dead Sea. See Josephus, Ant., xviii., 5, 2.]

Parallel place, Ma. vi. 21—20.

The death of John.

<sup>6</sup> BUT when Herod's birthday was kept, the daughter<sup>π</sup> of Herodias danced before<sup>ρ</sup> them, and pleased Herod. <sup>7</sup> Whereupon he promised<sup>σ</sup> with an oath to give her whatsoever she would ask. <sup>8</sup> And she, being before instructed of her mother, said, "Give me here John Baptist's head in a charger."<sup>τ</sup>

<sup>9</sup> And the king was sorry:<sup>ν</sup> nevertheless<sup>φ</sup> for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

<sup>10</sup> And he sent, and beheaded John in the prison. <sup>11</sup> And his head was brought in a charger, and given to the damsel<sup>χ</sup> and she brought it to her mother.

<sup>12</sup> And his disciples came, and took up the body,<sup>φ</sup> and buried it, and went and told Jesus.

After the Passover (April). A.D. 32.  
A.U.C. 785. A.J.P. 4744.

CAPERNAUM.

Parallel places, Ma. vi. 30—56. Lu. ix. 10—17.  
Jno. vi. 1—24.

The miracle of the five loaves.

<sup>13</sup> WHEN Jesus heard of it,<sup>ω</sup> He departed thence by ship into a desert place apart:<sup>α</sup> and when the people had heard thereof, they followed Him on foot<sup>β</sup> out of the cities. <sup>14</sup> And Jesus went forth, and saw a great multitude, and was moved with compassion<sup>γ</sup> toward them, and He healed their sick.

<sup>15</sup> And when it was evening,<sup>γ</sup> His<sup>δ</sup> disciples came to Him, saying, "This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals."

<sup>16</sup> But Jesus said unto them, "They need not depart; give ye them to eat."<sup>ε</sup>

<sup>17</sup> And they<sup>μ</sup> say unto Him, "We have here but five loaves, and two fishes."

<sup>18</sup> He said, "Bring them hither to Me."

<sup>19</sup> And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude.<sup>ς</sup> <sup>20</sup> And they did all eat, and were filled: and they took up of the fragments that remained<sup>η</sup> twelve baskets full. <sup>21</sup> And they that had eaten were about five thousand men, beside women and children.

<sup>22</sup> And straightway Jesus constrained<sup>θ</sup> His disciples to get into a ship, and to go before Him unto the other<sup>κ</sup> side, while He sent the multitudes away.

<sup>23</sup> And when He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening<sup>λ</sup> was come, He was there alone.

ψ (The dead body. Vat. Ms. Corpse. Syr.)

ω (Of what is stated in ve. 1, 2, as to the effect which the fame of the miracles of Jesus had produced on the mind of Herod. Comp. Lu. 9, 9. L. and II.)

α (Ch. 10, 23, and 12, 15. (Near to Bethsaida. This town was not within the jurisdiction of Herod Antipas. L. and II.)

β (Byland, Penn., Burton.)

γ Ch. 9, 36.

γ (Between three and six o'clock in the afternoon.)

δ (Vat. Ms., "the.")

ε (Something to eat. Sym. Some meat. Cheke.)

μ ..... Andrew... Jno. 6, 8.

ς (See a similar miracle, 2 Ki. 4, 42, 44, with twenty barley loaves and a hundred men.)

η (.....Over and above, as at Jno. 6, 13. L. and II.)

θ (Implies an unwillingness on their part to leave Him. Comp. Jno. 6, 15. Dr. Randolph says, "Perceiving they were ready to declare Him their king, and fearing that they might take Him by force, took all possible care to elude their design, by securing His disciples from being drawn in to take part in it; He therefore took the opportunity of night to dismiss the people.")

κ (To the N.E. side of the sea of Galilee, viz., to Bethsaida. Ma. 6, 15. Wells. To the country of Granaeset, near Capernaum. Burton.)

λ (Six o'clock.)

μ (Many furlongs away from the land. Vat. Ms., and the most ancient Vss.)

ν (Between three and six in the morning.)

η Who alone spreadeth out the heavens, and treadeth upon the waves of the sea. Job 9, 8.

ξ (An apparition. Bishop Pearce, Doddridge. A phantom. Wicliffe, Penn. Thought it was a delusive appearance, not the real person of Jesus. L. and II.)

ο (Rheims, "have confidence." Syr., "take courage.")

π (Vat. Ms., "and came to.")

ρ Or, strong. (The furious wind. Syr.)

σ (Assisted. Titt.)

τ (Lit., to stand where two ways meet, not knowing which to take. Schleusner.

θ Divided in mind." Syr. A slight degree of doubt, not amounting to positive unbelief. Ch. 28, 17. Hales.)

ο Ps. 2, 7. Mat. 16, 16, and 26, 63. Ma. 1, 1. Lu. 4, 41. Jno. 1, 49; 6, 69; and 11, 27. Ac. 8, 37. Ro. 1, 4.

ν Vat. Ms., "to land at." They rowed, and came to the land of Syr. Comp. Jno. 6, 17, 24. "It would appear," says Dr. Burton, "that Jesus landed near Capernaum, which was at the N. end of the country called Genesaret.")

ρ Ch. 9, 20. Ma. 3, 10. Ac. 19, 12.

<sup>24</sup> But the ship was now<sup>μ</sup> in the midst of the sea, tossed with waves: for the wind was contrary.

<sup>25</sup> And in the fourth watch<sup>ν</sup> of the night Jesus went unto them, walking on the sea.

<sup>26</sup> And when the disciples saw Him walking<sup>η</sup> on the sea, they were troubled, saying, "It is a spirit;"<sup>ξ</sup> and they cried out for fear.

<sup>27</sup> But straightway Jesus spake unto them, saying, "Be of good cheer;<sup>ο</sup> it is I; be not afraid."

<sup>28</sup> And Peter answered Him and said, "Lord, if it be Thou, bid me come unto Thee on the water."

<sup>29</sup> And He said, "Come."

And when Peter was come down out of the ship, he walked on the water, to go<sup>ο</sup> to Jesus. <sup>30</sup> But when he saw the wind boisterous,<sup>ρ</sup> he was afraid; and beginning to sink, he cried, saying, "Lord, save me."

<sup>31</sup> And immediately Jesus stretched forth His hand, and caught<sup>σ</sup> him, and said unto him, "O thou of little faith, wherefore didst thou doubt?"<sup>τ</sup>

<sup>32</sup> And when they were come into the ship, the wind ceased. <sup>33</sup> Then

"Why do ye also transgress the commandment of God by<sup>ω</sup> your tradition?"

<sup>4</sup> For God commanded, saying,<sup>α</sup>

HONOUR<sup>7</sup> THY FATHER and mother,

AND HE THAT CURSETH<sup>8</sup> FATHER OR MOTHER, LET HIM DIE THE DEATH.<sup>β</sup>

<sup>5</sup> But ye say,

Whosoever shall say<sup>γ</sup> to his father or his mother,

It is a gift,<sup>δ</sup> by whatsoever thou mightest be profited by me;

<sup>6</sup> And honour<sup>ε</sup> not his father or his mother, he shall be free.

Thus have ye made the commandments<sup>ς</sup> of God of none effect by your tradition.

<sup>7</sup> Ye hypocrites, well did Esaias prophesy of you, saying,<sup>η</sup>

<sup>8</sup> THIS PEOPLE draweth nigh unto Me with their mouth,

And HONOURETH ME WITH THEIR LIPS;

BUT THEIR HEART IS FAR FROM ME.

<sup>9</sup> BUT IN VAIN THEY DO WORSHIP ME,

TEACHING FOR DOCTRINES THE COMMANDMENTS OF MEN.

<sup>10</sup> And He called the multitude and said unto them,

"Hear and understand:

<sup>11</sup> Not that which goeth into the mouth defileth<sup>θ</sup> a man;

But that which cometh out of the mouth, this defileth a man."

they that were in the ship came and worshipped Him, saying, "Of a truth Thou art the Son of God."<sup>ο</sup>

<sup>34</sup> And when they were gone over, they came into the land<sup>ν</sup> of Genesaret. <sup>35</sup> And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased; <sup>36</sup> and besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole.<sup>ρ</sup>

Discourse in the synagogue of Capernaum. Jno. vi. 25—71, and vii. 1. [56]

XV.] A.D. 32. A.U.C. 785. A.J.P. 4741. [57]  
CAPERNAUM.  
Parallel place, Ma. vii. 1.

The visit of the scribes and Pharisees.

THEN came to Jesus scribes and Pharisees, which were<sup>φ</sup> of Jerusalem, saying, <sup>2</sup> "Why do thy disciples transgress the tradition<sup>χ</sup> of the elders? for they wash not their<sup>ψ</sup> hands when they eat bread."

<sup>3</sup> But He answered and said unto them,

φ (Pharisees and scribes from Jerusalem. Vat. Ms. Then came there from Jerusalem. Cheke. So Cov., Schole.)

χ (He that eateth meat with unwashed hands is guilty of death. Rabbi Akiba.)

ψ (Vat. Ms., "the.")

ω (For the sake of. Syr. Your orders' sake. Cheke. Because of, and so ve. 6. Schole.)

α (God said. Vat. Ms.)

β Ex. 20, 12. Le. 19, 3. De. 5, 16. Pr. 23, 22. Ep. 6, 2.

γ Ex. 21, 17. Le. 20, 9. De. 27, 16. Pr. 20, 20, and 30, 17.

δ (Let him die. Cheke. Let him certainly die. Le Cene.)

ε (The thing by which you wished me to benefit you is dedicated to God (that he is bound by his vow) and need not regard his father or mother. Meinhard, in Burton. So Tyndale. Similarly Heylin and Dp. Pearce.)

θ (That is, made a sort of reversion of it, which left them free to use it for themselves. Bishop Hinds.)

ι (He shall in no wise honour. Vat. Ms. Then he shall not honour. Syr. And so shall he not honour. Tyndale, Cranmer.)

ζ (Vat. Ms., "word.")

η (It is very close to the Sept., Is. 29, 13. Eze. 33, 31.)

θ Ac. 10, 15. Ro. 14, 14—20. 1 Ti. 4, 4. Tit. 1, 15.



λ (Come the disciples, and say. Vat. Ms.)

μ (Scandalized. Campb.)

ν (You say thus. Cheke. Thy saying. Scholef., Scriv.)

ξ (Plantation. Bp. Pearce, Dodd. A familiar metaphor with the Jews, with whom to pull up plantations signifies to deny articles of faith. Heylin.)

t Is. 9, 16. Mal. 2, 8. Mat. 23, 16. Lu. 6, 39.

ο (Stomach—κοιλία is the stomach, γαστήρ the belly. Cheke.)

u 1 Cor. 6, 13.

v Ja. 3, 6.

w Ge. 8, 21, and 6, 5. Pr. 6, 14. Je. 17, 9.

π (Rensings. Dodd.)

ρ ...The Canaanites dwell by the sea and by the coasts of Jordan. Ju. 1, 32. (As the term Canaanite had become obsolete, may we not conclude that a translator of S. Matthew from the Hebrew would have rendered it either Syro-phœnician or Phœnician; this, therefore, is one of the presumptive proofs that the Greek of this Gospel is from the hand of the author himself Townson.)

σ (Those. Cheke, Scholef.)

ς (During His presence on earth. Burton.)

z Ch. 10, 5, 6. Ac. 3, 25, 26, and 13, 46. Ro. 15, 8.

τ (The Jews likened the heathen nations to dogs. Light-foot.) Ch. 7, 6. Ph. 3, 2.

<sup>12</sup>Then came His disciples, and said<sup>λ</sup> unto Him, "Knowest Thou that the Pharisees were offended,<sup>μ</sup> after they heard this saying?"

<sup>13</sup>But He answered and said, "Every plant,<sup>ξ</sup> which My heavenly Father hath not planted, shall be rooted up. <sup>14</sup>Let them alone: they be blind leaders of the blind. And if the blind<sup>τ</sup> lead the blind, both shall fall into the ditch."

<sup>15</sup>Then answered Peter and said unto Him, "Declare unto us this parable."

<sup>16</sup>And Jesus said, "Are ye also yet without understanding? <sup>17</sup>Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly,<sup>ο</sup> and is cast out into the draught?<sup>u</sup> <sup>18</sup>But those things which proceed out of the mouth<sup>ν</sup> come forth from the heart; and they defile the man. <sup>19</sup>For out of the heart<sup>w</sup> proceed evil thoughts,<sup>π</sup> murders, adulteries, fornications, thefts, false witness, blasphemies: <sup>20</sup>these are the things which defile a man: but to eat with unwashen hands defileth not a man."

<sup>21</sup>Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

<sup>22</sup>And, behold, a woman of Canaan<sup>ρ</sup> came out of the same<sup>σ</sup> coasts, and cried unto Him, saying, "Have mercy on me, O Lord, Thou son of David; my daughter is grievously vexed with a devil."

<sup>23</sup>But He answered her not a word.

And His disciples came and besought Him, saying, "Send her away; for she crieth after us."

<sup>24</sup>But He answered and said, "I am not sent<sup>ς</sup> but unto the lost sheep of the house of Israel."<sup>z</sup>

<sup>25</sup>Then came she and worshipped Him, saying, "Lord, help me."

<sup>26</sup>But He answered and said, "It is not meet to take the children's bread, and to cast it to dogs."<sup>τ</sup>

<sup>27</sup>And she said, "Truth,<sup>ν</sup> Lord: yet the dogs eat of the crumbs which fall from their masters' table."

<sup>28</sup>Then Jesus answered and said unto her, "O woman, great is thy faith:<sup>φ</sup> be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

<sup>29</sup>And Jesus departed from thence, and came nigh unto the sea<sup>χ</sup> of Galilee; and went up into a mountain, and sat down there. <sup>30</sup>And great multitudes<sup>ψ</sup> came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and east them down at Jesus' feet; and He healed<sup>ψ</sup> them: <sup>31</sup>insomuch that the multitude wondered, when they saw the dumb to speak,<sup>ω</sup> the maimed<sup>ς</sup> to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel.<sup>γ</sup>

A.D. 32. A.U.C. 785. A.J.P. 4744.  
GALLILEE.

[58

[The region of Decapolis, on the E. side of the Lake of Galilee, formerly the settlements of the half-tribe of Manasseh, a country which abounded with Gentiles. Hales, iii., 129.]

Parallel place, Ma. viii. 1—26.

The miracle of the seven loaves.

<sup>32</sup>THEN Jesus called His disciples unto Him, and said, "I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way."

<sup>33</sup>And His disciples say unto him, "Whence should we have so much bread in the wilderness, as to fill so great a multitude?"<sup>z</sup>

<sup>34</sup>And Jesus saith unto them, "How many loaves have ye?"

And they said, "Seven, and a few little fishes."

<sup>35</sup>And He commanded the multitude to sit down on the ground.

<sup>36</sup>And He took the seven loaves and the fishes, and gave thanks,<sup>α</sup> and brake them, and gave to His disciples, and the disciples to the multi-

v (Yes, Lord, for the. Cheke, Scholef., Scriv. Even so, my Lord, yet the. Syr.)

φ (What the Scriptures mean by faith is that devout adherence to God wherein the mind returns to its dependence on the Creator, and earnestly cleaving [Ecl. us. 25, 13] to Him with an humble confidence in His power and goodness, draws down that light and assistance which is the necessary remedy for our frailty, the proper supplement for the imperfection of our nature. Heylin.)

χ (On the E. side of the lake. Ma. 7, 3.

γ Is. 35, 5, 6. Ch. 11, 5. Lu. 7, 22.

ψ (During this summer Jesus went about doing good as heretofore. He sought privacy, but He would not turn away those who begged relief. Randolph.)

ω (Vat. Ms., "hear.")

β (Mutilated. Syr. Having lost a limb. Burton.)

γ (The God who had visited His people Israel, by sending among them a prophet who wrought miracles of mercy, such as they had been taught by the prophet Isaiah to expect in the days of the Messiah. Bp. Lonsdale.)

z .....Bread of the first fruits, twenty loaves of barley, and full ears of corn in the husk.... his servitor said, What, should I set this before an hundred men? 2 Ki. 4, 42, 43.

α 1 Sa. 9, 13. Lu. 22, 19.



8 (*Maunds, Campbell. Full baskets. Syr. Store baskets, large enough to contain a man's body. 2 Co. 11, 33.*)

ε (*About four. Vat. Ms.*)

ζ (*Magadan, Vat. Ms., Jerus. Syr., Jerome, Augustine. Penn. Magadu. Pesch. Perhaps. Maged. in Gilead. .... 1 Mac. 5, 36.*)

η (*Trying to ensnare Him, see ch. 19, 3, and 22, 18; in the malicious hope that, on His refusing to comply, they might lower Him in the eyes of the people. Bishop Lonsdale.*)

θ (*Ch. 12, 38. Lu. 11, 16, and 12, 54-56. 1 Co. 1, 22.*)

θ (*This passage does not exist in the Vat. and some other Mss., and in those which contain it, it is marked with asterisks as suspicious: Jerome says, "in plerisque codicibus non habetur." Penn.*)

c (*Ch. 12, 39.*)

ι (*That of the appearance of the Messiah in the sky. Da. 7, 13. Bishop Hinds.*)

κ (*The. Vat. Ms.*)

λ (*Coming. Bp. Pearce.*)

μ (*Jesus and His disciples now sailed from the S. end of the lake to Bethsaida the N.E.; see Ma. 8, 22, Burton; that He might sail past the coast of the Gadarenes. Wells.*)

tude. <sup>37</sup> And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets<sup>δ</sup> full. <sup>38</sup> And they that did eat were four<sup>ε</sup> thousand men, beside women and children.

<sup>39</sup> And He sent away the multi-

"When it is evening, ye say, It will be fair weather:  
For the sky is red.

<sup>3</sup> And in the morning, It will be foul weather to-day:  
For the sky is red and lowring.

O ye hypocrites, ye can discern the face of the sky;  
But can ye not discern the signs of the times?<sup>θ</sup>

<sup>4</sup> A wicked<sup>c</sup> and adulterous generation seeketh after a sign;  
And there shall no sign be given unto it, but the sign of the prophet Jonas."

And He left them, and departed.

<sup>5</sup> And when His<sup>c</sup> disciples were come<sup>λ</sup> to the other side,<sup>μ</sup> they had forgotten<sup>ν</sup> to take bread.

<sup>6</sup> Then Jesus said unto them, "Take heed and beware of the leaven<sup>d</sup> of the Pharisees and of the Sadducees."

<sup>7</sup> And they reasoned among themselves, saying, "It is because we have taken no bread."

<sup>8</sup> Which when Jesus perceived,<sup>ξ</sup> He said unto them, "O ye of little faith, why reason ye among yourselves, because ye have brought no bread? <sup>9</sup> Do ye not yet understand, neither remember the five loaves of the five<sup>c</sup> thousand, and how many baskets ye took up? <sup>10</sup> Neither the seven loaves of the four thousand, and how many baskets<sup>o</sup> ye took up? <sup>11</sup> How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware<sup>π</sup> of the leaven of the Pharisees and of the Sadducees?" <sup>12</sup> Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine<sup>ρ</sup>

tude, and took ship, and came into the coasts of Magdala.<sup>ς</sup>

<sup>1</sup> The Pharisees also with the **XVI.** Sadducees came, and tempting<sup>η</sup> desired Him that He would shew them a sign<sup>b</sup> from heaven.

<sup>2</sup> He answered and said unto them,

of the Pharisees and of the Sadducees.

A.D. 32. A.U.C. 785. A.J.P. 4744.  
CAESAREA PHILIPPI.

[59

[This is said to have been the Laish of Ju. xviii. 27, and Dan of ve. 29. Pliny calls it Paneas (v. 15), from Mount Paneus. Philip the son of Herod enlarged it, and called it Caesarea in honour of Tiberius. It was situated at the foot of Libanus, near the sources of the Jordan. Burton. Lightfoot conjectures that it was the highest mountain of Galilee. According to Josephus, hanging over the springs of Jordan, at the foot of which Caesarea Philippi was built. 11 Ales. iii., 134.] Parallel places, Ma. viii. 27-35, and ix. 1-29. Lu. ix. 18-42.

The transfiguration.

<sup>13</sup> WHEN Jesus came<sup>τ</sup> into the coasts<sup>ν</sup> of Caesarea Philippi, He asked His disciples, saying, "Whom<sup>φ</sup> do men say that I the Son of man am?"<sup>x</sup>

<sup>14</sup> And they said, "Some say<sup>ς</sup> that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

<sup>15</sup> He saith unto them, "But whom say ye that I am?"

<sup>16</sup> And Simon Peter answered and said, "Thou art the Christ,<sup>ζ</sup> the Son of the living God."

<sup>17</sup> And Jesus answered and said unto him,

"Blessed<sup>ψ</sup> art thou, Simon Bar-Jona:

For flesh<sup>h</sup> and blood hath not revealed it unto thee,  
But My Father<sup>i</sup> Which is in heaven.

<sup>ν</sup> (*Perceived that they had forgot- t-n. Boisius, Burton.*)

<sup>d</sup> Lu. 12, 1.

<sup>ξ</sup> (*But Jesus knowing this said, Cheke. Knowing it. L. and H.*)

<sup>c</sup> Ch. 14, 17. Jno. 6, 9.

<sup>o</sup> (*Ve. 9, hand baskets. Ve. 10, store baskets.*)

<sup>π</sup> (*But beware ye of. Vat. Ms.*)

<sup>ρ</sup> (*Teaching. Cheke.*)

<sup>τ</sup> (*Still keeping on the E. side of the lake. Wells.*)

<sup>ν</sup> (*The parts. L. and H.*)

<sup>φ</sup> (*Our Lord had not expressly declared Himself the Christ; no, not to His immediate disciples. The people were in doubt, & formed conjectures concerning Him, each according to his fancy. Randolph.*)

<sup>x</sup> (*The Son of Man is. Vat. Ms. So Cov., Campbell.*)

<sup>f</sup> Ch. 14, 2. Lu. 9, 7-9.

<sup>g</sup> Ch. 14, 33. Ma. 8, 29. Lu. 9, 20. Jno. 6, 69, and 11, 27. Ac. 8, 37, and 9, 20. He. 1, 2. 1 Jno. 4, 15, and 5, 5.

<sup>ψ</sup> (*Happy. Campbell.*)

<sup>h</sup> Ep. 2, 8.

<sup>i</sup> 1 Co. 2, 10. Ga. 1, 16.

<sup>ω</sup> (The obscurity & inconsequence of the reading *οὐ ἐκ Πέτρος*, and the aptness and natural consequence of *οὐ ἐκ τῆς* (ch. 26, 25, 64), are sufficient to determine the genuineness of the latter reading, which appears to be preserved in the writings of Jerome and Augustine. Penn.)

<sup>k</sup> Ep. 2, 20.  
<sup>l</sup> Ec. 21, 14.

<sup>i</sup> Ch. 18, 18. Jno. 20, 23.

<sup>m</sup> Ch. 17, 9.

<sup>γ</sup> (Vat. Ms. omits, so do Origen, Chrysostom, the Syr., Arab., Pers. Yss., and many Mss.)

<sup>n</sup> Ch. 20, 17. Ma. 10, 33. Lu. 18, 31, and 24, 6, 7.

<sup>δ</sup> (The. Vat. Ms.)

<sup>e</sup> (Rebuking him, saith. Vat. Ms.)

<sup>ζ</sup> (A suffering Messiah was at that time a paradox. Randolph.)

<sup>η</sup> Gr., *Pity thyself.*

<sup>ο</sup> 2 Sa. 19, 22.

<sup>θ</sup> (Hindrance. Cheke. Obstacle. Campb. I am dispensed at thee. Burton.)

<sup>ι</sup> (Understandest. Cheke. Wells. Relishest. Camp. Takest not part, Ro. 8, 5. Burton. Takest no interest. Heylin.)

<sup>1</sup> Mac. 10, 20. Mindest. L. and H. Thinkest. Syr.)

<sup>p</sup> Ch. 10, 38. Lu. 14, 27. 1 Th. 3, 3. 2 Ti. 3, 12.

<sup>κ</sup> (Renounce. Lu. 14, 26.)

<sup>q</sup> Lu. 17, 33. Jno. 12, 25.

<sup>μ</sup> (Fulfilled at the siege of Jerusalem.)

<sup>v</sup> (Life. Bishop Pearce, Camp, Dodd. Ps. 49, 7, 8.

<sup>ξ</sup> (Ransom. Camp, Dodd.)

<sup>j</sup> Ch. 25, 31. Da. 7, 10. Zec. 14, 5. Jude 14.

<sup>18</sup> And I say also unto thee, That thou art Peter,<sup>ω</sup>  
And upon this Rock I will build<sup>k</sup> My church;  
And the gates of hell shall not prevail against it.

<sup>19</sup> And I will give unto thee the keys<sup>l</sup> of the kingdom of heaven:  
And whatsoever thou shalt bind on earth shall be bound in heaven:  
And whatsoever thou shalt loose on earth shall be loosed in heaven.<sup>m</sup>

<sup>20</sup> Then charged<sup>n</sup> He His disciples that they should tell no man that He was Jesus<sup>γ</sup> the Christ.

<sup>21</sup> From that time forth began Jesus to shew<sup>n</sup> unto His<sup>δ</sup> disciples, how that He must go unto Jerusalem, and suffer many things of the elders and

chief priests and scribes, and be killed, and be raised again the third day.

<sup>22</sup> Then Peter took Him,<sup>ε</sup> and began<sup>ζ</sup> to rebuke Him, saying, "Be<sup>η</sup> it far from Thee, Lord! this shall not be unto Thee."

<sup>23</sup> But He turned, and said unto Peter,

"Get thee behind me, Satan!<sup>ο</sup> thou art an offence<sup>θ</sup> unto me:  
For thou savourest<sup>ι</sup> not the things that be of God,  
But those that be of men."

<sup>24</sup> Then said Jesus unto His disciples,

"If any man will come after Me,<sup>ρ</sup> let him deny<sup>κ</sup> himself,  
And take up his cross, and follow Me.

<sup>25</sup> For whosoever will save<sup>ρ</sup> his life shall lose it:  
And whosoever will lose his life for My sake shall find<sup>μ</sup> it.

<sup>26</sup> For what is a man profited,  
If he shall gain the whole world, and lose his own soul?<sup>ν</sup>  
Or what shall a man give in exchange<sup>ξ</sup> for his soul?

<sup>27</sup> For the Son of man shall come  
In the glory of His Father with His angels;<sup>j</sup>  
And then He shall reward every man according to his works.<sup>7</sup>

<sup>28</sup> Verily I say unto you, There be some standing here,  
Which shall not taste of death,  
Till they see<sup>ο</sup> the Son of man coming in His kingdom."

XVII.] <sup>1</sup>And after six<sup>ς</sup> days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, <sup>2</sup>and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light.

<sup>3</sup>And, behold, there appeared unto them Moses and Elias talking<sup>π</sup> with Him.

<sup>4</sup>Then answered Peter, and said unto Jesus, "Lord, it is good for us to be here: if Thou wilt, let us<sup>ρ</sup> make here three tabernacles; one for Thee, and one for Moses, and one for Elias."

<sup>5</sup>While He yet spake, behold, a

bright cloud overshadowed them: and behold<sup>α</sup> voice out of the cloud which said, "This is My beloved Son,<sup>ι</sup> in whom I am well pleased;<sup>υ</sup> hear ye Him."

<sup>6</sup>And when the disciples heard<sup>ν</sup> it, they fell on their face, and were sore<sup>σ</sup> afraid.

<sup>7</sup>And Jesus came and touched<sup>ν</sup> them, and said, "Arise, and be not afraid."

<sup>8</sup>And when they had lifted up their eyes, they saw no man, save<sup>7</sup> Jesus only.

<sup>9</sup>And as they came down from the mountain, Jesus charged them, saying, "Tell the vision to no man,

<sup>r</sup> Job 34, 11. Ps. 62, 12. Pr. 24, 12. Je. 17, 10, and 32, 19. Ro. 2, 6. 1 Co. 3, 8. 2 Co. 5, 10. 1 Pe. 1, 17. Re. 2, 23, and 22, 12.

<sup>ο</sup> (The event has taught us to interpret this of the destruction of Jerusalem, when the Lord Jesus Christ most remarkably displayed His regal power in the punishment of His enemies the Jews. Randolph, Knatchbull, Newcome, Pearce.)

<sup>ς</sup> About an eight days. Lu. 9, 28. (That is, a week; or, in the night following the seventh.)

<sup>π</sup> (Viz., of His far greater exord or deace. Lu. 9, 31, 32. Designed perhaps to correct a misinterpretation of prophecy, that Moses and Elias were to be restored on the restoration of the theocracy. Bishop Hinds.)

<sup>ρ</sup> (I will. Vat. Ms. So Ephr. and the old Latin V's. of Vercell. Penn. Tabernacles, i.e., booths of boughs, or arbours, as at that feast. Le. 23, 40.)

<sup>ς</sup> 2 Pe. 1, 17. (Lit., while he was yet speaking. Bright cloud, i.e., "the excellent glory." 2 Pe. 1, 17. Or, Shechinah. Ex. 16, 10, and 40, 34, 38.)

<sup>τ</sup> Ch. 3, 17. Ma. 1, 11. Lu. 3, 22.

<sup>υ</sup> Is. 42, 1

<sup>ν</sup> De. 18, 15. Ac. 3, 22, 23.

<sup>σ</sup> (Exceedingly. Symm., Scriv. Intensely. Cotton.)

<sup>ω</sup> Da. 8, 18; 9, 21; and 10, 10, 18.

<sup>ξ</sup> (But Jesus Himself alone. Penn.,

x Ch. 11, 14. Mal.  
4, 5. Ma. 9, 11.

v (Gr., cometh, or  
is coming, i.e., to  
come, first, and  
will, &c.)

φ (Fulfil. Syr.  
Consummate  
Camp. Finish.  
Knatchbull.  
Because the law  
and the prophets  
had their end in  
John, ch. 11, 12.  
Lu. 16, 16. Per-  
haps re-establish,  
or set right a-  
gain. See Lu. 3,  
4. Ac. 3, 21.)

σ (That is, recog-  
nized.)

γ Ch. 14, 3, 10.

ς (Saxon, lyst in;  
i.e., desired.  
Cotton. Pleased.  
Dodder, Camp,  
Scriv.)

χ (Lit., knee fall-  
ing. See ch. 27,  
29. Ma. 1, 40,  
and 10, 17. This  
act of prostration  
is noticed only by  
S. Matthew.)

ψ (Lit., moon-  
struck; not mad,  
but epileptic, the  
result of his pos-  
session by the de-  
mon. Bp. Pearce,  
Hammond, Els-  
ley, Olshausen.)

ω (Lit., suffers  
(Vat. Ms., is)  
badly; or, ill,  
sickly.)

α (Perhaps, as  
Jesus and the  
three chief apos-  
tles were absent,  
the others might  
attempt it with  
doubt and diffi-  
dence. See ve.  
20. Randolph.)

β (Refers partly  
to all present, but  
in fulness to the  
Jews in general.  
Wolfius, Burton.  
See De. 32, 5, 20.  
So Moses, re-  
proaching the  
children of Is-  
rael, says, "Child-  
ren in whom is  
no faith;" for  
faith is a know-  
ledge of God, and  
to forget it is to  
forsake it. Hey-  
lin.)

until the Son of man be risen again  
from the dead."

<sup>10</sup> And His disciples asked Him,

"Elias truly shall first come," and restore<sup>φ</sup> all things.

<sup>12</sup> But I say unto you, That Elias is come already, and they knew<sup>σ</sup> him not,  
But have done<sup>γ</sup> unto him whatsoever they listed.  
Likewise shall also the Son of man suffer of them."

<sup>13</sup> Then the disciples understood,  
that He spake unto them of John the  
Baptist.

<sup>14</sup> And when they were come to the  
multitude, there came to Him a cer-  
tain man, kneeling down to<sup>x</sup> Him,  
and saying, <sup>15</sup> "Lord, have mercy on  
my son: for he is lunatick,<sup>ψ</sup> and sore  
vexed:<sup>ω</sup> for oftentimes he falleth into  
the fire, and oft into the water. <sup>16</sup> And  
I brought him to Thy disciples, and  
they could not cure<sup>α</sup> him."

<sup>17</sup> Then Jesus answered and said,

If ye have faith<sup>α</sup> as a grain of mustard<sup>δ</sup> seed,

Ye shall say unto this mountain, Remove hence to yonder place;

And it shall remove;

And nothing shall be impossible unto you.

<sup>21</sup> Howbeit this kind goeth not out,  
But by prayer and fasting."

A.D. 32. A.U.C. 785. A.J.P. 4744.

GALILEE.

Parallel places, Ma. ix. 30—50. Lu. ix. 43—50.

Instructions and warnings.

<sup>22</sup> AND while they abode<sup>ε</sup> in Gali-  
lee, Jesus said unto them, "The Son  
of man<sup>ε</sup> shall be betrayed into the  
hands<sup>β</sup> of men: <sup>23</sup> and they shall kill  
Him, and the third day He shall be  
raised<sup>ε</sup> again."

And they were exceeding sorry.

<sup>24</sup> And when they were come to  
Capernaum, they that received tribute  
money came to Peter, and said, "Doth<sup>σ</sup>  
not your master pay tribute?"<sup>θ</sup>

<sup>25</sup> He saith, "Yes."

And when He<sup>κ</sup> was come into the  
house, Jesus prevented<sup>λ</sup> him, saying,  
"What thinkest thou, Simon? of  
whom do the kings of the earth take

saying, "Why then say the scribes  
that Elias<sup>ε</sup> must first come?"

<sup>11</sup> And Jesus answered and said  
unto them,

"O faithless<sup>β</sup> and perverse genera-  
tion, how long shall I be with you?  
how long shall I suffer you? bring  
him hither to Me."

<sup>18</sup> And Jesus rebuked the devil; and  
he departed out of him: and the child  
was cured from that very hour.

<sup>19</sup> Then came the disciples to Jesus  
apart, and said, "Why could not we  
cast him out?"

<sup>20</sup> And Jesus said unto them, "Be-  
cause of your unbelief:<sup>γ</sup> for verily I  
say unto you,

custom or tribute? of their own chil-  
dren, or of strangers?"

<sup>26</sup> Peter saith unto Him, "Of  
strangers."

Jesus saith unto Him, "Then are  
the children free."<sup>μ</sup> <sup>27</sup> Notwithstand-  
ing, lest we should offend<sup>ν</sup> them, go  
thou to the sea, and cast an hook, and  
take up the fish that first cometh up;  
and when thou hast opened his mouth,  
thou shalt find a piece<sup>ο</sup> of money:  
that take, and give unto them for Me  
and thee."

<sup>1</sup> At the same time came  
XVIII. the disciples unto Jesus,  
saying, "Who is the greatest<sup>ε</sup> in the  
kingdom of heaven?"<sup>π</sup>

<sup>2</sup> And Jesus called a little child  
unto Him, and set him in the midst  
of them, <sup>3</sup> and said,

γ (Or, lack of  
faith. Vat. Ms.,  
little faith.)

α Ch. 21, 21. Ma.  
11, 23. Lu. 17, 6.  
1 Co. 12, 9, and  
13, 2.

δ (Thriving and  
increasing as that  
grain. See ch.  
13, 32. Bishop  
Pearce.)

ξ (Rather, as they  
were travelling  
(going about, or  
up and down) in,  
&c.)

ε (Is about to be  
delivered up.  
Vat. Ms. Bishop  
Pearce. L. and  
H.)

β Ch. 16, 21, and  
20, 17. Ma. 10,  
33. Lu. 18, 31,  
and 24, 6, 7.

ζ (Shall rise. So  
all the English  
Vss. previous to  
the Authorised.)

η (They do not  
seem to have had  
power to compel  
payment. Ran-  
dolph.)

θ Called in the ori-  
ginal didrachma,  
being in value  
1s. 3d. See Ex.  
30, 13, & 38, 26.

κ (They were.  
Vat. Ms.)

λ (Anticipated.  
1 Th. 4, 15. From  
the Latin præve-  
nio, to go before.  
Cotton.)

μ (This was a tax  
paid to God, and  
therefore He, be-  
ing the Son of  
God, was exempt.  
Randolph, Bur-  
ton.)

ν (Cause to err,  
mislead. Penn.  
From the Latin  
offendo, to strike,  
or, stumble a-  
gainst any-  
thing. Cotton.)

ο Or, a stater. It  
is half an ounce  
of silver, in value  
2s. 6d., after 5s.  
the ounce.

ε Lu. 22, 24.

π (That is, of the  
Messiah; but  
they looked for  
an earthly king-  
dom: see ve. 39.  
Burton.)



*p* (Turned away from your worldly and ambitious views, and become humble, like the young children. Bishop Pearce. L. and II.)

*d* Ch. 19, 14. Ps. 131, 2. Ma. 10, 14. Lu. 18, 16. 1 Co. 14, 20. 1 Pe. 2, 2.

*σ* (The willing and ingenuous mind, the free and unreserved surrender of every thought and purpose, of every imagination and affection to the all-perfect will of God, is the first principle of religious duty; the germ of everything which is afterwards to expand and ripen into action. Van Mildert.)

*τ* (Gr., one turned by an ass; and so Syr.: i.e., larger than the hand-mill.)

*v* (Crosses of stumbling. Syr. Lu. 17, 1. 1 Co. 11, 19.)

*φ* ("The," according to many Mss., and so Tyndale and Cranmer.)

*e* Ch. 5, 29, 30.

*χ* (Lame, as ch. 11, 5, 15, 30, 31, and 21, 14.

*ψ* (Everlasting life. See ch. 19, 16, 17.)

*ω* (Do not think you may do what is wrong, though no one but a child is present. So Juvenal, xiv., 47. Burton.)

*α* (That is, enjoy the favour. Ge. 33, 10. 1 Ki. 10, 8. Es. 1, 14. See Ps. 34, 7. Zec. 13, 7. He. 1, 14.)

*f* Lu. 9, 56, and 19, 10. Jno. 3, 17, and 12, 47.

- "Verily I say unto you,  
Except ye be converted,<sup>p</sup> and become as little<sup>d</sup> children,<sup>σ</sup>  
Ye shall not enter into the kingdom of heaven.
- 4 Whosoever therefore shall humble himself as this little child,  
The same is greatest in the kingdom of heaven.
- 5 And whoso shall receive one such little child in My name  
receiveth Me.
- 6 But whoso shall offend one of these little ones which believe in Me,  
It were better for him that a millstone<sup>τ</sup> were hanged about his neck,  
And that he were drowned in the depth of the sea.
- 7 Woe unto the world because of offences!<sup>ν</sup>  
For it must needs be that offences come;  
But woe to that<sup>φ</sup> man by whom the offence cometh!
- 8 Wherefore if thy hand or thy foot offend<sup>e</sup> thee,  
Cut them off, and cast them from thee:  
It is better for thee to enter into life half<sup>x</sup> or maimed,  
Rather than having two hands or two feet to be cast into everlasting fire.
- 9 And if thine eye offend thee,  
Pluck it out, and cast it from thee:  
It is better for thee to enter into life<sup>ψ</sup> with one eye,  
Rather than having two eyes to be cast into hell fire.
- 10 Take heed that ye despise<sup>ω</sup> not one of these little ones;  
For I say unto you, That in heaven their angels  
Do always behold<sup>α</sup> the face of My Father Which is in heaven.
- 11 For the Son<sup>f</sup> of man is come to save that which was lost.
- 12 How think ye?  
If a man have an hundred sheep,  
And one of them be gone astray,  
Doth<sup>β</sup> he not leave the ninety and nine, and goeth into the mountains,  
And seeketh that which is gone astray?<sup>g</sup>
- 13 And if so be that he find it, verily I say unto you,  
He rejoiceth more of that sheep,  
Than of the ninety and nine which went not astray.
- 14 Even so it is not the will of your<sup>γ</sup> Father Which is in heaven,  
That one of these little ones should perish.
- 15 Moreover<sup>δ</sup> if thy brother shall trespass<sup>h</sup> against thee,  
Go and tell him his fault<sup>ι</sup> between thee and him alone:  
If he shall hear thee, thou hast gained thy brother.<sup>ι</sup>
- 16 But if he will not hear thee, then take with thee one or two more,  
That in the mouth of two or three witnesses<sup>k</sup> every word<sup>ς</sup> may be established.
- 17 And if he shall neglect to hear them, tell it unto the church:<sup>η</sup>  
But if he neglect to hear the church,  
Let<sup>θ</sup> him be unto thee as an heathen<sup>ι</sup> man and a publican.
- 18 Verily I say unto you,  
Whatsoever ye shall bind on earth shall be bound<sup>ω</sup> in heaven:  
And whatsoever ye shall loose on earth shall be loosed in heaven.

*β* (Will he not leave on the mountains... and go and seek? Vat. Ms. So Syr., Vulg., Tyndale, Coverdale, Cran., Cheke, Geneva, Cas., Doddridge, Comp.)

*g* Lu. 15, 4.

*γ* (That Father of Mine, which. Vat. Ms. Lit., (there) is no will, or purpose, before; i.e., (He) hath no desire, mind, or pleasure, that, &c. See Eze. 18, 31. 2 Pe. 3, 9.)

*δ* (Such is the mercy of God towards sinners; and with respect to offences committed against yourself, forgive them. Burton.)

*h* Le. 19, 17. Lu. 17, 3.

*ε* (Convince him, Jno. 8, 46. Make him sensible of his having trespassed against thee. L. and II.)

*ι* Ja. 5, 20. 1 Pe. 3, 1.

*κ* De. 17, 6, and 19, 15. Jno. 8, 17. 2 Co. 13, 1. He. 10, 28.

*ς* (The whole matter, as Lu. 1, 37, and 2, 15. Ae. 10, 37. L. and II.)

*η* ("Assembly," i.e., that circle for business or pleasure where you are both in the habit of meeting; and after that, decline the man's acquaintance.)

*θ* (That this precept was not intended to destroy feelings of personal kindness towards the offender, or shut him out from forgiveness, if he should repent, appears from the answer of our Lord to Peter, ve. 21, 22. Bp. Lonsdale.)

*ι* Ro. 16, 17. 1 Co. 5, 9. 2 Th. 3, 6, 14. 2 Jno. 10.

*ω* Ch. 16, 19. Jno. 20, 23. 1 Co. 5, 4.

<sup>u</sup> (Again verily.  
Vat. Ms. So  
Genev. Again  
truly. Bishop's  
Bible, the Sahidic  
and several Italic  
Vss., the Cod.  
Mont. and two  
Oxford Mss.)

<sup>n</sup> 1 Jno. 3, 22, and  
5, 14.

<sup>o</sup> Lu. 17, 4.

<sup>p</sup> Mat. 6, 14. Ma.  
11, 25. Col. 3.  
13.

<sup>κ</sup> (Reckon with.  
Cov., L. and II.  
Come to account  
with. Cheke.  
Settle accounts  
with. Heylin,  
Sym., Campb.)

<sup>λ</sup> A talent is 750  
ounces of silver,  
which, after 5s.  
the ounce, is £157  
10s.

<sup>μ</sup> (The custom of  
thus dealing with  
insolvent debtors  
prevailed among  
the Jews and  
other ancient  
nations. See 2  
Ki. 4, 1. Ne.  
5, 5-8. Also,  
Ex. 22, 3. Le.  
25, 39, 47. Am.  
2, 6, and 8, 6.  
L. and II.)

<sup>ν</sup> (Hombergius  
thought this  
should be "given  
up to the pur-  
chaser." Burton.)

<sup>ξ</sup> Or, besought.  
(Bowed to.  
Cheke. Pro-  
strated him-  
self. Scriv.)

<sup>o</sup> The Roman pen-  
ny is one-eighth  
part of an ounce,  
which, after 5s.  
the ounce, is 7½d.  
Ch. 20, 2.

<sup>π</sup> (Whatever.  
Vat. Ms. So  
Dr. Burton.  
"What," the  
reading of al-  
most all the Mss.  
and critics.  
Scriv.)

19 Again<sup>u</sup> I say unto you,  
That if two of you shall agree on earth  
As touching any thing that they shall ask,  
It shall be done<sup>a</sup> for them of My Father Which is in heaven.

20 For where two or three are gathered together in My name,  
There am I in the midst of them."

21 Then came Peter to Him, and  
said, "Lord, how oft shall my brother  
sin against me, and I forgive him?  
till seven times?"<sup>o</sup>

22 Jesus saith unto him, "I say  
not unto thee, Until seven times:  
but, Until seventy times seven.<sup>p</sup>

23 Therefore is the kingdom of heaven likened unto a certain king,  
Which would take account<sup>κ</sup> of his servants.

24 And when he had begun to reckon,  
One was brought unto him, which owed him ten thousand talents.<sup>λ</sup>

25 But forasmuch as he had not to pay,  
His lord commanded him to be sold,<sup>μ</sup>  
And his wife, and children, and all that he had,  
And payment to be made."

26 The servant therefore fell down, and worshipped<sup>ξ</sup> him,  
Saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion,  
And loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants,  
Which owed him an hundred pence.<sup>ν</sup>

And he laid hands on him, and took him by the throat,  
Saying, Pay me that thou<sup>ξ</sup> owest.

29 And his fellow-servant fell down at his feet, and besought him,  
Saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison,  
Till he should pay the debt.

31 So when<sup>ρ</sup> his fellow-servants saw what was done, they were very  
sorry,<sup>σ</sup>

And came and told<sup>τ</sup> unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him,  
O thou wicked servant, I forgave thee all that debt,

Because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant,  
Even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors,<sup>υ</sup>  
Till he should pay all that was due unto him.

35 So likewise shall My heavenly Father do also unto you,  
If ye from your hearts forgive<sup>z</sup> not every one his brother their  
trespasses."<sup>φ</sup>

Incidents at Jerusalem.

Jno. vii. 2-x. 21.

[61—63

Retirement of Jesus to Judæa beyond Jordan. [64

Ma. x. 1.

[These sayings were finished a long while ago, but  
because he setteth down nothing betwixt that  
time and this journey into Judæa, he thus joineth  
their stories together. Lightfoot.]

<sup>ρ</sup> (When there-  
fore. Vat. Ms.)

<sup>σ</sup> (Our Lord did  
not give gloomy  
views of human  
nature. See Ch.  
22, 11, and 25, 2.  
Lu. 15, 7, 29,  
and 16, 8. Ahp.  
Newcome.)

<sup>τ</sup> (Told plainly.  
Genev. Gave  
an exact ac-  
count. Dodd.  
A full and clear  
account. L. and  
II.)

<sup>υ</sup> (Executioners of  
torture; used by  
Addison. Bishop  
Hinds. Execu-  
tioners of jus-  
tice. Heylin.  
Jailers; these  
were made use of  
as tormentors  
where there was  
occasion for tor-  
tures. Bishop  
Pearce. So  
Tynd., Cov.,  
Cran., Genev.,  
Campb., Newc.,  
and Booth.) See  
Lu. 12, 58. Ac.  
16, 23, 24.

<sup>q</sup> Whose stop-  
peth his ears at  
the cry of the  
poor, he also  
shall cry him-  
self, but shall  
not be heard.  
Pr. 21, 13. Mat.  
6, 12. Ma. 11,  
26. Ja. 2, 13.

<sup>φ</sup> (Faults. Cheke.  
Not contained in  
the Vulg., Ital.,  
Sahid., Copt., &  
Ethiop. Vss.  
Mill, Leusd., and  
Griesbach re-  
ject. See ch. 6,  
14. Ma. 11, 26.)

<sup>χ</sup> (Borders. L.  
and II. That is,  
removed from  
Galilee across the  
Jordan. Our Lord  
proceeded now to  
preach to that  
part of the tribes  
who dwell beyond  
Jordan. Town-  
son.)

1 And it came to pass, that  
XIX.] when Jesus had finished these  
sayings, he departed from Galilee, and  
came into the coasts<sup>χ</sup> of Judæa beyond  
Jordan; 2 and great multitudes fol-  
lowed Him; and He healed them there.

ψ (Trying.  
Campb.)

ω (This question was then in dispute between the schools of Hillel and Shammai. Krebbsius. Burton.)

r Ge. 1, 27, and 5, 2. Mal. 2, 15.

a (Created. Vat. Ms. So Osterwald.)

β (A male and a. Campb. Homberg refers at the beginning to the last clause. Burton. So Cheke, Mackn. Also, Chrysostom, Theophylact.)

γ (Epiphanius says, "these words were spoken not by God, but Adam," i, 225. So Philo, ii, 653. Theophylact says, "what Adam spoke, he spoke from God." Burton.)

s Ge. 2, 24. Ep. 5, 31.

δ (They two. Cov. Cheke, Rh. The word is not in the It. b., but it is in the Sam. and the Sept. Burton.)

t 1 Co. 6, 16, and 7, 2.

j (Why, then, did Moses? Cheke, Rh. De. 24, 1. Mat. 5, 31.)

ς (On account of fornication, causeth her to commit adultery. Vat. Ms.)

ε (The. Vat. Ms.)

ζ (Condition. Burton.)

ι Pr. 21, 19.

η (Ye say truly, there may be cases in which it is better for persons not to marry, but all cannot comply with this. Burton.)

Preparation for a return to Jerusalem. [65—72  
Lu. ix. 51—62.

A.D. 32. A.U.C. 785. A.J.P. 4744.  
BEYOND JORDAN.

[Used in the same sense as it is by Josephus, *Bel. Jud.*, iii, 2, and v., 3, to signify the whole country E. of the Jordan, as distinguished from Palestine Proper.]

Parallel places, Ma. x. 2—12. Lu. xvi. 18.

The danger of living for this world only.

3 THE Pharisees also came unto Him, tempting<sup>ψ</sup> Him, and saying unto Him, "Is it lawful for a man to put away his wife for every cause?"<sup>ω</sup>

4 And He answered and said unto them, "Have ye not read,<sup>r</sup> that He Which made<sup>a</sup> them, at the beginning made them male<sup>β</sup> and female,<sup>5</sup> and said,<sup>γ</sup> FOR THIS CAUSE SHALL A MAN LEAVE<sup>s</sup> FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE: AND THEY<sup>δ</sup> TWAIN SHALL BE ONE FLESH?"<sup>t</sup>  
6 Wherefore they are no more twain,

12 "All men cannot receive<sup>j</sup> this saying, save *they* to whom it is given."  
For there are some eunuchs, which were so born from *their* mother's womb:

And there are some eunuchs, which were made eunuchs<sup>θ</sup> of men:  
And there be eunuchs,<sup>v</sup> which have made<sup>a</sup> themselves eunuchs for the kingdom of heaven's sake.

He that is able<sup>x</sup> to receive *it*, let him receive *it*."

The raising of Lazarus.  
Jno. xi. 1—54.

The coming abrogation of the Mosaic economy. [75  
Lu. xvii. 11—37.

The efficacy of prayer.  
Lu. xviii. 1—14.

A.D. 32. A.U.C. 785. A.J.P. 4744.  
EPHRAIM.

Parallel places, Ma. x. 13—31. Lu. xviii. 15—30.  
Of docility.

13 THEN were there brought unto Him little children, that He should put<sup>φ</sup> His hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, "Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven."<sup>15</sup> And He laid<sup>λ</sup> His hands on them, and departed thence.

16 And, behold, one came<sup>x</sup> and said unto Him, "Good Master, what good thing shall I do, that I may have

but one flesh. What therefore God hath joined together, let not man put asunder."

7 They say unto Him, "Why did Moses then command<sup>d</sup> to give a writing of divorcement, and to put her away?"

8 He saith unto them, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it* be for fornication,<sup>s</sup> and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

10 His<sup>c</sup> disciples say unto Him, "If the case<sup>ς</sup> of the man be so with *his* wife, it is not good to marry."

11 But He said unto them,

eternal life?"

17 And He said unto him, "Why<sup>u</sup> callest thou Me good?<sup>y</sup> *there* is none good but one, *that is*, God: but if thou wilt<sup>v</sup> enter into life, keep the commandments."

18 He saith unto Him, "Which?"  
Jesus said,<sup>z</sup> "THOU SHALT DO NO MURDER, THOU SHALT NOT COMMIT ADULTERY, THOU SHALT NOT STEAL, THOU SHALT NOT BEAR FALSE WITNESS, 19 HONOUR THY FATHER AND THY MOTHER: and, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF,"<sup>a</sup>

20 The young man saith unto Him, "All these things have I kept from my youth up: what lack I yet?"

21 Jesus said unto him, "If thou wilt be perfect, go<sup>b</sup> and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow Me."

u 1 Co. 9, 17.

θ (By. Rh.)

v 1 Co. 7, 32, 34. and 9, 5, 15.

ι (There are some who, for religion's sake, abstain by choice as much as others do by necessity. Bishop Pearce.)

κ (Then he who is not capable of it ought not to condemn it in those who are. Heyl.)

φ (When the Jews prayed for any man, or blessed him, they laid their hands on him. Ge. 48, 14, 15. Bp. Pearce.)

λ (That virtue should go out of Him for infants was the scruple; and this seems designedly and formally removed by our Lord's touching them. Bishop Hinds.)

x (Unto Him, and said, "Master." Vat. Ms.)

u (Why askest thou Me concerning that which is good? One is Good; but I, &c. Vat. Ms. So also the Beza and Alex. Mss.; and so Origen, Jerome, August, Wetstein, and R. Simon. Penn. So the Ital. Vulg., and Copt. Vss. Burton. And in part by the Sahid. and Ethiop. Scriv.)

y Lu. 10, 25.

v (Or, wiltest; or, art disposed. L. and H. Or, minded.)

z Ex. 20, 13. De. 5, 17.

a Le. 19, 18. Mat. 22, 39. Ro. 13, 9. Ga. 5, 14. Ja. 2, 8.

b Ch. 6, 20. Lu. 12, 33, and 16, 9. Ac. 2, 45, and 4, 34, 35. 1 Ti. 6, 18.



ε (He knew there was some truth in what he said, and could not but behold, with some degree of affection and pity, one so nigh the kingdom of heaven, and yet short of it. Randolph.)

ς (With difficulty. Scriv.) Ch. 13, 22. Ma. 10, 24. 1 Co. 1, 26. 1 Ti. 6, 9.

ο (A camel, as the largest animal in those parts, was at times used proverbially, by way of hyperbole, to express something vast. So Ch. 23, 34. See Lightfoot.)

π (The. Vat. Ms.)

ρ (That is, with fixt and earnest gaze. See Ma. 10, 21, and 14, 6. 7. Lu. 20, 17, and 22, 61. Jno. 1, 36. L. & 11.)

σ (By unassisted human power.)

α Ge. 18, 14. Job 42, 2. Je. 52, 17. Zec. 8, 6. Lu. 1, 27, and 18, 27.

β De. 33, 9. Mat. 4, 20. Lu. 5, 11.

τ (That is, after the Resurrection; our Lord Himself was styled "the first-born from the dead." Philo calls the world after the flood by the same name. Knatch. Theophylact understood it of the Resurrection. New birth. Cov. The Gospel. 2 Co. 5, 17. Bp. Pearce. The commencing reformation. Calvin.)

ς Ch. 20, 21. Lu. 22, 23-30. 1 Co. 6, 2, 3. Re. 2, 26.

δ Jno. 20, 23. Re. 21, 12-14.

υ (Manyfold. Vat. Ms.)

ζ Lu. 13, 30.

<sup>22</sup> But when the young man heard that saying, he went away sorrowful : for he had great possessions.

<sup>23</sup> Then<sup>ε</sup> said Jesus unto His disciples, "Verily I say unto you, That a rich man shall hardly<sup>ς</sup> enter into the kingdom of heaven." <sup>24</sup> And again I say unto you, It is easier for a camel<sup>ο</sup> to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

<sup>25</sup> When His<sup>π</sup> disciples heard it,

"Verily I say unto you,

That ye which have followed Me,

In the Regeneration<sup>τ</sup>

When the Son of man shall sit in the throne of His glory,

Ye<sup>ς</sup> also shall sit upon twelve thrones,<sup>δ</sup>

Judging the twelve tribes of Israel.

<sup>29</sup> And every one that hath forsaken

Houses, or brethren, or sisters,

Or father, or mother,

Or wife, or children, or lands,

For My name's sake,

Shall receive an hundredfold,<sup>υ</sup>

And shall inherit everlasting life.

<sup>30</sup> But many that are first shall be last ;

And the last shall be first."<sup>ζ</sup>

XX.] <sup>1</sup> For the kingdom<sup>φ</sup> of heaven is like unto a man that is an householder, which went out<sup>κ</sup> early in the morning to hire labourers into his vineyard ; <sup>2</sup> and when he had agreed with the labourers for a penny<sup>φ</sup> a day, he sent them into his vineyard.

<sup>3</sup> And he went out about the third<sup>ω</sup> hour, and saw others standing idle in the marketplace, <sup>4</sup> and said unto them, "Go ye also into the vineyard, and whatsoever is right I will give you." And they went their way.

<sup>5</sup> Again he went out about the sixth<sup>α</sup> and ninth<sup>β</sup> hour, and did likewise.

<sup>6</sup> And about the eleventh<sup>γ</sup> hour he went out, and found others standing idle,<sup>δ</sup> and saith unto them, "Why stand ye here all the day idle?"

<sup>7</sup> They say unto him, "Because no man hath hired us."

He saith unto them, "Go ye also into the vineyard ; and whatsoever is right, that shall ye receive."

they were exceedingly amazed, saying, "Who then can be saved?"

<sup>26</sup> But Jesus beheld<sup>ρ</sup> them, and said unto them, "With men<sup>σ</sup> this is impossible ; but with God all things are possible."<sup>α</sup>

<sup>27</sup> Then answered Peter and said unto Him, "Behold, we have forsaken<sup>β</sup> all, and followed Thee ; what shall we have therefore?"

<sup>28</sup> And Jesus said unto them,

φ (This parable was designed to keep His disciples from any conceit of merit in the services they had done for Him. Randolph.)

κ (Lit., with the dawn, or, at day-break, to take on hire workmen, &c.)

φ The Roman penny is the eighth of an ounce, which, after 5s. the ounce, is 7½d. Ch. 18, 28. (Called also denarius and drachma, a sum wherewith, in cheap countries, a man might live well for a day. Wall. Then the usual wages of a labourer and pay of a soldier. L. and H.)

ω (Nine o'clock forenoon.)

α (Twelve o'clock noon.)

β (Three o'clock afternoon.)

γ (Five o'clock afternoon.)

δ (Also, not found in Origen, or in the Vulg., and Copt. Vss.)

ε Le. 19, 13. De. 24, 15.

ε (And. Vat. Ms. Or, the first then coming deemed that they would (lit., will) get, made sure of getting, more : and they too got each a denarius.)

ζ (Lit., the householder, as at v. 1. Scholef. L. and H.)

η Or, have continued one hour only.

ι (A common mode of addressing any person. L. and H.)

<sup>8</sup> So when even<sup>ε</sup> was come, the lord of the vineyard saith unto his steward, "Call the labourers, and give them their hire, beginning from the last unto the first."

<sup>9</sup> And when they came that were hired about the eleventh hour, they received every man a penny.

<sup>10</sup> But when<sup>ε</sup> the first came, they supposed that they should have received more ; and they likewise received every man a penny. <sup>11</sup> And when they had received it, they murmured against the goodman<sup>ς</sup> of the house, <sup>12</sup> saying, "These last have wrought<sup>τ</sup> but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day."

<sup>13</sup> But he answered one of them, and said, "Friend,<sup>ι</sup> I do thee no wrong : didst not thou agree with me for a penny ? <sup>14</sup> Take that thine is, and go thy way : I will give unto

θ (*Benevolent. Titt. Envious, because I am bountiful? Heyl. Is your jealousy excited, because I am acting kindly? Burton.*)

κ (*When Jesus was about to go up.....He took. Vat. Ms.*)

λ (*Between Him and themselves on the way. Syr.*)

μ (*Said to them in the way. Vat. Ms.*)

ν (*Delivered, as at ve. 19. Cov. Cheke, Campb., L. and II.*)

ξ (*Bowed down herself. Cheke. Prostrating herself. Campb.*)

ο (*And she said. Vat. Ms., Cast.*)

π (*Command. Cheke, Scholel., Cast., L. & H.*)

ρ (*The. Vat. Ms.*)

σ Ch. 26, 39, 42. Ma. 14, 36. Lu. 22, 42. Jno. 18, 11. (*Metaphor borrowed from an ancient custom of giving a cup of poison to those who were condemned to die, as was done to Socrates. Le Cene.*)

ς (*So Origen and Epiphanius, the Sahi., Copt., Ethiop., Ital., Vulg., and the Latin Fathers. Scriv.*)

φ Ac. 12, 2. Ro. 8, 17. 2 Co. 1, 7. Re. 1, 9.

τ (*I cannot give it except to those for whom the Father has prepared it—i.e., to those who overcome. Re. 3, 21. Le Cene. So Scholel. Similarly Cov., Tynd., Cran., Bish.*)

this last, even as unto thee. <sup>15</sup>Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? <sup>16</sup>So the last shall be first, and the first last: for many be called, but few chosen."

<sup>18</sup> "Behold, we go up to Jerusalem; And the Son of man shall be betrayed" Unto the chief priests and unto the scribes, And they shall condemn Him to death.

<sup>19</sup> And shall deliver Him to the Gentiles To mock, and to scourge, and to crucify Him: And the third day He shall rise again."

<sup>20</sup>Then came to Him the mother of Zebedee's children with her sons, worshipping<sup>ε</sup> Him, and desiring a certain thing of Him.

<sup>21</sup>And He said unto her, "What wilt thou?"

She saith<sup>ο</sup> unto Him, "Grant<sup>π</sup> that these my two sons may sit, the one on Thy<sup>ρ</sup> right hand, and the other on the left, in Thy kingdom."

<sup>22</sup>But Jesus answered and said, "Ye know not what ye ask. Are ye able to drink of the cup<sup>σ</sup> that I shall drink of, and to be baptized with the baptism that I am baptized with?"<sup>ς</sup>

"Ye know that the princes of the Gentiles exercise dominion<sup>φ</sup> over them, And they that are great exercise authority<sup>χ</sup> upon them.

<sup>26</sup> But it shall<sup>ψ</sup> not be so among you:

But whosoever will be great<sup>κ</sup> among you,

Let him be your minister;

<sup>27</sup> And whosoever will be chief<sup>ι</sup> among you,

Let him be your servant;

<sup>28</sup> Even<sup>κ</sup> as the Son of man came

Not to be ministered unto, but to minister,<sup>ω</sup>

And to give<sup>υ</sup> His life a ransom<sup>α</sup> for<sup>β</sup> many."

A.D. 32. A.U.C. 785. A.J.P. 4744.  
JERICHO.

Parallel places, Ma. x. 46—52. Lu. xviii. 35—43.

The cure of two blind men.

<sup>29</sup>AND as they departed<sup>δ</sup> from Jericho, a great multitude followed Him.

<sup>30</sup>And, behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried

A.D. 32. A.U.C. 785. A.J.P. 4744.  
ON THE WAY TO JERUSALEM.

Parallel places, Ma. x. 32—45. Lu. xviii. 31—34. Love of the world incompatible with the love of God.

<sup>17</sup>AND Jesus going<sup>κ</sup> up to Jerusalem took<sup>λ</sup> the twelve disciples apart<sup>α</sup> in the way, and said unto them,

They say unto Him, "We are able."

<sup>23</sup>And He saith unto them, "Ye shall drink<sup>ζ</sup> indeed of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left,<sup>τ</sup> is not Mine to give, but it shall be given to them for whom it is prepared of My Father."

<sup>24</sup>And when the ten heard it, they were moved with indignation against<sup>υ</sup> the two brethren.

<sup>25</sup>But Jesus called them unto Him, and said,

ν (*With respect to. L. and II. Scriv.*)

φ (*Lord it over them. Dodd.*)

χ (*Treat them imperiously. Heyl.*)

ψ (*Is not so. Vat. Ms.*)

g 1 Pe. 5, 3.

h Ch. 23, 11. Ma. 9, 35.

i Ch. 18, 4.

k Lu. 22, 27. Jno. 13, 4. 1 Ph. 2, 7.

ω (*Perform the duties of a servant. See Cymbeline. Bishop Hinds. Not to be served, but to serve. Heyl.*)

l Is. 53, 10. Da. 9, 21. Jno. 11, 51. 1 Ti. 2, 6. Tit. 2, 14. 1 Pe. 1, 19.

a (*The price paid for redemption from captivity and death. L. and II.*)

β (*Instead of. L. and H.*)

γ (*An express declaration that our Lord came into the world to give His life as the price of our redemption from death. L. and H. Ch. 26, 28. Ro. 5, 15. He. 9, 28.*)

δ (*Abp. Newcome supposes that He stayed a few days at Jericho, and met the blind men when He had left the city and was returning to it. Burton. So Dr. Wells. "Being come to Jericho ...one day as they went.....and (at ve. 34) returning to Jericho, entered, and making little or no stay, passed through to Jerusalem." See Ma. 10, 46.*)

ε (*Or, charged them that, &c. Scholel., Scriv.*)

[79] out, saying, "Have mercy on us, O Lord, Thou Son of David."

<sup>31</sup>And the multitude rebuked<sup>ε</sup> them, because they should hold their peace: but they cried the more, saying, "Have mercy on us, O Lord, Thou Son of David."

<sup>32</sup>And Jesus stood still, and called them, and said, "What will ye that I shall do unto you?"

§ (That is, opposite, near to, abreast, or in front of, over against, as Ma. 6, 45.)

m Ze. 14, 4.

n Is. 62, 11. Zec. 9, 9. Jno. 12, 15.

η (That is, inhabitants. Le Cene. The virgin the daughter of Zion... the daughter of Jerusalem... 2 Ki. 19, 21.)

θ (The first part seems to be taken from Is. 62, 11, & the remainder from Zec. 9, 9. Origen gives five different translations, iii, 742. S. John differs both from S. Matt. and the Sept. Burton.)

ι (He sat. So Leusden, several uncial and many cursive Mss. On them. Vat. Ms. It is an idiom of S. Matt. to employ the plural number in a singular case. See Ch. 2, 20; 26, 8; and 27, 44. On the colt... and Jesus rode on him. Bish. and Syr. On the foal. Burton. Ma. 11, 7.)

κ (Their own. Vat. Ms.)

λ Or, strewed. Le. 23, 40. Jno. 12, 13.

ο ...People that were come to the feast.....went forth to meet Him. Jno. 12, 12, 13.

p Ps. 118, 25, 26. Mat. 23, 39.

<sup>33</sup>They say unto Him, "Lord, that our eyes may be opened."

<sup>34</sup>So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed Him.

*The duty of faithfulness.*  
Lu. xix. 1—27.

*The second anointing of Jesus.*  
Jno. xi. 53, and xii. 1—11.

XXI.] A.D. 32. Monday. April 11th.  
A.U.C. 785. A.J.P. 4744.  
JERUSALEM.

[Bethany was about fifteen stadia from Jerusalem, on the other side of the Mount of Olives, Ma. xi. 1. Jno. xi. 18. Ac. i. 12. Josephus states the distance of that part of Bethphage which was nearest the city to be five furlongs.]

<sup>5</sup>"TELL YE THE DAUGHTER<sup>7</sup> OF SION,  
BEHOLD, THY KING COMETH UNTO THEE,  
MEEK, AND SITTING UPON AN ASS,  
AND A COLT THE FOAL OF AN ASS."<sup>θ</sup>

<sup>6</sup>And the disciples went, and did as Jesus commanded them, <sup>7</sup>and brought the ass, and the colt, and put on them their clothes, and they set Him thereon.<sup>ι</sup> <sup>8</sup>And a very great multitude spread their garments<sup>κ</sup> in

"HOSANNA<sup>ρ</sup> to the Son of David:  
BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD;  
HOSANNA<sup>μ</sup> in the highest."

<sup>10</sup>And when He was come into Jerusalem,<sup>2</sup> all the city was moved, saying, "Who is this?"

<sup>11</sup>And the multitude said, "This is Jesus the prophet<sup>7</sup> of Nazareth of Galilee."

"It is written,<sup>8</sup>  
MY HOUSE SHALL BE CALLED THE HOUSE OF PRAYER;  
But ye have<sup>ο</sup> made it a den of thieves."<sup>π</sup>

<sup>14</sup>And the blind and the lame came to Him in the temple; and He healed them.

<sup>15</sup>And when the chief priests and scribes saw the wonderful things that He did, and the children<sup>ρ</sup> crying in

Parallel places, Ma. xi. 1—11. Lu. xix. 23—46.  
Jno. xii. 12—36.  
The entry into the city.

AND when they drew nigh unto<sup>ς</sup> Jerusalem, and were come to Bethphage, unto the mount<sup>ν</sup> of Olives, then sent Jesus two disciples, <sup>2</sup>saying unto them, "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto Me. <sup>3</sup>And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them."

<sup>4</sup>All this was done, that it might be fulfilled which was spoken by the prophet,<sup>η</sup> saying,

the way; <sup>5</sup>others cut down branches from the trees, and strawed<sup>λ</sup> them in the way. <sup>9</sup>And the multitudes that went<sup>θ</sup> before, and that followed, cried, saying,

<sup>12</sup>And Jesus went into the temple<sup>ς</sup> of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers,<sup>ς</sup> and the seats of them that sold doves,<sup>ς</sup> <sup>13</sup>and said unto them,

the temple, and saying, "Hosanna to the Son of David:"<sup>ρ</sup> they were sore displeased, <sup>16</sup>and said unto Him, "Hearst Thou what these say?"<sup>ρ</sup> And Jesus saith unto them, "Yea; have ye never read,<sup>ι</sup>

<sup>μ</sup> ("Save-now," two Hebrew words which had become one, and were in frequent use as an exclamation. Burton.)

q Jno. 2, 13, 15.

r Ch. 2, 23. Lu. 7, 16. Jno. 6, 14; 7, 40; and 9, 17.

<sup>ν</sup> (There was a constant market in the Temple, in that part called "the shops for wine, salt, oil," &c.; also in the Court of the Gentiles for cattle: the market was large at this time on account of the approaching Passover. Lightfoot.)

<sup>ς</sup> (Persons who changed money for those who came to pay the didrachma, ch. 17, 24; and who received a small piece of money for their profit. Burton.)

<sup>8</sup> (Gr., "The doves," an article of great demand, and therefore well known to persons acquainted with the temple and its rites. Green. Le. 12, 6, 8, and 15, 14, 29.)

s Is. 56, 7.

ο (Ye make it. Vat. Ms.)

π Je. 7, 11. (A den of robbers or plunders. L. and H.)

ρ (These children that were crying. Vat. Ms.)

ι Ps. 8, 2.



OUT OF THE MOUTH OF BABES AND SUCKLINGS  
THOU HAST PERFECTED PRAISE?"

<sup>17</sup> And He left them, and went out of the city into Bethany; <sup>σ</sup> and He lodged there.

A.D. 32. Tuesday, April 2nd.  
A.U.C. 785. A.J.P. 4744.  
JERUSALEM.

[83]

[It still subsists in a shallow wady on the eastern slope of the Mount of Olives. Kitto's *Bib. Cyc.*]  
Parallel places, Ma. xi. 12—19. Lu. xix. 47, 48.  
*The cursing of the barren fig-tree.*

<sup>18</sup> NOW in the morning as He returned into the city, He hungered. <sup>19</sup> And when He saw a <sup>τ</sup> fig-tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, "Let no fruit grow on thee henceforward for ever."

And presently<sup>ψ</sup> the fig-tree withered away.<sup>φ</sup>

A.D. 32. Wednesday, April 3rd.  
A.U.C. 785. A.J.P. 4744.  
JERUSALEM.

[84]

Parallel place, Ma. xi. 20—26.  
*Conversation on the withered fig-tree.*

<sup>20</sup> AND when the disciples saw *it*, they marvelled, saying, "How soon<sup>ω</sup> is the fig-tree withered away!"<sup>ψ</sup>

<sup>21</sup> Jesus answered and said unto them, "Verily I say unto you, If ye have faith,<sup>ω</sup> and doubt not, ye shall not only do this *which is done* to the fig-tree, but also if ye shall say unto this mountain,<sup>α</sup> Be thou removed, and be thou cast into the sea; it shall be done. <sup>22</sup> And all<sup>ω</sup> things, whatsoever ye shall ask in prayer, believing, ye shall receive."

A.D. 32. Wednesday.  
A.U.C. 785. A.J.P. 4744.  
JERUSALEM.

[85]

Parallel places, Ma. xi. 27—xii. 12. Lu. xx. 1—19.  
*The questioning of the authority of Jesus.*

<sup>23</sup> AND when He was come into the temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, "By what authority<sup>ν</sup> doest thou these things? and who gave thee this authority?"

<sup>24</sup> And Jesus answered and said unto them, "I also will ask you one thing,<sup>β</sup> which if ye tell me, I in like wise<sup>ν</sup> will tell you by what authority I do these things. <sup>25</sup> The baptism of John, whence was it? from heaven, or of men?"

And they reasoned with<sup>δ</sup> themselves, saying, "If we shall say, From heaven; He will say unto us, Why did ye not then believe him? <sup>26</sup> but if we shall say, Of men; we fear the people; for all hold John as a prophet." <sup>27</sup> And they answered Jesus, and said, "We cannot tell."

And He said unto them, "Neither tell I you by what authority I do these things. <sup>28</sup> But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard."

<sup>29</sup> He answered and said, I will not:<sup>ε</sup> but afterward he repented, and went.

<sup>30</sup> And he came to the second, and said likewise.

And he answered and said, I go, sir: and went not.

<sup>31</sup> Whether of them twain<sup>ς</sup> did the will of his father?"

They say unto Him, "The first."<sup>η</sup>

Jesus saith unto them, "Verily I say unto you, That the publicans<sup>κ</sup> and the harlots go into the kingdom of God before you.<sup>θ</sup> <sup>32</sup> For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him:<sup>ι</sup> and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

<sup>33</sup> Hear another parable: There was a certain householder, which planted a vineyard,<sup>γ</sup> and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far<sup>κ</sup> country: <sup>34</sup> and when the time of the

j Ex. 2, 14. Ac. 4, 7, and 7, 27.

β (That is, question, as Ma. 11, 29, and Tynd., Gen., Bish. here, Scriv. So Ep. Pearce.)

γ (In like manner. L. and H.)

δ (Among. Vat. Ms.)

ν Ch. 14, 5. Ma. 6, 20. Lu. 20, 6.

ε (I go, sir: and went not. And he came to the second likewise: and he answering, said, I will not: but afterward repented, went. Vat. Ms.)

ς (Of these two. Cheke. Which of the two. Sym.)

η (The latter. Vat. Ms.)

κ Lu. 7, 29, 30.

θ (Are more likely than you to repent and believe the Gospel. Burton.)

ι (With compunction, confession of sin, and good purposes of amendment; these were the dispositions which the preaching of John produced in his proselytes, and which must still be made on the mind of every true penitent. Heylin.)

γ Ps. 80, 9. Ca. 8, 11. Is. 5, 1. Je. 2, 21.

κ (Out of the country—abroad. L. & H., Scriv., Campb.)

σ (It still subsists in a shallow "wady" on the eastern slope of the Mount of Olives. Kitto's *Bib. Cyc.*)

τ Gr., one fig-tree.

υ (Immediately. Scriv.)

φ (A national lesson; a symbolic warning to the Jews. Heylin.)

χ (Or, How is it that the fig-tree is immediately withered away? L. and H.)

ψ (A lesson applicable also to all God's creatures who then, or hereafter, should be visited by the Saviour, or the Comforter, and yet fail to repent and to bring forth fruits meet for repentance. Bp. Hinds.)

ω (Such a knowledge of God as is proper to our present state of probation, with all the effects and consequences which that knowledge will produce; the same as piety, or religion, or the whole of the duty which we owe to our Creator. "It is," says Philo, "no easy thing, by reason of the close relation we bear to what is mortal, to have faith in God alone." Heylin.)

α (Lightfoot has shown that the expression "remover of mountains" is common in the Talmud, as applied to the Jewish doctors.)

ν Ch. 7, 7. Lu. 11, 9. Ja. 5, 16. 1 Jno. 3, 22, and 5, 14.

z 2 Chr. 24, 21, and 36, 16. Ne. 9, 26. Mat. 5, 12, and 23, 34, 37. Ac. 7, 52. 1 Th. 2, 15. He. 11, 36.

κ (Lit., *flayed*; *εδेषαυ*, not *εόνπαυ*, this is "beat and scourged," not that. Cheke.)

λ (That is, in number. Cheke.)

μ (Lit., *his own son*. So all English Vss., but Cheke and Auth. Scriv.)

ν (Be in some ave of. Cheke. Stand in ave of. Cov., Cran., and Bish.)

α Ps. 2, 8. He. 1, 2.

β Ps. 2, 2. Mat. 26, 3, and 27, 1. Jno. 11, 53. Ac. 4, 27.

ξ (Omitted in some Mss. Penn asserts, from Ma. 12, 9, and Lu. 20, 16, that the words were spoken by the Lord Himself. Dr. Randolph says, "either not at first perceiving His drift, or compelled by the force of truth, they answered, as at ve. 41; but when He applied it more plainly to them, in ve. 43, the Pharisees understood Him.")

ζ Ps. 118, 22. Is. 28, 16. Ac. 4, 11. Ep. 2, 20. 1 Pe. 2, 6.

ο (The quotation is taken from different passages. It is connected with the declaration in ve. 41; and the "corner-stone" implies that Christ would unite the Jews and Gentiles in one building. Burton.)

π (The Gentiles. Tynd. The heathen. Cov., Cheke.)

fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. <sup>35</sup> And the husbandmen<sup>2</sup> took his servants, and beat<sup>κ</sup> one, and killed another, and stoned another. <sup>36</sup> Again, he sent other servants more<sup>λ</sup> than the first: and they did unto them likewise. <sup>37</sup> But last of all he sent unto them his son,<sup>μ</sup> saying, They will reverence<sup>ν</sup> my son.

<sup>38</sup> But when the husbandmen saw the son, they said among themselves,

"Did ye never read in the scriptures,<sup>ε</sup>

THE STONE<sup>ρ</sup> WHICH THE BUILDERS REJECTED,

THE SAME IS BECOME THE HEAD OF THE CORNER :

THIS IS THE LORD'S DOING,

AND IT IS MARVELLOUS IN OUR EYES ?

<sup>43</sup> Therefore I say unto you,

The kingdom of God shall be taken from you,

And given to a nation<sup>π</sup> bringing forth the fruits thereof.

<sup>44</sup> And whosoever shall fall<sup>δ</sup> on this stone shall be broken : <sup>ρ</sup>

But on whomsoever it shall fall, it will grind him to powder."<sup>σ</sup>

<sup>45</sup> And when the chief priests and Pharisees had heard His parables, they perceived<sup>ς</sup> that He spake of them : <sup>46</sup> but when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet.

XXII.] <sup>1</sup> And Jesus answered by parables, and said, <sup>2</sup> "The kingdom of heaven is like unto a certain king, which made a marriage<sup>φ</sup> for his son, <sup>3</sup> and sent forth his servants to call them that were bidden<sup>κ</sup> to the wedding : and they would not come. <sup>4</sup> Again, he sent forth other servants, saying, Tell them which are bidden,<sup>ψ</sup> Behold, I have prepared my dinner : my oxen<sup>ε</sup> and my fatlings are killed, and all things are ready : come unto the marriage.

<sup>5</sup> But they made light of it, and went their ways, one to his farm, another to his merchandise : <sup>6</sup> and the remnant<sup>ο</sup> took his servants, and entreated them spitefully,<sup>α</sup> and slew them.

<sup>7</sup> But when the king heard<sup>β</sup> thereof,

This is the heir;<sup>α</sup> come, let us kill<sup>β</sup> him, and let us seize on his inheritance. <sup>39</sup> And they caught him, and cast him out of the vineyard, and slew him. <sup>40</sup> When the lord therefore of the vineyard cometh, what will he do unto those husbandmen ?"

<sup>41</sup> They say unto<sup>ε</sup> Him, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

<sup>42</sup> Jesus saith unto them,

he was wroth : and he sent forth his armies,<sup>ζ</sup> and destroyed those murderers, and burned up their city.

<sup>8</sup> Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. <sup>9</sup> Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

<sup>10</sup> So those servants went out into the highways and gathered together all as many as they found, both bad and good : and the wedding was furnished with guests.

<sup>11</sup> And when the king came in to see the guests, he saw there a man which had not on a wedding-garment : <sup>12</sup> and he saith unto him, Friend, how camest thou in hither not having a wedding-garment ?<sup>τ</sup>

And he was speechless.

<sup>13</sup> Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness ; there shall be weeping and gnashing of teeth. <sup>14</sup> For many are called, but few are chosen."

δ Is. 8, 14. Zec. 12, 3. Lu. 20, 18. Ro. 9, 33. 1 Pe. 2, 8.

ρ (When a criminal was to be stoned they threw him headlong from an eminence, or pillar, in such a manner as to dash him against some great stone ; if this did not despatch him, they threw another on him. Lightfoot.)

σ (Drive him like dust away. Cheke. Scatter. Syr.)

ς (The images form so graphic an allegory that scarcely one of our Lord's hearers could have been blind to their intended application. Bp. Hinds.)

φ (Marriage-feast. Cheke, Dodd., Campb.)

χ (The persons who hear the gospel preached.)

ψ (They had received one invitation, and persons were now sent to see if they would accept it. Burton.)

ε Pr. 9, 2.

ω (The rest of them.)

α (Treated them contemptuously, with injury. Titt.)

β (And the king was wroth. Vat. Ms. So the Copt. and six Mss.)

ζ Da. 9, 26. Lu. 19, 27.

g Ch. 10, 11, 13. Ac. 13, 46.

h 2 Co. 5, 3. Ep. 4, 24. Col. 3, 10, 12. Re. 3, 4 ; 16, 15 ; & 19, 8.

τ (A life and conduct suitable to one professing faith in Christ. Burton.)



8 (*Herod Antipos was now in Jerusalem, Lu. 23, 7; it may mean persons who came with him. Burton.*)

A.D. 32. Wednesday.  
A.U.C. 785. A.J.P. 4744.

[86]

JERUSALEM.

Parallel places, Ma. xii. 13—44. Lu. xx. 20—xxi. 4.  
Jno. xii. 36—50.

*The teaching in the temple.*

e (*The Talmud says, 'Whosoever any king's coin is current, there the inhabitants acknowledge that king as their sovereign.' Burton.*)

5 In value seven pence halfpenny. Ch. 20, 2.

η Or, inscription?

θ (*The coining of money is an undoubted mark of the sovereignty of that prince who makes it pass current. Allix.*)

l Ch. 17, 25. Ro. 13, 7.

ς Ac. 23, 8. (That is, not "the," but "some," as Lu. 20, 27, who deny any resurrection, i.e., of soul or body.)

m De. 25, 5.

l (Children. Cheke. Issue. Heylin.)

κ (*Married a wife, and died. Cov. Or, died, after marriage, without seed, and left, &c.*)

A Gr., seven.

μ (*The difficulty now stated by them rested entirely on the notion that this life's connexions must continue in another. L. and H.*)

n Jno. 20, 9.

15 THEN went the Pharisees, and took counsel how they might entangle Him in His talk. 16 And they sent out unto Him their disciples with the Herodians,<sup>8</sup> saying, "Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest not the person of men. 17 Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not?"

18 But Jesus perceived their wickedness, and said, "Why tempt ye Me, ye hypocrites? 19 Shew Me the tribute-money."

And they brought unto Him a penny.<sup>5</sup>

20 And He saith unto them, "Whose is this image and superscription?"

21 They say unto Him, "Cæsar's."<sup>η</sup>

Then saith He unto them, "Render<sup>l</sup> therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

22 When they had heard these words, they marvelled, and left Him, and went their way.

23 The same day came to Him the Sadducees,<sup>ς</sup> which say that there is no resurrection, and asked Him,

24 saying, "Master, Moses said,<sup>m</sup> If A MAN DIE, HAVING NO CHILDREN, HIS BROTHER SHALL MARRY HIS WIFE, AND RAISE UP SEED<sup>u</sup> UNTO HIS BROTHER.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased,<sup>κ</sup> and, having no issue, left his wife unto his brother; 26 likewise the second also, and the third, unto the seventh;<sup>λ</sup> 27 and last

of all the woman died also: 28 therefore in the resurrection whose wife shall she be of the seven? for they all had her."

29 Jesus answered and said unto them, "Ye do err,<sup>μ</sup> not knowing<sup>n</sup> the scriptures, nor the power of God: 30 for in the resurrection they neither marry, nor are given in marriage, but are as<sup>ο</sup> the angels of God in heaven: — 31 but as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,<sup>p</sup> 32 I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB? God is not the God of the dead, but of the living."<sup>ν</sup>

33 And when the multitude heard this, they were astonished<sup>q</sup> at His doctrine.

34 But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together: 35 then one of them, which was a lawyer,<sup>ς</sup> asked Him a question, tempting<sup>ο</sup> Him, and saying, 36 "Master, which is the great commandment in the law?"

37 Jesus said unto Him, "THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND."

38 This is the first and great commandment. 39 And the second is like unto it, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.<sup>ς</sup> 40 On these two commandments hang all the law and the prophets."<sup>τ</sup>

41 While the Pharisees were gathered together, Jesus asked<sup>υ</sup> them, 42 saying, "What think ye of Christ? whose son is He?"

They say unto Him, "The son of David."

43 He saith unto them, "How then doth David in spirit<sup>φ</sup> call Him Lord, saying,<sup>ι</sup>

ο 1 Jno. 3, 2.

p Ex. 3, 6, 16. Ac. 7, 32. He 11, 16.

ν (*Our Saviour speaks not this as to the present state of souls, but He brings it as an argument of the resurrection of the dead, which is certain, and to God, already present. Lu. 20, 38. Knatchbull.*)

q Ch. 7, 28.

ς (*One learned in the Mosaic Law, what we should now call a divine. Bishop Hindes. Lu. 10, 25. Or, a doctor of law. Tynd., Cran. Expounder of the law. Gen.*)

ο Or, trying. L. and H.

τ De. 6, 5; 10, 12, and 30, 6. Lu. 10, 27.

ς Ch. 7, 12, and 13, 19. 1e. 19, 18. Lu. 10, 27. Ro. 13, 9. Ga. 5, 14. Ja. 2, 8.

τ (*In S. Matthew the question is concerning the great commandment of a particular law; and the answer corresponds to such a state of the question. Townson.*)

υ Or, questioned.

φ (*By inspiration. Heylin.*)

ι Ps. 110, 1. Ac. 2, 34. 1 Co. 15, 25. He. 1, 13, and 10, 12, 13.

χ (*Put them under thy feet. Vat. Ms. So Syr.*)

44 THE LORD SAID UNTO MY LORD,  
SIT THOU ON MY RIGHT HAND,  
TILL I MAKE THINE ENEMIES THY FOOTSTOOL?<sup>x</sup>



u Lu. 14, 6.

w Ro. 2, 19.

ω (And. Vat. Ms.)

x Lu. 11, 46. Ac.  
15, 10. Ga. 6,  
13.a (Hardly bear-  
able. Cheke.)β (With their fin-  
ger. Vat. Ms.)

y Ch. 6, 1, 2, 5, 16.

γ (For. Vat. Ms.)

δ (A scroll of  
parchment with  
some words of  
Scripture on it,  
worn on the per-  
son, in literal  
fulfilment of what  
appears to be the  
figurative lan-  
guage of Scrip-  
ture. Bp. Hinds.  
Nu. 15, 38. De.  
6, 8, and 22, 12.  
Pr. 3, 3.)e (Seats. Cran.,  
Bish. Highest  
places. Cheke.  
To sit uppermost.  
Tyndale, Cov.  
Chief places.  
Scho., L. and H.  
Lu. 11, 43.  
3 Jno. 9.)ς (That is, Mas-  
ter; or, Doctor.  
A title affected  
by the Jewish  
doctors, and then  
newly introduced.  
Heylin.)z Ja. 3, 1. See  
2 Co. 1, 24. 1 Pe.  
5, 3.η (Teacher. Vat.  
Ms. So Syriac,  
Chrysostom, and  
many Ms.)ς (Not found in  
Chrysostom,  
Theophylact, or  
in the Sahid.,  
Cop., Eth., and  
Ital. Vss. Scriv.)θ (Applied to  
Christians, to de-  
note that they are  
all of one family  
and race, as God's  
former people,  
the Israelites,  
were of one nat-  
ural family and  
race. Ac. 3, 17.  
Bp. Hinds.)45 If David then call Him Lord,  
how is He his son?"46 And no man was able to answer<sup>u</sup>  
Him a word, neither durst any manfrom that day forth ask Him any  
more questions.XXIII.] <sup>1</sup>Then spake Jesus to the  
multitude, and to His dis-  
ciples, <sup>2</sup>saying,

## I. The teaching of the scribes, ve. 2—12.

- "The scribes and the Pharisees sit in Moses' seat:  
 3 All therefore whatsoever they bid you observe, *that* observe and do:  
 But do not ye after their works:  
 For they say,<sup>w</sup> and do not.  
 4 For<sup>ω</sup> they bind heavy burdens<sup>x</sup> and grievous to be borne,<sup>a</sup>  
 And lay *them* on men's shoulders;  
 But they *themselves* will not move them with one of their fingers.<sup>β</sup>  
 5 But all their works they do for to be seen<sup>y</sup> of men:  
 They<sup>γ</sup> make broad their phylacteries,<sup>δ</sup>  
 And enlarge the borders of their garments.  
 6 And love the uppermost rooms<sup>e</sup> at feasts,  
 And the chief seats in the synagogues,  
 7 And greetings in the markets,  
 And to be called of men, Rabbi,<sup>ς</sup> Rabbi.  
 8 But be not ye called Rabbi:<sup>z</sup>  
 For one is your Master,<sup>η</sup> even Christ;<sup>ς</sup>  
 And all ye are brethren.<sup>θ</sup>  
 9 And call no man your father<sup>u</sup> upon the earth:  
 For one is your Father, Which is in heaven.<sup>κ</sup>  
 10 Neither be ye called masters,<sup>λ</sup>  
 For one is your Master,<sup>μ</sup> even Christ.  
 11 But he that is greatest among you shall be your servant.  
 12 And whosoever shall exalt himself shall be abased;  
 And he that shall humble himself shall be exalted.

## II. Seven woes denounced, ve. 13—33.

- 13 But woe unto you, scribes and Pharisees, hypocrites!  
 For ye shut up the kingdom of heaven against<sup>ν</sup> men:  
 For ye neither go in *yourselves*,  
 Neither suffer ye them that are entering to go<sup>ξ</sup> in.  
 14 Woe<sup>ο</sup> unto you, scribes and Pharisees, hypocrites!  
 For ye devour<sup>π</sup> widows' houses,  
 And for a pretence make long prayer:  
 Therefore ye shall receive the greater damnation.  
 15 Woe unto you, scribes and Pharisees, hypocrites!  
 For ye compass<sup>ρ</sup> sea and land to make one proselyte,  
 And when he is made, ye make him twofold<sup>σ</sup> more the child<sup>τ</sup> of hell  
 than yourselves.  
 16 Woe unto you, ye blind<sup>φ</sup> guides, which say,  
 Whosoever shall swear<sup>δ</sup> by the temple,<sup>τ</sup> it is nothing;  
 But whosoever shall swear by the gold of the temple, he is a debtor!<sup>υ</sup>  
 17 Ye fools and blind:  
 For whether is greater, the gold,  
 Or the temple that sanctifieth<sup>φ</sup> the gold?

κ (Call no one of  
yourselves Father  
on earth. Burton.  
Clark, Wells.  
Call no man on  
earth your fa-  
ther. Heylin.)λ (Your heavenly  
Father. Vat.  
Ms. Mal. 1, 6.)μ (Leaders. Wells,  
Mack. Guides.  
Syriac.)ν (Leader. Mack.  
Guide, the Mes-  
siah. Syriac.)

ξ (From. Cheke.)

ο (That would  
come in to enter.  
Cheke.)π (Wanting in the  
Vat. and Beza  
Mss., and not  
taken notice of by  
Origen and Je-  
rome. Wells,  
Penn.)ρ (Ruin their  
estates. Wells,  
Burton.)σ (Traverse sea  
and land; pro-  
verbial for taking  
unwearied pains.  
L. and H.)τ (Or, just such  
another: so 2 Ki.  
2, 2. Is. 40, 2.  
Re. 18, 6.)υ (Lit., son (and  
heir) of Gehenna,  
i.e., doomed to,  
worthy of, as  
1 Sa. 20, 31. 2  
12, 5. See Ch.  
25, 41. Ep. 2, 2.)φ Ve. 24. Ch.  
15, 14.

δ Ch. 5, 33.

τ (Holy place:  
and so ve. 17, 21,  
35. Titt.)υ (Bound to per-  
form it. Cheke.  
Bound by his  
oath. Sym.,  
Heyl, Scriv.)φ (Sanctified.  
Vat. Ms. Hal-  
loweth. And so  
ve. 19. Cheke.)

χ Or, *debtor*, or, *bound*. (It is the same word as at *ve* 16.)

f Ex. 29, 37.

g 1 Ki. 8, 13. 2 Chr. 6, 2. Ps. 26, 8, & 132, 14.

h Ps. 11, 4. Ch. 5, 34. Ac. 7, 49.

i Lu. 11, 42.

ψ Gr., ἀνθρώπων, *dill*. (So Cheke, Campb.)

ω (Or, *left undone*. 1 Sa. 15, 22. Ho. 6, 6. Mi. 6, 8. Ch. 9, 13, and 12, 7.)

α (Justice, uprightness in dealings. L. & H.

ς (Faith, the proper disposition for receiving the great truths of religion. Heyl. 1 Ti. 1, 5.)

β (But these things. Vat. Ms.)

γ (Strain out. Tynd., Cov., Park., Bish., Heyl., L. and H. Away the gnat & swallow down the camel. Cheke. Out gnats and swallow camels. Syr. Straining off a gnat and swallowing a camel. Vat. Ms.)

κ Ma. 7, 4. Lu. 11, 39.

δ (Dish. Cheke, Doddr.)

ε (Rapine. Syr., Burton.)

18 And whosoever shall swear by the altar, it is nothing ;  
But whosoever sweareth by the gift that is upon it, he is guilty. x  
19 Ye fools and blind :

For whether *is* greater, the gift,  
Or the altar<sup>f</sup> that sanctifieth the gift ?  
20 Whoso therefore shall swear by the altar,  
Sweareth by it, and by all things thereon.  
21 And whoso shall swear by the temple,  
Sweareth by it, and by Him<sup>g</sup> that dwelleth therein.  
22 And he that shall swear by heaven,  
Sweareth by the throne<sup>h</sup> of God, and by Him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites !  
For ye pay tithe<sup>i</sup> of mint and anise<sup>ψ</sup> and cummin,  
And have omitted<sup>ω</sup> the weightier *matters* of the law,  
Judgment,<sup>α</sup> mercy, and faith :<sup>ς</sup>  
These<sup>β</sup> ought ye to have done,  
And not to leave the other undone.

24 Ye blind guides,  
Which strain<sup>γ</sup> at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites !  
For ye make clean the outside<sup>κ</sup> of the cup and of the platter,<sup>δ</sup>  
But within they are full of extortion<sup>ε</sup> and excess.<sup>ς</sup>

26 Thou blind Pharisee !  
Cleanse first that *which is* within the cup and platter,  
That the outside of them may be clean<sup>γ</sup> also.

27 Woe unto you, scribes and Pharisees, hypocrites !  
For ye are like unto whited<sup>θ</sup> sepulchres,  
Which indeed appear beautiful outward,  
But are within full of dead *men's* bones, and of all uncleanness.  
28 Even so ye also outwardly appear righteous unto men,  
But within ye are full of hypocrisy and iniquity.<sup>ι</sup>

29 Woe unto you, scribes and Pharisees, hypocrites !  
Because ye build the tombs<sup>μ</sup> of the prophets,  
And garnish the sepulchres of the righteous,  
30 And say, If we had been in the days of our fathers,  
We would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves,  
That ye are the children<sup>ν</sup> of them which killed the prophets.  
32 Fill<sup>κ</sup> ye up then the measure<sup>ο</sup> of your fathers.

33 Ye serpents, ye generation<sup>α</sup> of vipers,  
How can ye escape the damnation of hell ?

### III. Conclusion.

34 Wherefore,<sup>μ</sup> behold, I send unto you prophets,  
And wise men, and scribes :  
And *some* of them ye shall kill and crucify ;  
And *some* of them shall ye scourge<sup>ρ</sup> in your synagogues,  
And persecute *them* from city to city :

ς (Or, *injustice*. So Syr., Newcome, Chrysostom, Theophylact, and the majority of Mss.)

η (Implies that there is no foreign admixture that affects the use or the senses, so as to render the person unfit or objectionable. Titt.)

θ (The tombs were yearly white-washed, that persons might be aware of them, and not incur pollution from touching them. Lightfoot. Lu. 11, 44. Ac. 23, 3. Burton.)

ι (Or, lawlessness. Titt.)

μ Lu. 11, 47.

ν Ac. 7, 51. 1 Th. 2, 15.

κ (Gr., fill you up also. Or, ἐπιπρόσθετε, and you are filling, *ve* 34, or, have filled, *dc*. Ge. 15, 16. 1 Th. 2, 16. Wisd. 19, 4.)

ο 1 Th. 2, 16.

λ (Offspring. Cheke, Campb. See Ch. 3, 7, and 12, 34.)

μ (Lit., because of this, on this account. The thing being so. Burton.)

ρ Ch. 10, 17. Ac. 22, 19. 2 Co. 11, 24.

v (That is, ye will kill, scourge, &c., so as to bring on yourselves, &c. See ch. 27, 25.) In her was found the blood of prophets, and of saints, and of all that were slain upon the earth. Re. 18, 24.

ε (Ye will slay. Penn. Hug thinks our Lord spoke prophetically of Zacharias, who is said by Josephus (Bell., iv., v., 4) to have been killed in the midst of the temple A.D. 67. Burton.)

o (Sanctuary. Campb., Scriv. Holy place, Ps. 73, 17. The altar was opposite its entrance, about ten cubits distant.)

s (Kind; or, stock. Cheke. The sufferings of the Jews, both during the war with the Romans and at its termination, are equalled in the history of nations. L. and H.)

π (Interpolated from Lu. 13, 35, where our Lord foretold that He should be hailed as in ve. 39, and the fulfilment of which is recorded by S. Luke, ch. 19, 37, and by S. Matthew, ch. 21, 9. It is therefore out of place here. Penn.)

t 2 Chr. 24, 21.

u De. 32, 11. Pr. 1, 24.

v Ch. 21, 9. Ps. 118, 26.

w 1 Ki. 9, 7. Je. 26, 18. Mi. 3, 12. Lu. 19, 44.

35 That upon<sup>v</sup> you may come all the righteous blood shed upon the earth,  
From the blood of righteous Abel  
Unto the blood of Zacharias, son of Barachias,  
Whom ye slew<sup>s</sup> between the temple<sup>o</sup> and the altar.

36 Verily I say unto you,  
All these things shall come upon this generation.<sup>s</sup>

37 [O Jerusalem,<sup>π</sup> Jerusalem, thou that killest the prophets,  
And stonest<sup>t</sup> them which are sent unto thee,  
How often would I have gathered<sup>u</sup> thy children together,  
Even as a hen gathereth her chickens under her wings,  
And ye would not !

38 Behold, your house is left unto you desolate.

39 For I say<sup>v</sup> unto you,  
Ye shall not see Me henceforth, till ye shall say,  
BLESSED IS HE THAT COMETH IN the NAME OF the LORD.”]

## XXIV.]

A.D. 32. Wednesday.

A.U.C. 785. A.J.P. 4744.

JERUSALEM.

Parallel places, Ma. xiii. 1—31. Ln. xxi. 5—33.

Prediction of the destruction of the temple.

AND Jesus went out, and departed  
from the temple : and His disciples came to Him for to shew Him the buildings of the temple.

2 And Jesus said unto them, “ See ye not all these things ? verily I say unto you, There shall not be left<sup>w</sup>

here one stone upon another, that shall not be thrown down.”<sup>p</sup>

3 And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, “ Tell us, when shall these things be ? and what shall be the sign of Thy coming,<sup>σ</sup> and of the end of the world ? ”

4 And Jesus answered and said unto them,

I. The signs of Christ's coming, ve. 4—31.

“ Take heed that no man deceive<sup>z</sup> you :

5 For many shall come in My name,  
Saying, I am Christ ;<sup>τ</sup>  
And shall deceive many.<sup>z</sup>

6 And ye shall hear of wars and rumours of wars ;  
See that ye be not troubled :

For all these things must come to pass,  
But the end<sup>φ</sup> is not yet.

7 For nation<sup>x</sup> shall rise against nation,<sup>z</sup>  
And kingdom against kingdom :  
And there shall be famines,<sup>ψ</sup> and pestilences,  
And earthquakes,<sup>ω</sup> in divers places.

8 All these are the beginning of sorrows.<sup>α</sup>

9 Then shall they deliver<sup>a</sup> you up to be afflicted,  
And shall kill you :  
And ye shall be hated of all nations  
For My name's sake.

10 And then shall many be offended,<sup>β</sup>  
And shall betray<sup>β</sup> one another,  
And shall hate one another.

11 And many false<sup>c</sup> prophets shall rise,  
And shall deceive many.

p (See Josephus, Bell., vii., i., 1, and vii., viii., 7. The Talmud speaks of T. Rufus ploughing up the foundations of the temple. Lightfoot, Burton.)

σ (Lit., presence. 2 Co. 10, 10. Ph. 2, 12.)

z Ep. 5, 6. Col. 2, 8, 18. 2 Th. 2, 3. 1 Jo. 4, 1.

τ (The Christ; or, the Messiah.)

y Ve. 24. Je. 14, 14, and 23, 21, 25. Jno. 5, 43.

φ (The destruction of Jerusalem did not take place till nearly forty years after. Burton.)

x (These calamities were most exactly brought to pass during the latter years of the existence of the Jewish state. L. and H.)

z 2 Chr. 15, 6. Is. 19, 2. Hag. 2, 22. Ze. 14, 13.

ψ (See Josephus, Bell., iv., vi.; v., i., 4; & viii., 2: also v., x., 2; xii., 3; and vi., iii., 3.)

ω (See Tacitus, Suet., Philost. Burton.)

α (Lit., pangs, throes.)

α Ch. 10, 17. Jno. 15, 20, and 16, 2. Ac. 4, 2; 7, 59; and 12, 1. 1 Pe. 4, 16. Re. 2, 10.

β (That is, go back or fall away from the faith.) Ch. 11, 6, and 13, 57. 2 Ti. 1, 15, and 4, 10, 16.

β (Or, deliver up, as ve. 9.)

c Ch. 7, 15. Ac. 20, 29. 2 Fe. 2, 1.



γ (Or, the charity,  
i.e., the love of  
God. Heylin.  
The people's love.  
Cheke.)

δ (Gr., the many,  
i.e., the majority.  
Campb., Scriv.,  
L. and H.)

d Ch. 10, 22. He.  
3, 6, 14. Re. 2,  
10.

e (From the de-  
struction of Je-  
rusalem. Bur-  
ton.)

ς (And witnessed  
to all the heathen.  
Cheke. Comp.  
Ro. 10, 18. Col.  
1, 6, 23. From  
which it appears  
that the apostles  
spoke of the Gos-  
pel being preach-  
ed throughout the  
world some years  
before the de-  
struction of Je-  
rusalem. Bur-  
ton.)

η (That is, the  
Roman armies.  
Krebs. Wolfius.  
Lu. 21, 20. Bur-  
ton.)

θ (Josephus uses  
the word to ex-  
press the cala-  
mity which befell  
Jerusalem. Bell,  
vi., v., 3, and vi.,  
10.)

e Da. 9, 27, and  
12, 11.

ι (That is, the  
temple; or, house  
of God. Ac. 6,  
13, and 21, 28.  
Ps. 68, 5. Is. 60,  
13. Hag. 2, 10.  
See Jos., Bell,  
iv., vi., 3.)

κ (Or, unto.  
Vat. Ms.)

λ (Epiphanius  
says that the  
Christians quit-  
ted Jerusalem,  
and went to  
Pella. Burton.)

μ (Cloak. Vat.  
Ms. Vestment.  
Syr. Coat. Heyl.  
Mantle. Campb.)

f Lu. 23, 29.

ν (See Josephus.  
Bell, preface, 4.)

- 12 And because iniquity shall abound,  
The love<sup>γ</sup> of many<sup>δ</sup> shall wax cold.  
13 But he that shall endure<sup>d</sup> unto the end, the same shall be saved.<sup>e</sup>  
14<sup>a</sup> And this gospel of the kingdom shall be preached  
In all the world for a witness unto all nations ;<sup>ς</sup>  
And then shall the end come.
- 15 When ye therefore shall see the abomination<sup>7</sup> of desolation,<sup>g</sup>  
Spoken<sup>e</sup> of by Daniel the prophet,  
Stand in the Holy<sup>ι</sup> Place,  
(Whoso readeth, let him understand :)  
16 Then let them which be in Judæa flee into<sup>κ</sup> the mountains :<sup>λ</sup>  
17 Let him which is on the house-top not come down  
To take any thing out of his house :  
18 Neither let him which is in the field return back  
To take his clothes.<sup>μ</sup>  
19 And woe unto them that are with child,<sup>ν</sup>  
And to them that give suck  
In those days !  
20 But pray ye that your flight be not in the winter,  
Neither on the sabbath day :  
21 For then shall be great tribulation,<sup>ρ</sup>  
Such as was not since the beginning of the world to this time,  
No, nor ever shall be.  
22 And except those days should be shortened,  
There should no flesh be saved :  
But for the elect's<sup>σ</sup> sake those days shall be shortened.
- 23 Then if any man shall say unto you,  
Lo, here is Christ, or there ;  
Believe it not.  
24 For there shall arise false<sup>α</sup> Christs, and false prophets,  
And shall shew great signs and wonders ;  
Insomuch that, if it were possible,<sup>ι</sup> they shall<sup>ο</sup> deceive the very elect.<sup>κ</sup>  
25 Behold, I have told you before.<sup>π</sup>  
26 Wherefore if they shall say unto you,  
Behold, He is in the desert ;  
Go not forth :  
Behold, He is in the secret chambers ;  
Believe it not.<sup>ι</sup>  
27 For as the lightning cometh out of the east,  
And shineth even unto the west ;  
So shall also the Coming<sup>ρ</sup> of the Son of man be.  
28 For WHERESOEVER THE CARCASE<sup>σ</sup> is,  
THERE WILL THE EAGLES<sup>τ</sup> BE GATHERED TOGETHER.
- 29 Immediately after the tribulation<sup>ν</sup> of those days,  
Shall the sun<sup>μ</sup> be darkened,  
And the moon shall not give her light,  
And the stars shall fall from heaven,  
And the powers<sup>φ</sup> of the heavens shall be shaken :  
30 And then shall appear the sign<sup>χ</sup> of the Son of man in heaven :  
And then shall all the tribes of the earth mourn,

g ...The election.  
Ro. 11, 7. Is.  
65, 8. Zec. 14, 2.  
(That is, the  
Jewish Chris-  
tians in Judæa.)

h Ve. 5, 11. De.  
13, 1. 2 Th. 2,  
9—11. Re. 13,  
13.

i Ac. 20, 16. Ro.  
12, 18.

o (Should. Cheke.  
So Tynd., Cov.,  
Cran., Gen.)

k Jno. 6, 37, and  
10, 28. Ro. 8, 28.  
2 Ti. 2, 19.

π (Lo, I have fore-  
told you this.  
Cheke, Heylin.  
Foretold you  
these things.  
Sym.)

ι Lu. 17, 23.

ρ (In judgment on  
the Jews, swift  
as the lightning,  
and as eagles  
darting on their  
prey. Burton.)

σ (That is, the  
Jewish nation  
ready to be  
slaughtered. Ja.  
5, 3, 5. Ro. 2, 5.  
L. and H., Bur-  
ton.)

τ (That is, the  
Roman legions.  
...Unto the sup-  
per of the great  
God. Re. 19,  
17. Job 39, 30.  
Lu. 17, 37.)

ν (In ve. 29—31 is  
figuratively fore-  
shewn the de-  
struction of the  
Jewish state, and  
the establishment  
of the Christian  
dispensation on  
its ruins. L. and  
H. Da. 7, 11,  
12.)

μ Is. 13, 10. Eze.  
32, 7. Joel 2, 10,  
31, & 3, 15. Am.  
5, 20, & 3, 9. Ac.  
2, 20. Re. 6, 12.

φ (The whole Jew-  
ish polity.)

χ (Unmistakeable  
tokens that it was  
the Lord Himself  
who sent the Ro-  
mans.)

n Re. 1, 7.

a Or, with a trumpet and a great voice.

ß (Attend to a comparison taken from the fig-tree. L. and H.)

γ (Become tender. Cheke, Schole.)

δ Or, He. Ja. 5, 9. (It is even at hand. Cheke.)

ε (Age. Cheke. Race. Syr. This present generation. L. and H.)

o Ch. 5, 18. Ps. 102, 26. Is. 51, 6. Je. 31, 35. He. 1, 11. 1 Pe. 1, 25.

ς (No one. Bishop Hinds.)

p Ge. 6, 3, and 7. 5. Lu. 17, 26. 1 Pe. 3, 20.

η (That is, took no heed to know or understand.)

θ (Allusion to the sudden approach of an hostile army: one will be taken prisoner, another will be suffered to escape. Lu. 17, 34—36. Elsner, Le Clerc, Schleusner, Burton. Seized—dismissed. Doddridge. Taken—escape. Campbell.)

And they shall see<sup>a</sup> the Son of man coming in the clouds of heaven With power and great glory.31 And He shall send His angels with a great sound of a trumpet;<sup>a</sup> And they shall gather together His elect from the four winds, From one end of heaven to the other.

II. Its certainty.

32 Now learn a parable<sup>ß</sup> of the fig-tree:When his branch is yet tender,<sup>γ</sup> and putteth forth leaves, Ye know that summer is nigh:33 So likewise ye, when ye shall see all these things, Know that it<sup>δ</sup> is near, even at the doors.34 Verily I say unto you, This generation<sup>ε</sup> shall not pass, Till all these things be fulfilled.35 Heaven and earth shall pass away, But My words shall not pass away.<sup>o</sup>A.D. 32. Wednesday.  
A.U.C. 785. A.J.P. 4744.

JERUSALEM.

Parallel places, Ma. xiii. 32—37. Lu. xxi. 34—36.

Warnings on unpreparedness.

[88]

36 BUT of that day and hour knoweth no man,<sup>ς</sup> No, not the angels of heaven, But My Father only.

37 But as the days of Noe were, So shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were Eating and drinking, marrying and giving in marriage, Until the day that Noe entered into the ark<sup>p</sup>39 And knew<sup>γ</sup> not until the flood came, And took them all away; So shall also the coming of the Son of man be.40 Then shall two<sup>o</sup> be in the field; The one shall be taken, and the other left.

41 Two women shall be grinding at the mill; The one shall be taken, and the other left.

42 Watch therefore; For ye know not what hour<sup>t</sup> your Lord doth come.43 But<sup>κ</sup> know this, that if the goodman of the house had known In what watch the thief would come, He would have watched,<sup>γ</sup>And would not have suffered his house to be broken up.<sup>λ</sup>44 Therefore be ye also ready:<sup>t</sup> For in such an hour as ye think not the Son of man cometh.45 Who then is a faithful<sup>ς</sup> and wise<sup>α</sup> servant, Whom his lord hath made ruler<sup>t</sup> over his household, To give them meat in due season?

46 Blessed is that servant, Whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

t (Day. Vat. Ms., as Lu. 21, 34.)

κ (Be watchful then, for ye wot not.....But this ye know, that if the householder knew which....is coming, he would keep awake, and not let his house be broken through.)

q Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked..... Re. 16, 15. Lu. 12, 39. 1 Th. 5, 2. 2 Pe. 3, 10. Re. 3, 3.

λ (Open. Heylin. Through. Gen., L. and H. Ch. 6, 19, 20. Lu. 12, 39. See Job 24, 16. Eze. 12, 5. Comp. Ex. 22, 2. Eze. 18, 10 mar.)

r .....Let us not sleep, as do others; but let us watch, and be sober. 1 Th. 5, 6. Ch. 25, 13.

s Lu. 12, 42. Ac. 20, 28. 1 Co. 4, 2. He. 3, 5.

μ (Prudent. Doddridge.)

t Ch. 25, 21. Lu. 22, 29.

ε Or, out him off.  
Ex. 12, 15. Le.  
22, 3. Nu. 15,  
31. De. 29, 20,  
21.  
(Discard.  
Campb. Beza,  
Cascubon, and  
Valkner, "he  
shall separate  
him from the  
rest." Burton.)

ο (Unbelievers.  
Lu. 12, 46. Hy-  
pocrites being  
unbelievers in  
heart, though for  
worldly purposes  
they conceal their  
unbelief. L. &  
H. Men incur  
great guilt by  
their vices, but  
that guilt is in-  
finitely aggra-  
vated by the ha-  
bitual lie of their  
pretences to vir-  
tue and honour.  
Heylin.)

π (With a wick.  
Ac. 20, 8. Re.  
4, 5, and 8, 10.)

ς Let us be glad  
and rejoice, and  
give honour to  
him; for the mar-  
riage of the  
Lamb is come,  
and His wife  
hath made her-  
self ready. Re.  
19, 7. and 21, 2.  
9. Ep. 5, 29, 30.

ρ (That is, pruden-  
t, careful; & the  
(other) five  
heedless, impro-  
vident.)

σ (For the foolish.  
Vat. Ms. Ch.  
13, 47, and 22,  
10.)

ς (That is, flasks.  
Nu. 4, 9.)

τ 1 Th. 5, 6. (Lit.,  
nodded, became  
drowsy and began  
to sleep.)

θ The Lord Him-  
self shall de-  
scend from hea-  
ven with a shout,  
with the voice  
of the archan-  
gel, and with the  
trump of  
God. .... 1 Th. 4,  
16. Ch. 24, 31.

υ Lu. 12, 35.

υ (Awoke. L. &  
H. Aroused  
themselves.)

48 But and if that evil servant shall say in his heart,  
My lord delayeth his coming;  
49 And shall begin to smite his fellow-servants,  
And to eat and drink with the drunken;  
50 The lord of that servant shall come  
In a day when he looketh not for him,  
And in an hour that he is not aware of,  
51 And shall cut him asunder;<sup>ε</sup>  
And appoint him his portion with the hypocrites:<sup>ο</sup>  
There shall be weeping and gnashing of teeth.

XXV.]

A.D. 32. Wednesday, April 3rd.  
A.U.C. 755. A.J.P. 4744.  
JERUSALEM.

Parallel place, Lu. xxi. 37, 38.

Parables descriptive of three classes of men.

[89]

THEN shall the kingdom of heaven be likened unto ten virgins,  
Which took their lamps,<sup>π</sup> and went forth to meet the bridegroom.<sup>ς</sup>  
2 And five of them were wise,<sup>ρ</sup> and five were foolish.  
3 They that were<sup>ε</sup> foolish took their lamps, and took no oil with them:  
4 But the wise took oil in their vessels<sup>ς</sup> with their lamps.  
5 While the bridegroom tarried, they all slumbered<sup>τ</sup> and slept:  
6 And at midnight there was a cry<sup>υ</sup> made,  
Behold, the bridegroom cometh; go ye out to meet him.  
7 Then all those virgins<sup>α</sup> arose,<sup>υ</sup> and trimmed their lamps.  
8 And the foolish said unto the wise,  
Give us of your oil;  
For our lamps are gone<sup>θ</sup> out.  
9 But the wise answered, saying,  
Not so;<sup>χ</sup> lest there be not enough for us and you:  
But go ye rather to them that sell, and buy for yourselves.  
10 And while they went to buy, the bridegroom came;  
And they that were ready<sup>υ</sup> went in with him to the marriage:<sup>ω</sup>  
And the door was shut.<sup>υ</sup>  
11 Afterward came also the other virgins,  
Saying, LORD, LORD, open<sup>α</sup> to us.  
12 But he answered and said,  
Verily I say unto you, I know<sup>ω</sup> you not.  
13 Watch<sup>ε</sup> therefore,  
For ye know neither the day nor the hour wherein the Son of man cometh.<sup>β</sup>  
14 For<sup>υ</sup> the kingdom of heaven is as a man travelling<sup>δ</sup> into a far country,  
who called his own<sup>ε</sup> servants,  
And delivered unto them his goods.<sup>ς</sup>  
15 And unto one he gave five<sup>γ</sup> talents,  
To another two, and to another one;  
To every man according to his several ability;<sup>θ</sup>  
And straightway took his journey.  
16 Then he that had received the five talents went and traded with the same,  
And made them other five talents.  
17 And likewise he that had received two, he also gained other two.  
18 But he that had received one went and digged in the earth,  
And hid his lord's money.

φ Or, going out.  
(So Campbell,  
Scrivener.)

χ (We fear lest  
there be not  
enough. Gen.  
The original is  
still more cour-  
teous. Scriv.)

ψ (Those Jews  
who had em-  
braced the Gos-  
pel. Burton.)

ω (The house of  
festivity. Syr.)

υ Lu. 12, 25.

α (Open (for) us  
the door. Cheke.  
Open it for us.  
Symonds.)

υ Ps. 5, 5. Hab.  
1, 13. Jno. 9,  
31.

z Be sober, be vi-  
gilant; because  
your adversary  
the devil, as a  
roaring lion,  
walketh about,  
seeking whom  
he may devour.  
1 Pe. 5, 8. Ch.  
24, 42, 44. 1 Co.  
16, 13. 1 Th.  
5, 6. Re. 16, 15.

β (Not found in  
Chrysostom, and  
wanting in six  
uncial & twenty  
cursive Mss., and  
in the Syr., Vulg.,  
Ital., and Egipt.  
Vss. Wells,  
Scrivener.)

γ (For even or just  
as a man, going  
abroad, called,  
&c., and, ve. 19,  
.....after a long  
time cometh,  
and reckoneth,  
&c. So ve. 31,  
when the Son of  
man, &c.)

δ (Intending to  
travel. Campb.)

ε (Lit., His pecu-  
liar servants—  
i.e., Christians.  
Heylin.)

ς (Or, property.)

η A talent is  
£187 10s. Ch.  
18, 24.

θ (To each after  
his peculiar fa-  
culty; & forth-  
with left home.  
Ro. 12, 6. 1 Co.  
12, 7, 11, 29. Ep.  
4, 11.)



(By faith we have access to God, we come under His powerful influence and receive His gracious communications. Our devout attention to Him obtains His favorable regard to us, which operates powerfully on the soul to excite its latent abilities and to infuse new ones, which will gradually dispose it for the performance of all justice. Heylin.)

y Ve. 34, 36. Ch. 24, 47. Lu. 12, 44, and 22, 29, 30.

z Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory. 1 Pe. 1, 8. 2 Ti. 2, 12. He. 12, 2.

κ (Who asserts his right, because the principle of humanity is wanting. Tittman.)

λ (Or, harvesting, thence, where... not scattered seed. So ve. 26)

μ (Bankers—bullion merchants. Rh., Dodd., Campb., Bishop Hinds.)

ν (That is, interest; used by Isaac Walton. Dodd., Campb., Bishop Hinds.)

- 19 After a long time the lord of those servants cometh,  
And reckoneth with them.
- 20 And so he that had received five talents came,  
And brought other five talents, saying,  
Lord, thou deliveredst unto me five talents:  
Behold, I have gained beside them five talents more.
- 21 His lord said unto him,  
Well done, thou good and faithful servant:  
Thou hast been faithful over a few things,  
I will make thee ruler<sup>y</sup> over many things:  
Enter thou into the joy<sup>z</sup> of thy lord.
- 22 He also that had received two talents came and said,  
Lord, thou deliveredst unto me two talents:  
Behold, I have gained two other talents beside them.
- 23 His Lord said unto him,  
Well done, good and faithful servant;  
Thou hast been faithful over a few things,  
I will make thee ruler over many things:  
Enter thou into the joy of thy lord.
- 24 Then he which had received the one talent came and said,  
Lord, I knew thee that thou art an hard<sup>κ</sup> man,  
Reaping where thou hast not sown,  
And gathering<sup>λ</sup> where thou hast not strawed:  
25 And I was afraid, and went and hid thy talent in the earth:  
Lo, there thou hast that is thine.
- 26 His lord answered and said unto him,  
Thou wicked and slothful servant,  
Thou knewest that I reap where I sowed not,  
And gather where I have not strawed:  
27 Thou oughtest therefore to have put my money to the exchangers,<sup>μ</sup>  
And then at my coming I should have received mine own with usury:<sup>ν</sup>
- 28 Take therefore the talent from him,  
And give it unto him which hath ten talents.
- 29 For unto every one that hath<sup>ε</sup> shall be given,  
And he shall have abundance:  
But from him that hath not  
Shall be taken away even that which he hath.
- 30 And cast ye the unprofitable<sup>ο</sup> servant into outer darkness:  
There shall be weeping and gnashing of teeth.
- 31 When the Son of man shall come in His glory,  
And all the holy angels with Him,  
Then shall He sit upon the throne of His glory:  
32 And before Him shall be gathered<sup>α</sup> all nations:<sup>π</sup>  
And He shall separate<sup>β</sup> them one from another,  
As a shepherd divideth his sheep from the goats:  
33 And he shall set the sheep on His right hand,  
But the goats on the left.
- 34 Then shall the King say unto them, on His right hand,  
Come ye blessed of My Father,  
Inherit<sup>ε</sup> the kingdom prepared<sup>δ</sup> for you<sup>ε</sup>  
From the foundation of the world:

ε (A man is said not to have what he does not make use of. Avaro tam deest quod habet quam quod non habet. Heylin. Ch. 13, 12. Ma. 4, 25. Lu. 8, 15, and 19, 26. Jno. 15, 2.)

ο (Not useless, or evil, but those of whom the master has no need; who, even if they perform their duty, cannot claim a reward. See Lu. 17, 10. But still He justly demands these duties as His right, and deservedly punishes the servant, unless he does what he is commanded. Titt.)

α Re. 20, 12.

π (Gr., "the"—i.e., the heathen, ἔθνη. Heylin.)

β Eze. 20, 38, & 34, 17, 20. Ch. 13, 49.

ε He that overcometh shall inherit all things; and I will be his God, and he shall be My son. Re. 21, 7. 1 Pe. 1, 4, and 3, 9.

δ Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. 1 Co. 2, 9. Ch. 20, 23. Ma. 10, 40. He. 11, 16.

ε Eze. 8, 9, and 18, 6. Is. 58, 7. Ja. 1, 27.

*p* (Hungry. Cov.,  
Cheke.)

*f* He. 13, 2.  
3 Jno. 5.

*s* (Harbored.  
Cheke. Lodge.  
Campbell. Re-  
ceived Me hospi-  
tably. L. & 11.  
See Ro. 12, 13.  
1 Ti. 3, 2, and  
5, 10. Tit. 1, 8.  
1 Pe. 4, 9.)

*g* Ja. 2, 15, 16.

*σ* (Assisted.  
Campb. Looked  
after. Dodd.  
For the purpose  
of bestowing kind  
attention and  
care. L. & 11.  
Ac. 7, 23. Ja.  
1, 27.)

*h* (Who have)  
walked in My  
statutes & kept  
My judgments,  
to deal truly.  
Eze. 18, 9.

*i* ...He that ho-  
noureth (his  
Maker), hath  
mercy on the  
poor. Pr. 14,  
31, and 19, 17.  
Ch. 10, 42. Ma.  
9, 41. He. 6, 10.

*τ* (Here, and else-  
where, ch. 28, 10.  
Jno. 20, 17. Ro.  
8, 29. He. 2, 10  
—18, believers in  
Jesus are called  
His brethren, as  
being made by  
adoption the chil-  
dren of His  
Father. L. and  
11.)

*k* Ps. 6, 8. Ch.  
7, 23. Lu. 13,  
27. (Lit., the  
cursed, to the  
fire, the eternal,  
that prepared,  
etc.)

*l* Ch. 13, 40, 42.

*m* ...Under dark-  
ness, unto the  
judgment of the  
great day. Jude  
6. 2 Pe. 2, 4.

- 35 For I was an hungred,<sup>p</sup> and ye gave Me meat :  
I was thirsty, and ye gave Me drink :  
I was a stranger,<sup>f</sup> and ye took Me in :  
36 Naked,<sup>p</sup> and ye clothed Me :  
I was sick, and ye visited Me :  
I was in prison, and ye came unto Me.  
37 Then shall the righteous<sup>h</sup> answer Him, saying,  
Lord, when saw we Thee an hungred, and fed Thee ?  
Or thirsty, and gave Thee drink ?  
38 When saw we Thee a stranger, and took Thee in ?  
Or naked, and clothed Thee ?  
39 Or when saw we Thee sick, or in prison,  
And came unto Thee ?  
40 And the King shall answer and say unto them,  
Verily I say unto you,  
Inasmuch<sup>i</sup> as ye have done *it*  
Unto one of the least of these My brethren,<sup>τ</sup>  
Ye have done *it* unto Me.  
41 Then shall He say also unto them on the left hand,  
Depart<sup>k</sup> from Me, ye cursed,  
Into everlasting<sup>l</sup> fire,  
Prepared for the devil<sup>m</sup> and his angels :  
42 For I was an hungred, and ye gave me no meat :  
I was thirsty, and ye gave Me no drink :  
43 I was a stranger, and ye took Me not in :  
Naked, and ye clothed Me not :  
Sick, and in prison, and ye visited Me not.  
44 Then shall they also answer him, saying,  
Lord, when saw we Thee an hungred, or athirst,  
Or a stranger, or naked,  
Or sick, or in prison,  
And did not minister unto Thee ?  
45 Then shall He answer them, saying,  
Verily I say unto you,  
Inasmuch<sup>n</sup> as ye did *it* not  
To one of the least of these,  
Ye did *it* not to Me.  
46 And these shall go away into everlasting punishment :<sup>o</sup>  
But the righteous into life eternal.<sup>p</sup>

XXVI.]

A.D. 32. Thursday. [90  
A.U.C. 785. A.J.P. 4744.  
JERUSALEM.

Parallel places, Ma. xiv. 1—16. Lu. xxii. 1—13.  
The third anointing of Jesus.

AND it came to pass, when Jesus  
had finished all these sayings,  
He said unto His disciples, <sup>2</sup> "Ye  
know that after two days is the feast<sup>s</sup>  
of the passover, and the Son of man  
is betrayed to be crucified."

<sup>3</sup> Then assembled<sup>p</sup> together the

chief priests, and the scribes, and  
the elders of the people, unto the  
palace of the high priest, who was  
called Caiaphas, <sup>4</sup> and consulted that  
they might take Jesus by subtilty,  
and kill Him : <sup>5</sup> but they said, "Not  
on the feast-day,<sup>φ</sup> lest there be<sup>κ</sup> an  
uproar among the people."

<sup>6</sup> Now when Jesus was in Bethany,  
in the house of Simon the leper,  
<sup>7</sup> there came unto Him a woman hav-

*n* He that op-  
presseth the  
poor reproach-  
eth his Maker.  
Pr. 14, 31, and  
17, 5. Zec. 2, 8.  
Ac. 9, 5.

*o* Many of them  
that sleep in the  
dust of the earth  
shall awake,  
some to ever-  
lasting life, and  
some to shame  
and everlasting  
contempt. Da.  
12, 2. Jno. 5,  
29. Ro. 2, 7.

*v* (Everlasting.  
Cov., Cheke.  
Strictly used of  
duration through  
all future time.  
Tittman.) This  
is life eternal,  
that they might  
know Thee, the  
only true God,  
and Jesus Christ  
whom Thou hast  
sent. Jno. 17, 3.)

*s* (The Passover  
cometh. Scriv.)

*p* ...Against Thy  
holy child Je-  
sus, whom Thou  
hast anointed,  
both Herod, and  
Pontius Pilate,  
with the Gen-  
tiles, and the  
people of Israel,  
were gathered  
together. Ac. 4,  
27. Ps. 2, 2.  
Jno. 11, 47.

*φ* (During the  
feast. Scriv.  
In the feast, i.e.,  
during its con-  
tinuance. Jno.  
4, 45, and 7, 11.  
The feast lasted  
seven days. L.  
and 11.)

*κ* (This purpose  
was changed by  
the unlooked-for  
offer of Judas.  
L. and 11.)

*κ* (Arise. Tynd.,  
Genevan.)

λ (*Who carried a vase of aromatic balsam. Syr.*)

ψ (*Round and tapering from the bottom to the top. Boxes of this material were especially appropriated to the reception of unguents. (Greswell, ii., 557.)*)

ω (*Anything used for anointing was so called; on this occasion it was liquid. L. & II.*)

α (*The. Vat. Ms.*)

κ Jno. 12, 4.

β (*Gr., give trouble, offer hindrance, to; make such ado with.*)

ρ De. 15, 11.  
Jno. 12, 8.

q Ch. 18, 20, and 28, 20. Jno. 13, 33; 14, 19; 16, 5, 28, and 17, 11.

γ (*Funeral; it being a Jewish custom to anoint the dead body with aromatic spices and ointments before they buried. Knatch. Embolment. Casaub., Camp., Scrivener.*)

δ (*Gr., He called Judas Iscariot; or, The Judas called Iscariot.*)

ε (*Lit., are (ye) willing to give, and I will give Him up to you? They then set him thirty silver (pieces.)*)

ζ (*Weighed out to. Zec. 11, 12. Burton.*)

ρ Ex. 21, 32.

η (*Sacred shekels, equal to £3 8s. 6d. Le Cene. One or two Mss. have "staters.")*

θ (*The first day of unleavened bread. Syriac, Tyndale. The unleavened. Cheke.*)

ing<sup>λ</sup> an alabaster<sup>ψ</sup> box of very precious ointment,<sup>ω</sup> and poured it on His head, as He sat at meat.

<sup>8</sup>But when His<sup>α</sup> disciples<sup>κ</sup> saw it, they had indignation, saying, "To what purpose is this waste? <sup>9</sup>For this ointment might have been sold for much, and given to the poor."

<sup>10</sup>When Jesus understood it, He said unto them, "Why trouble<sup>β</sup> ye the woman? for she hath wrought a good work upon Me: <sup>11</sup>for ye have the poor<sup>ρ</sup> always with you; but Me<sup>ρ</sup> ye have not always: <sup>12</sup>for in that she hath poured this ointment on My body, she did it for My burial.<sup>γ</sup>

<sup>13</sup>Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

<sup>14</sup>Then one of the twelve, called<sup>δ</sup> Judas Iscariot, went unto the chief priests, <sup>15</sup>and said unto them, "What<sup>ε</sup> will ye give me, and I will deliver Him unto you?"

And they covenanted<sup>ζ</sup> with him for thirty<sup>η</sup> pieces of silver."

<sup>16</sup>And from that time he sought opportunity to betray Him.

<sup>17</sup>Now the first day of the feast<sup>θ</sup> of unleavened bread the disciples came to Jesus, saying unto Him, "Where wilt Thou that we prepare for Thee to eat the passover?"

<sup>18</sup>And He said, "Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with My disciples."

<sup>19</sup>And the disciples did as Jesus had appointed them; and they made ready the passover.

Parallel places, Ma. xiv. 17. Lu. xxii. 14—18. [91]  
Jno. xiii. 1—20.

The passover-eve supper.

<sup>20</sup>NOW when the even was come, He sat down with the twelve.

A.D. 32. Thursday, April 4th.  
A.U.C. 785. A.J.P. 4744.  
JERUSALEM.

Parallel places, Ma. xiv. 18—25. Lu. xxii. 19—38.  
Jno. xiii. 21—33.

Prediction of the betrayal. The Eucharist.

<sup>21</sup>AND as they did eat, He said, "Verily I say unto you, that one of you shall betray Me."

<sup>22</sup>And they were exceeding sorrowful, and began every one<sup>κ</sup> of them to say unto Him, "Lord, is it I?"

<sup>23</sup>And He answered and said, "He that dippeth<sup>σ</sup> his hand with Me in the dish, the same shall betray Me: <sup>24</sup>the Son of man goeth<sup>λ</sup> as it is written of Him,<sup>τ</sup> but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born."

<sup>25</sup>Then Judas, which betrayed Him, answered and said, "Master, is it I?"

He said unto Him, "Thou hast said."

<sup>26</sup>And as they were eating, Jesus took<sup>ω</sup> bread<sup>ε</sup>, and blessed<sup>ο</sup> it, and brake it, and gave it to the disciples, and said, "Take, eat: this<sup>π</sup> is My body."

<sup>27</sup>And He took the cup, and gave thanks, and gave it to them, saying, "Drink ye all of it; <sup>28</sup>for this is My blood,<sup>ρ</sup> of the new testament,<sup>σ</sup> which is shed for many for the remission<sup>ρ</sup> of sins: <sup>29</sup>but I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new<sup>τ</sup> with you in My Father's kingdom."

Jno. xiv.

The discourse after supper.

Parallel places, Ma. xiv. 26. Lu. xxii. 39. [94]  
The departure to the garden.

<sup>30</sup>AND when they had sung an hymn,<sup>φ</sup> they went out into the mount of Olives.

On supreme regard to God.

Jno. xv. 1—25.

The promise of the Holy Spirit.

Jno. xv. 26—xvi.

The prayer of Jesus.

Jno. xvii.

A.D. 32. A.U.C. 785. A.J.P. 4744.

ON THE WAY TO THE GARDEN.

Parallel place, Ma. xiv. 27—31.

κ (*Each. Lit., Grieved sore, began to tell Him each of them.* <sup>1</sup> or, "Can any (how) I, be (he)?" So ve. 25, "Am I (the person)?"

σ Ps. 41, 9.

λ (*Is going, departing, is near His death. Heylin, L. and II. Departeth. Camp.*)

τ Ps. xxii. Is. liii. Da. 9, 26. Ma. 9, 12. Lu. 24, 25, 46. Ac. 17, 2, and 26, 22. 1 Co. 15, 3.

υ 1 Co. 11, 23—25.  
ξ (*Gr., the loaf. Camp.*)

ο *Many Greek copies have "gave thanks." (It is so in ten uncial, and in a large majority of cursives Mss., and is supported by Chrysostom. Scriv.)*

π (*Represents My blood of the covenant. Comp. Lu. 22, 19. 1 Co. 11, 24. So Eze. 5, 5. This is Jerusalem. Ga. 4, 25. Agar is Mount Sinai. See 1 Co. 11, 25.*)

ρ (*This is My blood of the covenant, that which is shed. Vat. Ms.*)

σ (*Covenant. Dodd., Camp., Sch., L. and II. Also Cast. and Ost. The old covenant had been ratified by the blood of calves and of goats, but the new covenant was about to be ratified by the blood of God's own Son. L. & H. Ex. 24, 8. Le. 17, 11.*)

τ Ch. 20, 28. Ro. 5, 15. He. 9, 22.

φ (*Not recent, but different; in the place of something that was formerly. Titt.*)

φ Or, Psalm.



*Prediction of Peter's denials.*

31 THEN saith Jesus unto them,

I WILL SMITE THE SHEPHERD,  
AND THE SHEEP OF THE FLOCK"All ye shall be offended<sup>ψ</sup> because  
of Me this night: for it is written,"ε (Therefore add  
to your clarity,  
vigilance and  
prayer.)ψ (I shall prove a  
snare to you all.  
Camp.)

w Zec. 13, 7.

ω (Shall have done  
crowing; for the  
cock crows at dif-  
ferent times of  
the night. Hey-  
lin. Before the  
end of the third  
watch of the night.  
L. and H. Three  
o'clock in the  
morning. Bur-  
ton. A cock.  
Middleton. And  
so ve. 74, 75. It  
must have been  
without the walls.  
Servener.)α (Though need  
were that I should  
die with Thee.  
L. and H.)β (These are the  
words of Abra-  
ham to his ser-  
vants when he  
went to offer  
Isaac. Ge. 22,  
5. (Sept.)  
Heylin.)

z Jno. 12, 27.

γ (Ps. 55, 4; 61,  
2; and 77, 3. In  
great anguish.  
Heylin. Over-  
whelmed with angu-  
ish. Servener.  
Exceedingly dis-  
tressed. L. & H.)y ...With strong  
crying and tears,  
unto Him that  
was able to save  
him from death.  
He. 5, 7.z Ma. 13, 33. Ep.  
6, 18.δ (The hosts of  
our invisible foe  
well know our  
most defenceless  
part, and are  
alike indefatiga-  
ble and skilful in  
pointing the most  
deadly, because  
the most appro-  
priate, engines  
of destruction  
against all our  
powers of resist-  
ance. Bp. Jebb.)32 But after I am risen again, I  
will go before you into Galilee."33 Peter answered and said unto  
Him, "Though all men shall be of-  
fended because of Thee, yet will I  
never be offended."34 Jesus said unto him, "Verily I  
say unto thee, That this night, before  
the cock crow,<sup>ω</sup> thou shalt deny Me  
thrice."35 Peter said unto Him, "Though  
I should die<sup>α</sup> with Thee, yet will I  
not deny Thee."

Likewise also said all the disciples.

A.D. 32. A.U.C. 785. A.J.P. 4744. [99  
GETHEMSENE.  
(That is, the oil-press (field) or close. Bloomfield.)  
[According to tradition it is a plot of ground not  
above fifty-seven yards square, situate on the  
eastern side of the brook Kedron, near the bridge  
between it and the foot of Mount Olivet. Hales,  
iii. 197.]Parallel places, Ma. xiv. 32-42. Lu. xxii. 40-46,  
Jno. xviii. 1, 2.*The agony.*36 THEN cometh Jesus with them  
unto a place called Gethsemane, and  
saith unto the disciples, "Sit<sup>β</sup> ye  
here, while I go and pray yonder."37 And He took with Him Peter  
and the two sons of Zebedee, and  
began to be sorrowful and very  
heavy.<sup>γ</sup> 38 Then saith He unto them,  
"My soul is exceeding sorrowful,<sup>z</sup>  
even unto death: tarry ye here, and  
watch with Me."39 And He went a little farther,  
and fell on His face, and prayed,<sup>y</sup>  
saying, "O My Father, if it be pos-  
sible, let this cup pass from Me:  
nevertheless not as I will, but as  
Thou wilt."40 And He cometh unto the disci-  
ples, and findeth them asleep, and  
saith unto Peter, "What, could ye not  
watch with Me one hour? 41 Watch<sup>z</sup>  
and pray, that ye enter not into tempta-  
tion: <sup>δ</sup> the spirit indeed is willing,  
but the flesh is weak."<sup>ε</sup>42 He went away again the second  
time, and prayed, saying, "O My Fa-  
ther, if this cup may not pass away  
from Me, except I drink it, Thy will  
be done."43 And He came and found them  
asleep again: for their eyes were  
heavy. 44 And He left them, and  
went away again, and prayed the  
third time, saying the same words.45 Then cometh He to His disci-  
ples, and saith unto them, "Sleep  
on now,<sup>z</sup> and take your rest: behold,  
the hour is at hand, and the Son of  
man is betrayed into the hands of  
sinners. 46 Rise, let us be going:<sup>η</sup>  
behold, he is at hand that doth betray  
Me."A.D. 32. A.U.C. 785. A.J.P. 4744. [100  
GETHEMSENE.  
Parallel places, Ma. xiv. 43-52. Lu. xxii. 47-53.  
Jno. xviii. 3-12.  
*The betrayal of Jesus.*47 AND while He yet spake, lo,  
Judas, one of the twelve, came, and  
with him a great multitude with  
swords and staves,<sup>θ</sup> from the chief  
priests and elders of the people.48 Now he that betrayed Him gave  
them a sign, saying, "Whomsoever  
I shall kiss, that same is He: hold  
Him fast."49 And forthwith he came to Jesus,<sup>κ</sup>  
and said, "Hail, Master;" and kissed  
Him.50 And Jesus said unto him,  
"Friend,<sup>λ</sup> wherefore art thou come?"<sup>μ</sup>  
Then came they, and laid hands  
on Jesus, and took Him.51 And, behold, one<sup>α</sup> of them which  
were with Jesus stretched out his  
hand, and drew his sword, and struck  
a<sup>ν</sup> servant of the high priest's, and  
smote off his ear.52 Then said Jesus unto him, "Put  
up again thy sword into his place:  
for all they that take the sword shallζ (Afterwards,  
i.e., when all is  
over, then sleep  
ye, but now let  
us arise. Penn.  
Henceforth.  
Tyndale, Gen.,  
Bish., Syr., Cast.,  
Mart., Scriv.  
Do ye sleep on  
still? Heylin.  
Do ye go on to  
sleep? Tittman.  
Quod superest.  
Legh. See Ep.  
6, 10. 2 Co. 13,  
11.)η (Let us go for-  
ward. Jno. 18,  
4. Jesus went  
forth and said,  
.....Whom seek  
ye? Penn.)

θ (Clubs. Camp.)

ι (Had before  
given. Lonsdale  
and Hale. Had  
given. Tynd., ii.,  
Cov., Gen., Syr.)κ (With a more  
than ordinary  
show of earnest-  
ness and affec-  
tion. Comp. Lu.  
7, 45; and 15, 20.  
Ac. 20, 37. See  
2 Sa. 20, 9, 10.  
L. and H.)λ (Sodalis. Ch.  
11, 16. Legh.  
Companion. Ps.  
41, 9; and 53, 13.  
See ch. 20, 13;  
and 22, 12.)μ (An appeal to  
the conscience of  
Judas. L. & H.)

α Jno. 18, 10.

ν (The. Cheke,  
Scriv.)

b Ge. 9, 6. Re.  
13, 10.π (Even now.  
Cran.)e 2 Ki. 6, 17. Da.  
7, 10.σ (Did not lay  
hold on Me; or,  
apprehend Me.  
Sym.)ς (Is done. Wall,  
Scholef. Comp.  
Ma. 14, 49. Lu.  
22, 53. Has been  
done. L. and H.  
Has befallen.)τ (Or, in whose  
palace.)υ (The officers.  
Ve. 47. As ch.  
5, 25. Jno. 7,  
32, 45; and 18,  
3, 12, 18. L. & H.)φ Ps. 27, 12; and  
35, 11. Ac. 6, 13.φ (To convict  
Him; but, on  
examination, it  
proved false—in-  
sufficient. W.  
Wilson.)χ (That they might  
be able to effect  
His death. Bur-  
ton.)

g De. 19, 15.

φ (After. Scholef.  
So rendered, Ma.  
2, 1. Ac. 24, 17.  
Ga. 2, 1. Within.  
Penn. Scriv.)h Ch. 27, 40. Jno.  
2, 19.ω (Hoping to find  
in a long defence  
some objectiona-  
ble matter. Grotius.  
Desirous of  
provoking Jesus  
to say something  
by which He  
might criminate  
Himself. L. & H.)

i Is. 53, 7.

o (A criminal thus  
interrogated was  
obliged to speak,  
and his confes-  
sion or denial was  
sufficient to ac-  
quit or condemn  
him. L.e. 5, 1.  
1 Sa. 14, 24, 26.)

perish<sup>f</sup> with the sword.<sup>b</sup> <sup>53</sup>Thinkest thou that I cannot now pray to My Father, and He shall presently<sup>π</sup> give Me more than twelve legions<sup>ς</sup> of angels? <sup>54</sup>But how then shall the scriptures be fulfilled, that thus it must be?<sup>2</sup>

<sup>55</sup>In that same hour said Jesus to the multitudes, "Are ye come out as against a thief with swords and staves for to take Me? I sat daily with you teaching in the temple, and ye laid no hold<sup>σ</sup> on Me." <sup>56</sup>But all this was done,<sup>ς</sup> that the scriptures of the prophets might be fulfilled.

Then all the disciples forsook Him, and fled.

A.D. 32. A.U.C. 785. A.J.P. 4744.

THE PALACE OF THE HIGH PRIEST.

[The palace was somewhere contiguous to the temple, according to Josephus, *Bell.*, v., iv. 3; and the temple was the N.E. angle of the city wall, opposite to the Psephine tower on the N.W.: modern delineations place it, however, on Mount Zion, to the S.W. *Greswell*, iii., 200.]

Parallel places, Ma. xiv., 53, 54. Lu. xxiii. 54.

Jno. xviii. 13—15.

First condemnation of Jesus.

<sup>57</sup>AND they that had laid hold on Jesus led Him away to Caiaphas the high priest, where<sup>τ</sup> the scribes and the elders were assembled.

<sup>58</sup>But Peter followed Him afar off unto the high priest's palace, and went in, and sat with the servants,<sup>υ</sup> to see the end.

<sup>59</sup>Now the chief priests and elders, and all the council, sought false<sup>f</sup> witnesses<sup>φ</sup> against Jesus, to put<sup>χ</sup> Him to death;<sup>h</sup> <sup>60</sup>but found none: yea, though many false witnesses came, yet found they none. At the last came two<sup>ω</sup> false witnesses, <sup>61</sup>and said, "This fellow said, I am able to destroy the temple of God, and to build it in<sup>ψ</sup> three days.<sup>h</sup>

<sup>62</sup>And the high priest arose, and said unto Him, "Answerest thou nothing? what is it which these witness against Thee?"<sup>ω</sup>

<sup>63</sup>But Jesus held His peace.<sup>i</sup>

And the high priest answered and said unto Him, "I adjure<sup>ο</sup> Thee by the living God, that thou tell us whether Thou be the Christ, the son of God."

<sup>64</sup>Jesus saith unto him, "Thou hast said:<sup>a</sup> nevertheless<sup>β</sup> I say unto you,<sup>γ</sup> Hereafter shall ye see the Son of man sitting on the right hand of power,<sup>δ</sup> and coming in the clouds of heaven.<sup>k</sup>

<sup>65</sup>Then the high priest rent<sup>l</sup> his clothes, saying, "He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard his blasphemy. <sup>66</sup>What think ye?"

They<sup>m</sup> answered and said, "He is guilty<sup>ε</sup> of death."<sup>n</sup>

<sup>67</sup>Then<sup>ς</sup> did they spit<sup>ο</sup> in His face, and buffeted<sup>ς</sup> Him: and others smote Him with the palms<sup>ρ</sup> of their hands, <sup>68</sup>saying, "Prophecy<sup>θ</sup> unto us, Thou Christ, Who is he that smote Thee?"

Friday, three o'clock in the morning.  
April 5th. A.D. 32. A.U.C. 785. A.J.P. 4744. [102  
PALACE OF THE HIGH PRIEST.

Parallel places, Ma. xiv. 65—72. Lu. xx. 55—65.  
Jno. xviii. 16—27.

Peter's denials.

<sup>69</sup>NOW Peter sat without in the palace:<sup>a</sup> and a damsel came unto him, saying, "Thou also wast with Jesus of Galilee."

<sup>70</sup>But he denied before them all, saying, "I know not what thou sayest."

<sup>71</sup>And when he was gone out into the porch, another maid saw him, and said unto them that were there, "This fellow was also with Jesus of Nazareth."

<sup>72</sup>And again he denied with an oath, "I do not know the man."

<sup>73</sup>And after a while came unto Him they that stood by, and said to Peter, "Surely thou also art one of them; for thy speech bewrayeth<sup>c</sup> thee."

<sup>74</sup>Then began he to curse and to swear, saying, "I know not the man."

And immediately the cock crew.

<sup>75</sup>And Peter remembered the word of Jesus, which said unto him, "Before the cock crew, thou shalt deny Me thrice."

a (It is so as thou  
hast said. Wall.)

β (Moreover; or,  
more than that  
Wall, Penn., L.  
and H.)

γ (The plural, you  
all. Penn.)

δ (On His right  
hand that is  
power itself.  
Cheke. Da. 7,  
13.)

k Ch. 16, 27; 24,  
30; and 25, 31.  
Lu. 21, 27. Jno.  
1, 51. Ro. 14, 10.  
1 Th. 4, 16. Re.  
1, 7.

l Jonathan rent  
his clothes, and  
east earth upon  
his head.....  
1 Mac. 11, 71.  
2 Ki. 18, 37; and  
19, 1. See Le.  
21, 10.

m ..... The men  
that held Jesus  
... Lu. 22, 63. Ma.  
14, 65.

ε (Worthy of.  
Wells. Worthy  
to die. Tyndale,  
Cran., Cheke,  
Gen., Bish. *De-  
servings* of. Scriv.  
Guilty of a capi-  
tal offence. L.  
and H.)

n Le 24, 16. Jno.  
19, 7.

ς (The council then  
separated, leav-  
ing Jesus in  
charge of the  
officers.)

ο Ch. 27, 30. Is.  
50, 6; and 53, 3.

ζ (Buff'd. Sym.  
Struck Him with  
their fists. L.  
and H.)

η Or, rods. (With  
the open hand—a  
box. Smote on  
the face. Cov.,  
Cheke.)

θ (Divine. Camp.  
Tell. Tynd.)

ι (Properly an  
open large room  
before a house, as  
in king's palaces  
and noblemen's  
houses—a court.  
Legh. Hall. L.  
and H.)

κ (Discovers.  
Heylin, Huns.)



λ (The law did not allow justice to be administered in private, or in the night-time, therefore the chief priests and elders met again in the morning to re-examine Jesus, and condemn Him in form.)

p Ch. 20, 19.  
Ac. 3, 13.

μ (Was sorry for what he had done, and wished it undone. The Greek imports only that his view of his own conduct was changed. It is not the same word with that translated "repent," ch. 3, 2, & other places. Bishop Lonsdale.)

ν (Returned. Comp. ch. 26, 52, in the Greek. Knatchbull, Carried back. Heylin.)

ξ (He went away, and was strangled, or suffocated. Wall. Choked, suffocated, or, burst with passion. Fr. creve. Heylin. Died of grief. Le Cene, Hamm. See 2 Sa. 17, 23 (Sept.) Ac. 1, 18. Suffocated, or, strangled by excess of grief, in Tobit 3, 10. Pearce.)

π (The place in the temple in which the gifts of the people for the public service of God were deposited. L. & H.)

q Ac. 1, 19.

p Zec. 11, 12.  
(The name, according to Lightfoot, by which the Jews distinguished the third division of the Scriptures, of which Jeremiah stood first.)

σ (I took. Camp. Knatch. Penn.)

And he went out, and wept bitterly.

XXVII.] A.D. 32. Friday, April 5th. [103  
A.U.C. 785. A.J.P. 4744.

JERUSALEM.

(Council chamber of the temple.)

Parallel places, Ma. xv. 1. Lu. xxii. 66-71.

Condemnation of Jesus by the Sanhedrim.

WHEN the morning<sup>λ</sup> was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death: <sup>2</sup>and when they had bound Him, they led Him away, and delivered<sup>μ</sup> Him to Pontius Pilate the governor.

<sup>3</sup>Then Judas, which had betrayed Him, when he saw that He was condemned, repented<sup>ν</sup> himself, and brought<sup>ν</sup> again the thirty pieces of silver to the chief priests and elders, <sup>4</sup>saying, "I have sinned in that I have betrayed the innocent blood.

And they said, "What is that to us? see thou to that."

<sup>5</sup>And he cast down the pieces of silver in the temple, and departed and went and hanged<sup>ξ</sup> himself.

<sup>6</sup>And the chief priests took the silver pieces, and said, "It is not lawful for to put them into the treasury," because it is the price of blood."

<sup>7</sup>And they took counsel, and bought with them the potter's field, to bury strangers in. <sup>8</sup>Wherefore that field was called the field of blood<sup>η</sup> unto this day. <sup>9</sup>Then was fulfilled that which was spoken by Jeremy<sup>ρ</sup> the prophet, saying, "AND THEY TOOK<sup>σ</sup> THE THIRTY PIECES OF SILVER, THE PRICE OF HIM THAT WAS VALUED, WHOM THEY OF THE CHILDREN OF ISRAEL DID VALUE: <sup>10</sup>AND GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD APPOINTED<sup>τ</sup> ME."

Pilate's private examination of Jesus.  
Jno. xviii. 28-xix. 1-12. Lu. xxiii. 1-4. [104

Parallel place, Ma. xv. 2-5.

Arraignment of Jesus. [105

<sup>11</sup>AND Jesus stood before the governor: and the governor asked him, saying, "Art Thou the King of the Jews?"

And Jesus said unto him, "Thou sayest."

<sup>12</sup>And when He was accused of the chief priests and elders, He answered nothing.

<sup>13</sup>Then said Pilate unto Him, "Hearest Thou not how many things they witness against Thee?"

<sup>14</sup>And He answered him to never<sup>ϕ</sup> a word; insomuch that the governor marvelled greatly.

The acquittal by Herod.

Lu. xxiii. 5-12.

[106

Friday morning, six o'clock, a.m.

Parallel places, Ma. xv. 6-15. Lu. xxiii.

13-25. Jno. xix. 13-16.

Condemnation of Jesus by Pilate.

[107

<sup>15</sup>NOW at that feast the governor was wont to release unto the people a prisoner, whom they would. <sup>16</sup>And they had then a notable<sup>χ</sup> prisoner, called Barabbas. <sup>17</sup>Therefore when they were gathered together, Pilate said unto them, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" <sup>18</sup>For he knew that for envy<sup>ψ</sup> they had delivered Him.

<sup>19</sup>When he was set down on the judgment seat, his wife sent unto him, saying, "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him."

<sup>20</sup>But the chief priests<sup>θ</sup> and elders persuaded the multitude that they should ask<sup>ω</sup> Barabbas, and destroy Jesus.

<sup>21</sup>The governor answered and said unto them, "Whether of the twain will ye that I release unto you?"

They said, "Barabbas."

<sup>22</sup>Pilate saith unto them, "What shall I do then with Jesus which is called Christ?"

They all say unto him, "Let Him be crucified."

<sup>23</sup>And the governor said, "Why, what evil hath He done?"

But they cried out the more, saying, "Let Him be crucified."

τ (Perhaps, that I should foresew. L. and H.)

ν (S. Matt. speaks of the governor nine times, from which we may infer that Pilate was still governor at the time the Gospel was written. Vitellius ord-red Pilate to Rome in haste, but Tiberius died before he arrived, A.D. 37. Townson.)

τ Jno. 18, 37.  
1 Ti. 6, 13.

ϕ (No, not even one word. Syr. Not even a single word. Sym. Answered nothing. Tynd. Not one word. Coverdale.)

χ (Notorious. Rh., Sym., Hey. Remarkable. Hinds.)

ψ (Of the favour in which He had been held by the people, and which gave Pilate the more reason to expect that the people would demand His release. L. & H.)

θ Jno. 18, 40.  
Ac. 3, 14.

ω (Ask for. Scrivener.)



i De. 21, 6.

β (This blood, see  
y<sup>e</sup>. Vat. Ms.  
The reluctance of  
Pilate to sentence  
Jesus is remark-  
able, considering  
that, on occasions  
of massacre, he  
made no scruple  
of confounding  
the innocent with  
the guilty.  
Hales, iii, 225.)

u De. 19, 10. Jos.  
2, 19. 2 Sa. 1.  
16. 1 Ki. 2, 32.  
Ac. 5, 28.

γ (From Roman  
writers, as well  
as from Jose-  
phus, we learn  
that this was the  
custom of the  
Romans before  
crucifixion. L.  
and H.)

δ Or, governor's  
house. Ma. 15,  
16. Jno. 18, 28,  
33, and 19, 9.

ε (Against. L.  
and H.)

ζ (Their whole  
band. Scholef.)

η (Clothing Him,  
they put on Him.  
Vat. Ms.)

θ (Spat. Sym.  
Ch. 26, 67. Is.  
50, 6.)

ν Nu. 15, 35. 1  
Ki. 21, 13. Ac.  
7, 58. He. 13,  
12.

ς (The Cyrenæan,  
as Ac. 6, 9, and  
13, 1. Kuri-  
nean. Syr.)

ι (Pressed into  
their service, that  
he might bear.  
L. & H.)

κ (The place of  
[dead men's]  
skulls. Geneva.  
The skull-place.  
Cheke.)

λ (Wine. Vat.  
Ms. So four  
uncial and ten  
cursive Mss., and  
the Egypt., Ital.,  
and Vulg. Vat.  
Serv. Sour wine.  
L. and H.)

<sup>24</sup> When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water,<sup>t</sup> and washed *his* hands before the multitude, saying, "I am innocent of the blood<sup>δ</sup> of this just person: see ye to it."

<sup>25</sup> Then answered all the people, and said, "His blood<sup>u</sup> be on us, and on our children."

<sup>26</sup> Then released he Barabbas unto them: and when he had scourged<sup>y</sup> Jesus, he delivered *Him* to be crucified.

Parallel places, Ma. xv. 16–21. Lu. xxiii. 26–32. Jno. xix. 16, 17. [108]  
*The leading away to Calvary.*

<sup>27</sup> THEN the soldiers of the governor took Jesus into the common hall,<sup>δ</sup> and gathered unto<sup>ε</sup> Him the whole band<sup>ζ</sup> of soldiers. <sup>28</sup> And they stripped<sup>η</sup> Him, and put on Him a scarlet robe. <sup>29</sup> And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, "Hail, King of the Jews!" <sup>30</sup> And they spit<sup>θ</sup> upon Him, and took the reed, and smote Him on the head. <sup>31</sup> And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify *Him*.

<sup>32</sup> And as they came out,<sup>ν</sup> they found a man of Cyrene, Simon by name: him they compelled<sup>ς</sup> to bear His cross.

A.D. 33. Friday, nine o'clock, a.m. April 5th. [109]  
A.U.C. 786. A.J.P. 4745.

GOLGOTHA.

[The Hebrew name for Mount Calvary, a small eminence on Mount Moriah, anciently appropriated to the execution of malefactors. It is placed by Lightfoot on the south of the valley of Hinnom.]

Parallel places, Ma. xv. 22–25. Lu. xxiii. 33–38.

Jno. xix. 18–22.

*The crucifixion.*

<sup>33</sup> AND when they were come unto a place called Golgotha, that is to say, a place of a skull,<sup>κ</sup> <sup>34</sup> they gave Him vinegar<sup>λ</sup> to drink mingled with

gall:<sup>μ</sup> and when He had tasted *thereof*, He would not drink.<sup>ν</sup>

<sup>35</sup> And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken<sup>ο</sup> by the prophet, "They parted My garments among them, and upon My vesture did they cast lots."<sup>ε</sup>

<sup>36</sup> And sitting down they watched Him there;<sup>ζ</sup> and set up over His head His accusation<sup>η</sup> written, THIS IS JESUS THE KING OF THE JEWS.

<sup>38</sup> Then were there two thieves<sup>π</sup> crucified with Him, one on the right hand, and another on the left.

A.D. 33. Friday, nine a.m. to three p.m. [110]  
A.U.C. 786. A.J.P. 4745.  
Parallel places, Ma. xv. 29–36. Lu. xxiii. 39–43.  
Jno. xix. 28–29.

*Incidents during the crucifixion.*

<sup>39</sup> AND they that passed<sup>ρ</sup> by reviled Him, wagging<sup>σ</sup> their heads, <sup>40</sup> and saying, "Thou that destroyest<sup>τ</sup> the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross."

<sup>41</sup> Likewise also the chief priests mocking *Him*, with the scribes and elders, said, <sup>42</sup> He saved others: Himself He cannot save. If<sup>υ</sup> He be the King of Israel, let Him now come down from the cross, and we will believe Him.<sup>φ</sup> <sup>43</sup> He trusted<sup>χ</sup> in God; let Him deliver Him now, if He will have<sup>ψ</sup> Him: for He said, "I am the Son of God."

<sup>44</sup> The thieves also, which were crucified with Him, cast<sup>ω</sup> the same in His teeth.

<sup>45</sup> Now from the sixth hour there was darkness<sup>ω</sup> over all the land unto the ninth<sup>ω</sup> hour. <sup>46</sup> And about the ninth hour Jesus cried with a loud voice, saying,<sup>ψ</sup> "ELI, ELI, LAMA SABACHTHANI?" that is to say, "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?"<sup>ω</sup>

<sup>47</sup> Some of them that stood there, when they heard *that*, said, "This man calleth for Elias."

<sup>48</sup> And straightway one of them

μ (Wormwood.  
Campbell.)

ν (Probably this  
draught was a  
stupefying one.  
Bishop Pearce.)

ω Ps. 22, 18.

ξ (Wanting in a  
majority of the  
Mss., and in the  
Egypt. and Ital.  
Vss. Scrivener.  
Certainly an inter-  
polation from  
Jno. 19, 24. Bur-  
ton.)

ο (Cause of death.  
Camp.)

π (Robbers.  
Camp., L. & H.  
Is. 53, 12. And  
so ve. 44, and ch.  
26, 55.)

ρ Ps. 22, 7; and  
109, 25.

σ (Shaking. Sym.)

τ Ch. 26, 61. Jno.  
2, 19.

σ (Is He the King  
of Israel? let.  
Vat. Ms.)

ς (On Him. Vat.  
Ms.)

z Ps. 22, 8.

τ (If then God  
loves Him. Hey-  
lin.)

υ (Did upheave  
Him. Cheke.)

φ (No natural e-  
clipse can possi-  
bly take place at  
the full of the  
moon, and the  
passover could  
not take place at  
any other part of  
the month; no  
natural total  
eclipse too lasts  
beyond three or  
four minutes.  
Bishop Hinds.)

χ (From twelve at  
noon to three in  
the afternoon.)

ψ (By way of  
pointing out Ps.  
xxii. as pro-  
phetic of Jesus.  
Bishop Pearce.)

ω (Quoted from  
the Chaldee para-  
phrase. Burton.)

κ (A small wine of a tartish taste, fit for quenching thirst. Bishop Pearce. Ps. 69, 21.)

λ (The Vat, Ms. adds here, "And another took a spear & pierced His side, & there came out blood and water." This verse stands in this place in the Vat. and Ephr. Mss., in the copies of Diodorus, Tattian, and various Fathers, and is received by Chrysostom. It is contained in the Jer., Syr., and Ethiop. Vss., in some of the most ancient Lat. Vss., besides one uncial and five other Greek Mss. Penn.)

β Ex. 26, 33.

α (Holy place. Ex. 26, 31. 2 Chr. 3, 14.)

β (Were rent. Sym. Were split. Heyl. Torn asunder. Cheke.)

γ (Had been dead. So used in reference to our Christian hope of the resurrection. 1 Co. 11, 30. Bishop Hinds.)

δ (..... And came forth, and after His resurrection went into the holy city, and were seen by many. Syr. Ac. 26, 23. 1 Co. 15, 20.)

ε (The release of the dead bodies from their graves was a miraculous mark set upon the earthquake which all could understand. Bishop Hinds.)

ζ (A son. Heyl.)

η (Had followed. Cheke. Lu. 8, 2, 3.)

θ (Of the day of "the preparation," i.e., the day before the sabbath. Ma. 15, 42. Lu. 23, 54. Jno. 19, 31. L. and H.)

ran, and took a sponge, and filled it with vinegar,\* and put it on a reed, and gave Him to drink. <sup>49</sup>The rest said, "Let be, let us see whether Elias will come to save Him."<sup>λ</sup>

A.D. 33. Friday, three p.m., April 5th. [111  
A.U.C. 786. A.J.P. 4745.  
Parallel places, Ma. xv. 37—41. Lu. xxiii. 44—49.  
Jno. xix. 30—37.

The death of Jesus.

<sup>50</sup> JESUS, when He had cried again with a loud voice, yielded up the ghost.

<sup>51</sup> And, behold, the veil<sup>β</sup> of the temple<sup>α</sup> was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;<sup>β</sup> <sup>52</sup> and the graves were opened; and many bodies of the saints which slept<sup>γ</sup> arose,<sup>δ</sup> <sup>53</sup> and came out of the graves<sup>ε</sup> after His resurrection, and went into the holy city, and appeared unto many.

<sup>54</sup> Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, "Truly this was the Son<sup>ζ</sup> of God."

<sup>55</sup> And many women were there beholding afar off, which followed<sup>η</sup> Jesus from Galilee, ministering unto Him: <sup>56</sup> among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

A.D. 33. A.U.C. 786. A.J.P. 4745. [112  
ARIMATHÆA.

[It has been thought to be Remeth, Jos. xix. 21; or Arumah, Ju. ix. 41; or Ramath, Jos. xiii. 26; or Ramah, Jos. xix. 29; 1 Sam. ii. 11. Josephus calls Ramoth-gilead "Aramatha." Reland says it was between Lydda and Joppa. Perhaps the Ramathem of 1 Macc. xi. 34. Burton.]

Parallel places, Ma. xv. 42—47. Lu. xxiii. 50—56.  
Jno. xix. 38—42.

The burial of Jesus.

<sup>57</sup> WHEN the even<sup>θ</sup> was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: <sup>58</sup> he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be

delivered. <sup>59</sup> And when Joseph had taken the body, he wrapped it in a clean linen cloth, <sup>60</sup> and laid it in his own<sup>κ</sup> new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

<sup>61</sup> And there<sup>κ</sup> was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

<sup>62</sup> Now the next<sup>λ</sup> day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, <sup>63</sup> saying, "Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again."<sup>λ</sup> <sup>64</sup> Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night,<sup>μ</sup> and steal Him away, and say unto the people, He is risen<sup>ς</sup> from the dead: so the last error<sup>ο</sup> shall be worse than the first."

<sup>65</sup> Pilate said unto them, "Ye have a watch:<sup>π</sup> go your way, make it as sure as ye can."<sup>ρ</sup>

<sup>66</sup> So they went,<sup>σ</sup> and made the sepulchre sure, sealing<sup>ς</sup> the stone, and setting a watch.<sup>τ</sup>

XXVIII.] A.D. 33. A.U.C. 786. A.J.P. 4745. [113  
Parallel place, Ma. xvi. 1—4. Jno. xx. 1.  
The resurrection.

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

<sup>2</sup> And, behold, there was<sup>ς</sup> a great earthquake: for the<sup>ν</sup> angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. <sup>3</sup> His countenance<sup>δ</sup> was like lightning, and his raiment white as snow: <sup>4</sup> and for fear of him the keepers did shake,<sup>φ</sup> and became as dead men.

Mary Magdalene's report.  
Jno. xx. 2.

[114

κ (The new sepulchre, "there," αὐτοῦ, as ch. 26, 36. It answers to ἐκεῖ, "there," Jno. 19, 42. Penn.)

λ (At that place. L. and H.)

λ (The sabbath; but the evangelist expresses it by this circumlocution, because the Jewish sabbath was then abolished, and a new order succeeded. Heylin.)

μ (I am to be raised. Ch. 12, 40. Bp. Pearce.) Ch. 16, 21; 17, 23; 20, 19; and 26, 61. Ma. 8, 31, and 10, 34. Lu. 9, 22; 18, 33; and 24, 6, 7. Jno. 2, 19.

ν (Not in Chrysostom, nor in the Copt., Ital., or Vulg. Vss. Ten uncial and many cursive Mss. reject it. Scriv.)

ξ (Has been raised. Bishop Pearce.)

ο (Decit, or imposture. Ve. 63. Ep. 4, 14. Bp. Pearce.)

π (Guard. L. & H. Penn.)

ρ (Secure (it) as ye judge best. Penn. As ye know how. Scriv.)

σ (Saturday, that high and holy day, they profaned by unhalloved work. Hales.)

ς Da. 6, 17.

τ (Gr., with the guard. L. & H.)

ς Or, had been. (So Pearce, Heyl., Penn. Scriv.)

ν (An. L. & H.)

δ Da. 10, 6.

φ (Those who watched trembled. Sym. The guards shook for fear. Heyl. The keepers trembled. Penn.)



x (The women found the angel of S. Matt. outside in the porch, with a shining visage; but the angel of S. Mark inside in the tomb, and in a miller form. Hales.)

ψ (This clause is wanting in the Syr., Vulg., and twenty others; in the Beza Ms., & twenty others; it is not found in Origen, or Chrysostom, in the Copt. or Ital. Vss. Scriv.)

ω ("Rejoice," the usual form of salutation. Heylin.)

ε I will declare Thy Name unto My brethren; in the midst of the congregation will I praise Thee. Ps. 22, 22. Sept. Jno. 20, 17. Ro. 8, 29. He. 2, 11.

κ (A large sum of money. Heylin. Much money. Wiel. Penn., Scriv.)

λ (He heard before the governor Syr. Come to a hearing before the governor, we will appease him and bear you harmless. Sym.)

μ (μῆξις, and was thenceforth manifested to be a fraud. Titt.)

α (Palpable lies & new names of places, which have had others from ancient and apparent reason, are beings of such a perishable nature and casual existence, that a single year was sufficient to give propriety to the observation, that they then continued: it was memorable that the name had fastened on the field, ch. 7, 8, and strange that the lie had fastened so long. Townson.)

A.D. 33. A.U.C. 786. A.J.P. 4745.  
Parallel place, Ma. xvi. 5—8. [115  
Conversation of the angel with Mary and Salome.

<sup>5</sup>AND the angel<sup>x</sup> answered and said unto the women, "Fear not ye: for I know that ye seek Jesus, which was crucified. <sup>6</sup>He is not here: for He is risen, as He said. Come, see the place where the Lord lay. <sup>7</sup>And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you."

<sup>8</sup>And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word.

Visit of the second party of women. [116  
Lu. xxiv. 1—8.

The visit of Peter and John. [117  
Jno. xx. 3, 10.

The appearance to Mary Magdalene. [118  
Ma. xvi. 9—11. Jno. xx. 11—17.

Parallel places, Ma. xvi. 10, 11. [119  
Lu. xxiv. 9—11.  
The appearance to all the women.

<sup>9</sup>AND as they went to tell His disciples,<sup>ψ</sup> behold, Jesus met them, saying, "All hail."<sup>ω</sup>

And they came and held Him by the feet, and worshipped Him.

<sup>10</sup>Then said Jesus unto them, "Be not afraid: go tell My brethren<sup>ε</sup> that they go into Galilee, and there shall they see Me."

The report of the guard. [120

<sup>11</sup>NOW when they were going,

"All power<sup>θ</sup> is given unto Me in heaven and in earth.

<sup>19</sup>Go ye therefore, and teach<sup>δ</sup> all nations,  
Baptizing<sup>ε</sup> them in the name of the Father,  
And of the Son, and of the Holy Ghost:  
<sup>20</sup>Teaching<sup>h</sup> them to observe all things  
Whatsoever I have commanded you:  
And, lo, I am with you always,  
Even unto the end of the world.<sup>ς</sup>

Amen."

The ascension. [128  
Ma. xvi. 19, 20. Lu. xxiv. 50—53.

behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. <sup>12</sup>And when they were assembled with the elders, and had taken counsel, they gave large<sup>ε</sup> money unto the soldiers, <sup>13</sup>saying, "Say ye, His disciples came by night, and stole Him away while we slept. <sup>14</sup>And if this come<sup>α</sup> to the governor's ears, we will persuade him, and secure you."

<sup>15</sup>So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until<sup>α</sup> this day.<sup>α</sup>

The visit of Peter alone. [121  
Lu. xxiv. 12.

The appearance to the two disciples. [122  
Ma. xvi. 12, 13. Lu. xxiv. 13—35.

The appearance to the eleven, Thomas absent. [123  
Lu. xxiv. 36—43. Jno. xx. 19—25.

The appearance to the eleven, Thomas present. [124  
Ma. xvi. 14. Jno. xx. 26—31.

The appearance on the mountain. [125

<sup>16</sup>THEN the eleven disciples went away into Galilee, into a mountain<sup>β</sup> where Jesus had appointed them.

<sup>17</sup>And when they saw<sup>ζ</sup> Him, they worshipped Him: but some doubted.

Third appearance to the eleven. [126  
Jno. xxi. 1—23.

A.D. 33. A.U.C. 786. A.J.P. 4745.  
Parallel places, Ma. xvi. 15—18. [127  
Lu. xxiv. 44—49.

The appearance at Jerusalem.

<sup>18</sup>AND Jesus came<sup>γ</sup> and spake unto them, saying,

β (Gk., the. Ch. 26, 32.)

f .....Then of all the apostles. 1 Co. 15, 7.

γ (Approached. L. and H.)

g ...He is Lord of lords and King of kings. Re. 17, 14. Ch. 11, 27, and 16, 28. Da. 7, 13. Lu. 1, 32, and 10, 22. Jno. 3, 35; 5, 22; 13, 3; and 17, 2. Ac. 2, 36. Ro. 14, 9. 1 Co. 15, 27. Ep. 1, 10. Ph. 2, 9. He. 1, 2, and 2, 8. 1 Pe. 3, 22. Re. 1, 7.

δ Or, make disciples, or, Christians of all nations.

ε (Sacramentally begetting or regenerating them, i.e., bringing them under the influences of Christian teaching which, through the aid of the Holy Spirit, are fitted to effect in every man his being "born again.")

h Whosoever transgresseth & abideth not in the doctrine of Christ, hath not God....2 Jno. 9.

ς (Even to the consummation of the αἰών, primarily an indefinite course or flow of time; here the Jewish dispensation; which was to be followed by a new age, that of the Christian Church.)



THE  
G O S P E L

ACCORDING TO

S. M A R K.

ACCORDING to the unanimous testimony of early Christian antiquity, the second of the Gospels was written by S. Mark, who is described as the disciple and *ἐρμηνεύτης* or interpreter, of the apostle Peter.

He is believed to have been the John mentioned in Acts xii. 12, 25; and xv. 37; whose surname was Mark, and who was sister's son to Barnabas, the companion of the apostle Paul, Col. iv. 10. He is mentioned also in Acts xiii. 5, 13; and xv. 39; 2 Tim. iv. 11; Philem. 24; and in 1 Pe. v. 13; where the apostle calls him his son, or convert to the faith. In these passages is contained all that is made known in Scripture respecting him.

The affirmation of the same early testimony that this Gospel was written in Greek, for the use, more particularly, of the Church at Rome, which consisted partly of Jewish, partly of Gentile, converts, is supported by internal evidence. While S. Matthew writes like a person living in Judæa, among those for whom his Gospel was intended, and assumes their intimate acquaintance with Jewish thought and habits, and with the phrasology, the geography, and the local peculiarities of the country; S. Mark presumes on the possession of no such knowledge, but gives explanations where S. Matthew is silent, on matters connected with Judaism; while he makes use of terms, with which those only who were living among the Romans beyond the bounds of Judæa were familiar.

Whether the term *ἐρμηνεύτης*, or its Latin equivalent *interpretes*, be rendered, as has been done by some, "translator," as though this Gospel had been first given orally, or in writing, by the apostle Peter, and then translated into Greek by Mark—or be rendered, as has been done by others, "secretary," or amanuensis, whose office it was to commit to writing the orally delivered instructions and narrations of the Apostle—in either case it implies the statements contained in this Gospel rest ultimately on the evidence of the apostle Peter.

There is much in this Gospel that, in a very remarkable manner, falls in with this view. There is a liveliness and particularity of description that is unaccountable, unless on the admission that the writer, or he who dictated the writing, was a spectator of what he describes. The "*pillow* in the *hinder* part of the ship," on which Jesus was asleep (ch. iv. 38); the "*green grass*," on which the multitude sat down (ch. vi. 39); the "*rising*" of blind Bartimeus, and the "*casting away*" of his upper garment when Jesus commanded him to be called (ch. x. 50); the "*one*" loaf which the disciples had with them (ch. viii. 14), instead of the general term, "bread," which is employed by Matthew (ch. xvi. 5); all indicate that the narrative is that of an eye-witness. And there are no less manifest indications of the eye-witness in the narration of our Lord's acts of kindness to the little children who were brought to Him (ch. ix. 36; and x. 16); to the sick and suffering for whom His aid was sought (ch. i. 31; vii. 33; and ix. 27); of His *look of anger* on those who watched Him that they might accuse Him (ch. iii. 5); of His *looks of kindness* toward those of whom He spoke as brethren (iii. 34; also viii. 33; and x. 21, 23). His very feelings are described in a way that bespeaks such an intimate knowledge of Him, as no ordinary spectator of His conduct could possess; as ch. i. 41; vi. 34; x. 21. The sublime description in ch. iv. 39, of our Lord's quieting the storm by a word, is such as is peculiarly consistent with the position and character of S. Peter, who, above all the other eye-witnesses of the scene, had special cause to be impressed by this exercise of his Lord's power over the sea; as he alone of mere men had been enabled by Him to walk upon the waves.

This gospel records the official events of our Lord's ministry, rather than His discourses; and, in describing these, it is the most full of all the gospels, as well as the most interesting in its details.

It contains in itself no indication of the date of its composition, except that the destruction of Jerusalem had not yet taken place. Early testimony affirms that its publication took place after the departure of the apostles Peter and Paul; whether from Rome, or from this world, is uncertain. Hence it is commonly assigned to A.D. 63 or 64.

S. T.

a Mat. 14, 33. Lu.  
1, 35. Jno. 1, 34.

b Mal. 3, 1. Mat.  
11, 10. Lu. 7,  
27.

a (Isaiah the pro-  
phet. Vat. Ms.  
The Mss., Vss.,  
and Fathers vary  
between this and  
the common read-  
ing.)

c Is. 40, 3. Mat.  
3, 3. Lu. 3, 4.  
Jno. 1, 15, 23.

β (Was baptizing  
and preaching.  
Bishop Pearce.)

γ (A significant  
ceremony or sac-  
rament, whereby  
he initiated his  
proselytes in such  
a course of re-  
pentance and re-  
formation as was  
then, and ever  
will be, requisite  
to prepare men  
for the higher  
dispensation—the  
kingdom of hea-  
ven. Heylin.)

δ Or, unto.

ε (All Judaea knew  
that the time spe-  
cified by the pro-  
phets had come,  
and were ready  
to listen to any  
person who  
should present  
himself either as  
the Messiah, or  
as Elias. Bishop  
Hinds.)

ζ (All they. Vat.  
Ms.)

η Judas Maccab-  
æus... fled into  
the wilderness...  
dwelling there,  
and eating grass.  
2 Macc. 5, 27.  
(Darius lived in  
the desert... and  
had no other food  
than what grew  
of its own accord.  
Josephus, Vit.,  
§ 2.)

Introduction.  
Lu. i. 1—4.

The Messiahship of Jesus.

"BEHOLD, I SEND MY MESSENGER BEFORE THY FACE,  
WHICH SHALL PREPARE THY WAY before thee."

3 "THE VOICE<sup>c</sup> OF ONE CRYING IN THE WILDERNESS,  
PREPARE YE THE WAY OF THE LORD,  
MAKE HIS PATHS STRAIGHT."

The divinity of Jesus.  
Jno. i. 1—17.

Announcement of the birth of John.  
Lu. i. 26—ii. 52. Mat. i. 18—ii. 23.

From the announcement of the birth of  
Jesus to His twelfth year.  
Lu. i. 26—ii. 52. Mat. i. 18—ii. 23.

A.D. 29. Passover, April 16th.  
A.U.C. 782. A.J.P. 4741.  
EAST OF THE JORDAN.

[The great plain which lay along the eastern side  
of the Jordan, reaching from the Lake Asphal-  
tites, and fifty miles northward. This Josephus  
calls γῆ ἐρημιά, Bell. iii. 9, 7. Vitringa is of  
this opinion. Bishop Pearce.]

Parallel places, Mat. iii. 1—12. Lu. iii. 1—18.

The preaching of John.

4 JOHN did<sup>β</sup> baptize in the wilder-

"There<sup>θ</sup> cometh One mightier<sup>d</sup> than I after me,  
The latchet of whose shoes I am not worthy to stoop down and unloose.  
8 I indeed have baptized you with water:<sup>c</sup>  
But He shall baptize you with the Holy Ghost."<sup>f</sup>

A.D. 29. Pentecost, June 6th.  
A.U.C. 782. A.J.P. 4741.  
EAST OF THE JORDAN.

Parallel places, Mat. iii. 13—17. Lu. iii. 21, 22.  
The baptism of Jesus.

9 AND it came to pass in those days,  
that Jesus came from Nazareth of  
Galilee, and was baptized of John

"Thou art My beloved Son,<sup>h</sup>  
In whom<sup>k</sup> I am well pleased."

A.D. 29. THE WILDERNESS.  
Parallel places, Mat. iv. 1—11. Lu. iv. 1—13. [17  
The temptation.

12 AND immediately the spirit  
driveth<sup>λ</sup> Him into the wilderness.  
13 And He was there in the wilderness  
forty days, tempted<sup>μ</sup> of Satan; and  
was with the wild beasts; and the  
angels ministered unto Him.

Jesus at Bethany (beyond Jordan),  
Capernaum, and Jerusalem.  
Jno. i. 18—iii. 36. [18—24.

[1] THE beginning of the gospel of  
Jesus Christ, the Son<sup>a</sup> of God;  
[2] as it is written<sup>b</sup> in the prophets,<sup>a</sup>

θ (He that is  
mightier than I  
cometh. Green,  
Penn.)

d Jno. 1, 27. Ac.  
13, 25.

e Ac. 1, 5; 11, 16;  
and 19, 4.

f Is. 44, 3. Joel  
2, 28. Ac. 2, 4;  
10, 45; and 11,  
15. 1 Co. 12, 13.

g Jno. 1, 32.

i Or, cloven; or,  
rent.

h Ch. 9, 7. Ps.  
2, 7

k (Thee. So the  
Beza and some  
other Mss., as  
also the Vulg.,  
Syr., Goth., and  
Pers. Vss.  
Wells.)

λ (Not used by S.  
Mark, its express-  
ing violence. See  
ve. 43. Jno. 10,  
4. Burton. Send-  
eth Him forth.  
Penn., Pearce.  
Led Him forth.  
Syr. Mat. 9, 38.  
and 12, 35.)

μ (Invisibly.  
Comp. Lu. 4, 2.  
And after forty  
days in a visible  
manner. Comp.  
Mat. 4, 2.  
Wells.)

ν (And. Vat. Ms.  
Eut. Syr.)

ξ (Delivered up,  
as Mat. 26, 46,  
and elsewhere.  
Bp. Lonsdale.)

ness, and preach the baptism<sup>γ</sup> of re-  
pentance for<sup>δ</sup> the remission of sins.  
5 And there went out unto him all  
the land of Judæa,<sup>ε</sup> and they<sup>ς</sup> of  
Jerusalem, and were all baptized of  
him in the river of Jordan, confess-  
ing their sins.

6 And John was clothed with cam-  
el's hair, and with a girdle of a  
skin about his loins; and he did  
eat locusts<sup>η</sup> and wild honey; <sup>7</sup>and  
preached, saying,

in Jordan. 10 And straightway com-  
ing<sup>θ</sup> up out of the water, he saw the  
heavens opened,<sup>ι</sup> and the Spirit like  
a dove descending upon Him: <sup>11</sup>and  
there came a voice from heaven, say-  
ing,

Imprisonment of John.  
Ch. vi. 17—20. Mat. xiv. 3—5. Lu. iii. 19, 20. [25

Jesus in Samaria and in Cana. [26—28  
Jno. iv. 1—54.

Parallel place, Lu. iv. 14—30. [29  
The ministry of Jesus.

14 NOW<sup>ν</sup> after that John was put  
in prison,<sup>ξ</sup> Jesus came into Galilee,  
preaching the gospel of the kingdom of  
God, <sup>15</sup>and saying,

o (The long expected season. Green.)

i ... Shall the God of heaven set up a kingdom, which shall never be destroyed. Da. 2, 44.

k Da. 9, 25. Ga. 4, 4. Ep. 1, 10.

π (Christianity—the new and gracious dispensation.)

ρ (The whole covenant of reconciliation and acceptance, its glorious conditions and most glorious rewards. Bishop Mann.)

σ (Passed along. Vat. Ms.)

ι Lu. 5, 4.

τ ("Boat." They required four persons at least to man them, and were capable of carrying sixteen men or more with ease. Josephus, Bell., ii., xxi., 8, 9.)

m Mat. 7, 28.

ν (Manner of teaching. Camp.)

φ (A right. Mat. 7, 29. Jno. 1, 12. Bishop Pearce. See 1 Co. 8, 9, and 9, 4, 5.

χ (Penn. says the Vat. Ms. adds, "immediately," and he renders, "presently a man came into.")

ψ (Ah! an exclamation. Wolfins, Burton.)

"The time<sup>o</sup> is fulfilled,<sup>i</sup>  
And the kingdom<sup>k</sup> of God<sup>π</sup> is at hand :  
Repent ye,  
And believe the gospel."<sup>ρ</sup>

The choice of Capernaum.  
Mat. iv. 13—17. Lu. iv. 31, 32.

A.D. 30. Pentecost.  
A.U.C. 783. A.J.P. 4742.  
SEA OF GALILEE.

Parallel place, Mat. iv. 18—22.

The call of Simon and Andrew, James and John.

16 NOW as He walked<sup>σ</sup> by the sea of Galilee, He saw Simon<sup>ι</sup> and Andrew his brother casting a net into the sea; for they were fishers. <sup>17</sup> And Jesus said unto them, "Come ye after Me, and I will make you to become fishers of men."

<sup>18</sup> And straightway they forsook their nets, and followed Him.

<sup>19</sup> And when He had gone a little farther thence, He saw James the son of Zebedee, and John his brother, who also were in the ship<sup>τ</sup> mending their nets. <sup>20</sup> And straightway He called them : and they left their father Zebedee in the ship with the hired servants, and went after Him.

A.D. 30.  
CAPERNAUM.

Parallel place, Lu. iv. 33—37.

The cure of a demoniac.

<sup>21</sup> AND they went into Capernaum; and straightway on the sabbath day He entered into the synagogue, and taught. <sup>22</sup> And they were astonished<sup>m</sup> at His doctrine :<sup>ν</sup> for He taught them as one that had authority,<sup>φ</sup> and not as the scribes.

<sup>23</sup> And there was<sup>χ</sup> in their synagogue a man with an unclean spirit; and he cried out, <sup>24</sup> saying, "Let us alone,<sup>ψ</sup> what<sup>ω</sup> have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy<sup>α</sup> us? I know Thee who Thou art, the Holy One of God."<sup>n</sup>

<sup>25</sup> And Jesus rebuked him, saying,

[30 "Hold thy peace, and come out of him."

[31 <sup>26</sup> And when the unclean spirit had torn<sup>β</sup> him, and cried with a loud voice, he came out of him.

<sup>27</sup> And they were all amazed, inso-much that they questioned among themselves, saying, "What<sup>γ</sup> thing is this? what new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey Him."

<sup>28</sup> And immediately His fame spread abroad throughout<sup>δ</sup> all the region round<sup>ε</sup> about Galilee.

A.D. 30.  
CAPERNAUM.

Parallel places, Mat. viii. 14, 15. Lu. iv. 38, 39.

The cure of Peter's mother-in-law.

<sup>29</sup> AND forthwith, when they<sup>ς</sup> were come out of the synagogue, they<sup>η</sup> entered into the house of Simon and Andrew, with James and John. <sup>30</sup> But Simon's wife's mother lay sick of a fever, and anon<sup>θ</sup> they tell Him of her.

<sup>31</sup> And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

A.D. 30.  
GALILEE.

[By comparing verses 21 and 25, it appears that Jesus stayed only one day and one night in Capernaum at this time. Bishop Pearce.]

Parallel places, Mat. iv. 23—25, and viii. 16, 17. Lu. iv. 40—v. 11.

The first general circuit.

<sup>32</sup> AND at even, when the sun did<sup>ι</sup> set, they brought unto Him all that were diseased, and them that were possessed with devils.

<sup>33</sup> And all the city was gathered together at the door. <sup>34</sup> And He healed many that were sick of divers diseases, and cast out many devils;

ω (Hast Thou to do with us? Camp., Penu.)

α (Often signifies "punish," as in Mat. 10, 28. 1 Co. 5, 5, comp. with 2 Co. 2, 6. Bishop Pearce.)

π See Jno. 10, 36. Comp. Mat. 8, 29. Lu. 4, 41. See Ps. 16, 10. Da. 9, 24. Ac. 2, 27, and comp. Ac. 3, 14.

β (Ch. 9, 20. Thrown him into convulsions. Heylin, Camp. So used in the Sept. Pilkington. Violently convulsed. 2 Sa. 22, 8. Je. 4, 19. Burton. So Bp. Pearce.)

γ (It is a new teaching! with authority. Vat. Ms.)

δ (Everywhere throughout. Vat. Ms., Penn.)

ε (Region of Galilee round about (Capernaum). L. de Dieu, Bp. Pearce, Bishop Lonsdale. Surrounding country of. Penn.)

ς He. Vat. Ms.)

η (He went into. Vat. Ms. Penn. When He was come,.....He entered. Bishop Pearce.)

θ (Quickly.)

ι (Was set. Sym. Was gone down. Cov. Setteth. Geneva.)



o Ch. 3, 12. Ac.  
16, 17, 18.

κ Or, to say that  
they knew Him.  
(Lu. 4, 41. So  
Bishop Pearce.  
To be the Christ.  
Vat. Ms., Penn.)

μ (According to  
Harnier (iii., 126,  
ch. iv., Obs. 39),  
the people in the  
East eat as soon  
as they get up,  
breakfasting on  
eggs, cheese,  
honey, bread,  
milk and fruit;  
and their prac-  
tice is to rise at  
break of day all  
the year round.  
Greswell, iii.,  
90.)

ν (With eager-  
ness. Bishop  
Lonsdale.)

ξ (The people of  
Capernaum.  
Comp. Lu. 4, 42.  
L. and H.)

o (Elsewhere into.  
Vat. Ms., Penn.)

π (Out. Jesus  
had gone out  
early, to dispose  
Himself for  
preaching by  
prayer in a soli-  
tary place. V.  
35. Heylin.)  
Is. 61, 1. Jno.  
16, 28, and 17, 4.

ρ (Went and  
preached unto  
them in. Vat.  
Ms. Was  
preaching....and  
casting out. Ep.  
Pearce.)

σ (Threateningly.  
Chemnitz. Pro-  
hibited, with  
threats. Syr.  
Gave him a strict  
charge. Heyl.)

τ (Because His  
time of suffering,  
Mat. 26, 18, had  
not yet come.  
Mat. 8, 4, and  
12, 16. Bishop  
Pearce.)

ρ Le. 14, 3, 4, 10.

υ (Make known.  
Of Saxon origin,  
used by all our  
older writers.  
Cotton. Report.  
Sym.)

and suffered<sup>o</sup> not the devils to speak,<sup>κ</sup>  
because they knew Him.

<sup>35</sup> And in the morning,<sup>μ</sup> rising up  
a great while before day, He went  
out, and departed into a solitary place,  
and there prayed.

<sup>36</sup> And Simon and they that were  
with him followed<sup>ν</sup> after Him. <sup>37</sup> And  
when they had found Him, they said  
unto Him, "All men<sup>ξ</sup> seek for  
Thee."

A.D. 30.  
GALILEE.

Parallel places, Mat. viii. 2—4. Lu. v. 12—16.

The cleansing of a leper.

<sup>38</sup> AND He said unto them, "Let  
us go<sup>o</sup> into the next towns, that I

"See thou say nothing<sup>τ</sup> to any man:

But go thy way, shew thyself to the priest,

And offer for thy cleansing those things which Moses<sup>ρ</sup> commanded,

For a testimony unto them."

<sup>45</sup> But he went out, and began to  
publish it much, and to blaze<sup>υ</sup> abroad  
the matter, insomuch that Jesus could<sup>φ</sup>  
no more openly<sup>κ</sup> enter into the city,  
but was without in desert places:  
and they came<sup>ν</sup> to Him from every  
quarter.

II.]

A.D. 30.  
GALILEE.

Parallel places, Mat. ix. 2—8. Lu. v. 17—26.

The cure of a paralytic.

AND again He entered into Caper-  
naum after<sup>υ</sup> some days; and it  
was noised<sup>σ</sup> that He was in the  
house.<sup>α</sup> <sup>2</sup> And straightway many were  
gathered together, insomuch that  
there was no room to receive<sup>β</sup> them,  
no, not so much as about the door:  
and He preached the word unto  
them.

may preach there also: for therefore  
came I forth."<sup>π</sup>

<sup>39</sup> And He preached<sup>ρ</sup> in their syna-  
gogues throughout all Galilee, and  
cast out devils.

<sup>40</sup> And there came a leper to Him,  
beseeching Him, and kneeling down to Him,  
and saying unto Him, "If Thou wilt,  
Thou canst make me clean."

<sup>41</sup> And Jesus, moved with compas-  
sion, put forth His hand, and touched  
him, and saith unto him, "I will;  
be thou clean."

<sup>42</sup> And as soon as He had spoken, imme-  
diately the leprosy departed from  
him, and he was cleansed. <sup>43</sup> And  
He straitly charged<sup>σ</sup> him, and forth-  
with sent him away; <sup>44</sup> and saith  
unto him,

φ (Did not cure  
any more, i.e.,  
did not think  
proper. Bishop  
Pearce. See  
Mat. 13, 58. Ch.  
6, 5.)

χ (Because this  
was the beginning  
of His ministry;  
and as His reve-  
lations of Him-  
self were gra-  
dual, so were the  
evidences by  
which they were  
supported: He  
dispensed both  
truth & evidence,  
as men could  
bear the one and  
required the  
other. Bishop  
Hinds.)

q Ch. 2, 13.

ψ (For some days.  
Syr. δια here  
means "a conti-  
nuance," as the  
Latin per in com-  
position.)

ω (Understood.  
Syn. Told.  
Penn.)

α (At home, hav-  
ing returned from  
the circuit.)

β (Could not con-  
tain. Syr. Not  
room for. Heyl.)

γ (Because of the  
"multitude," as  
Lu. 5, 19. L.  
and H.)

δ (In Arab vil-  
lages the houses  
are built of  
bricks dried in  
the sun; and the  
roofs are com-  
posed of mud laid  
over branches of  
trees supported  
on long straight  
trunks of aspen.  
Elliott.)

ε (How is it that  
this man thus  
speaketh? He  
blasphemeth!  
Who can. Vat.  
Ms. In speaking  
thus, this man  
blasphemeth.  
Penn.)

ρ Job 14, 4. Is.  
43, 25.

"Why reason ye these things in your hearts?

<sup>9</sup> Whether is it easier to say to the sick of the palsy, Thy sins be for-  
given thee:

Or to say, Arise, and take up thy bed, and walk?

<sup>10</sup> But that ye may know

5 (It is all one to Me to say...but only that you may know..... therefore I said ...Knatchbull.)

That the Son of man hath power on earth to forgive sins,<sup>5</sup>  
(He saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house."

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, "We never saw it on this fashion."

A.D. 30. CAPERNAUM.  
Parallel places, Mat. ix. 9. Lu. v. 27, 28. [37]  
*The call of Matthew.*

13 AND He went forth again by the sea side; and all the multitude resorted unto Him, and He taught them.

14 And as He passed by, He saw Levi<sup>9</sup> the son of Alphæus sitting at the receipt<sup>t</sup> of custom, and said unto him, "Follow Me."

And he arose and followed Him.

"They that are whole have no need of the physician,  
But they that are sick:  
I came not to call the righteous,  
But sinners<sup>6</sup> to repentance."<sup>μ</sup>

15 And the disciples of John and of the Pharisees used<sup>7</sup> to fast: and they come and say unto Him, "Why do

the disciples of John and of the Pharisees fast, but thy disciples fast not?"

19 And Jesus said unto them,

"Can the children<sup>8</sup> of the bridechamber fast while the bridegroom is with them?

As long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them,

And then shall<sup>9</sup> they fast<sup>π</sup> in those<sup>9</sup> days.

21 No man also seweth a piece of new<sup>σ</sup> cloth on an old garment:

Else the new piece that filled it up taketh<sup>τ</sup> away from the old,

And the rent is made worse."

22 And no man putteth new wine into old bottles:

Else the new wine doth burst the bottles, and the wine is spilled,

And the bottles will be marred:

But new wine must be put into new bottles."

A.D. 31. A.U.C. 784. A.J.P. 4743.  
ON THE WAY FROM JERUSALEM.  
Parallel places, Mat. xii. 1-14. Lu. vi. 1-11.  
*Conversation on the sabbath.*

23 AND it came to pass, that He

went through the corn-fields on the sabbath day; and His disciples began, as they went, to pluck<sup>υ</sup> the ears of corn.

μ (Not in the Alex., Beza, or in several other Mss., nor in the Vulg., Syr., Copt., Ethiop., Goth., or Pers. Vss. Wells.)

ν (Were fasting. Scholet, Penn.)

ξ (Can the guests at a wedding fast? Would that be right and becoming? Ep. Maun.)

ο (Will. Bishop Pearce.)

π (It is not fit that rigorous moral discipline should be prescribed to new converts; when My teaching is attentively considered and fully known, human prudence will then be able to dictate proper rules of self-denial. Archbp. Newcome.)

ρ (That day. Vat. Ms., Syr.)

σ Or, raw, or, unwrought.

τ (Of itself taketh. Vat. Ms. The new patch taketh. Wells.)

υ (A worse rent is made. Campb.)

υ ...Thou mayest pluck the ears with thine hand. De. 23, 25. (Without any distinction of days.)

η (Anything like this. Penn.)

θ (The Cod. Beza "James." Penn says "Levi the publican," a commixture of a varied double reading has established the confusion of the Received Text.)

ι Or, at the place where the custom was received.

ς Mat. 5, 46, and 9, 11. Lu. 3, 12, and 7, 34.

κ (Of the disciples of Jesus invited with Him, and they accordingly followed Him. Wells. Of the scribes & Pharisees..... followed Him. Penn.)

λ (Of the. Vat. and Paris Mss. Penn.)

ι Mat. 18, 11. Lu. 19, 10. 1 Ti. 1, 15.

v 1 Sa. 21, 6.

φ (Times of Abiathar. Wells, Green. Mentioned as a person of greater celebrity than Ahimelech. Hales. So L. and H. Perhaps he officiated for his father, and was chiefly concerned in this affair. Bishop Pearce. In the chapter of Abiathar. Trollope.)

w ..... It shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy...Le. 24, 9. Ex. 29, 32, 33.

x (On account of the son of man. Syr.)

ψ (The sabbath is a gracious and merciful institution, intended for the benefit of man, and is never to be made a pretence for neglecting any work of necessity or charity. Bp. Mann.)

ω (His hand withered; and so ve. 3. Scholef.)

α Gr. Arise, stand forth in the midst.

β (Indignation while it grieved Him. Syr. Offended feeling. Titt. Great displeasure, and withal grieving. Heylin. Bishop Pearce.)

γ Or, blindness.

δ (Straightened. Syr.)

ε (Not in the Alex., Beza, and many other Mss., nor in the old Vss. Wells.)

24 And the Pharisees said unto Him, "Behold, why do they on the sab-

25 "Have ye never read what David<sup>d</sup> did, When he had need, and was an hungred, He, and they that were with him?"

26 How he went into the house of God in the days of Abiathar<sup>φ</sup> the high priest, And did eat the shewbread, which is not lawful to eat but for the priests,<sup>w</sup> And gave also to them which were with him?"

27 And He said unto them,

"The sabbath was made for<sup>x</sup> man, And not man for the sabbath: ψ

28 Therefore the son of man is lord also of the sabbath."

III.] 1 And He entered into the synagogue; and there was a man there which had a<sup>w</sup> withered hand. 2 And they watched Him, whether He would heal him on the sabbath day; that they might accuse Him..

3 And He saith unto the man which had the withered hand, "Stand<sup>α</sup> forth." 4 And He saith unto them, "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?"

But they held their peace. 5 And when He had looked round about on them with anger,<sup>β</sup> being grieved for the hardness<sup>γ</sup> of their hearts, He saith unto the man, "Stretch forth thine hand."

And he stretched it out: and his hand was restored<sup>δ</sup> whole as the other.<sup>ε</sup>

6 And the Pharisees went forth, and straightway took<sup>z</sup> counsel with the Herodians<sup>ς</sup> against Him, how they might destroy Him.

A.D. 31. A.U.C. 784. A.J.P. 4743. GALILEE.

Parallel places, Mat. xii. 15-21. Lu. vi. 12-19. Coll of the twelve.

7 BUT Jesus withdrew Himself with His disciples to the sea: and a great multitude from Galilee followed Him, and from Judæa, <sup>8</sup>and from

bath day that which is not lawful?"

25 And He said unto them,

Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him.

9 And He spake to His disciples that a small ship should wait<sup>η</sup> on Him because of the multitude, lest they should throng Him. 10 For He had healed many; insomuch that they pressed<sup>θ</sup> upon Him for to touch Him, as many as had plagues.<sup>ι</sup> 11 And unclean<sup>κ</sup> spirits, when they saw Him, fell down before Him, and cried, saying, "Thou art the Son<sup>ς</sup> of God." 12 And He straitly charged<sup>α</sup> them that they should not make Him known.

13 And He goeth up into a<sup>κ</sup> mountain, and called<sup>λ</sup> unto Him whom He would: and they came unto Him. 14 And He ordained<sup>λ</sup> twelve,<sup>μ</sup> that they should be with Him, and that He might send them forth to preach, 15 and to have power to heal sicknesses, and to cast out devils: 16 and Simon He surnamed Peter;<sup>ς</sup> 17 and James the son of Zebedee, and John the brother of James; and He surnamed them Boanerges,<sup>ν</sup> which is, The sons of thunder: 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the

z Mat. 22, 16.

ς (Such Jews as concurred with Herod Antipas, who, to make his court with the Roman emperor, did all he could to persuade the Jews to pay tribute to Caesar. Bishop Pearce.)

η (Always wait. Comp. in the Greek. Ac. 6, 4, and 10, 7. Ro. 12, 12. Col. 4, 2. Always attend. Penn.)

θ Or, rushed. (Were rushing. Syr.)

ι (Grievous diseases, lit, scourges. L. and H.)

γ Ch. 1, 23. Lu. 4, 41.

z Ch. 1, 1. Mat. 14, 33.

α Ch. 1, 25, 34.

κ (The. Scholef.)

δ Mat. 10, 1. Lu. 9, 1.

λ (Appointed. 1 Sa. 12, 6. Sept.)

μ (...Whom also He named apostles, that. Vat. Ms. Without exception all Jews, because, among the first duties of an apostle was that of instructing those to whom he was sent in the intimate & manifold connexion between the old and the new dispensation. Bp. Hinds.)

ς Jno. 1, 42.

ν (Heb., Bne-r'ami. Syr. and Arab., B'nai-regesh.)



§ (The Kananean. So read the Vat. and Ephr. Mss. This word is the Hebrew of the Greek "Zealot." Penn.)

o (Called Iscariot from his country. So Chrysostom (Op. vii., 369). Gresw., ii., 294.)

π Or, home.

δ Ch. 6, 31.

ρ Or, kinsmen. (Those who were about Him. Ch. 4, 10. Bishop Pearce.)

σ (Some, hearing the crowd, went out from Him to stay it. Knatch. Went out to keep it off, i.e., the multitude. Thus the word is used, Re. 7, 1; and near akin, ch. 9, 10. Ac. 2, 24. Bp. Pearce.)

τ (For they said, "It was mad," comp. Mat. 12, 23, beside itself with admiration. Knatch., Wall. Not madness, but amazement. Comp. ch. 2, 12; 5, 42; and 6, 51. Lu. 2, 47. Bp. Pearce.)

ε Mat. 9, 34; and 10, 25. Lu. 11, 15. Jno. 7, 20; 8, 48, 52; and 10, 20.

υ (Comparisons. L. and H.)

f Shall the prey be taken from the mighty? Is. 49, 24.

φ (Actual transgressions. Ch. 4, 12. Ro. 3, 25. 1 Co. 6, 18. Titt.)

g Lu. 12, 10. If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life...1 Jno. 5, 16.

son of Alphæus, and Thaddæus, and Simon the Cananite.<sup>§</sup> <sup>19</sup> And Judas Iscariot<sup>o</sup> which also betrayed Him: and they went into an house.<sup>π</sup>

<sup>20</sup> And the multitude cometh together again, so that they could not so much as eat<sup>d</sup> bread. <sup>21</sup> And when His friends<sup>ρ</sup> heard<sup>o</sup> of it, they went out to lay hold<sup>σ</sup> on Him: for they said, "He is beside<sup>τ</sup> Himself."

The sermon on the plain.  
Lu. vi. 20—49.

The healing of the centurion's servant.  
Mat. viii. 5—13. Lu. vii. 1—17.

The mission of John.  
Mat. xi. 2—30. Lu. vii. 18—35.

"How can Satan cast out Satan?"

<sup>24</sup> And if a kingdom be divided against itself,  
That kingdom cannot stand.

<sup>25</sup> And if a house be divided against itself,  
That house cannot stand.

<sup>26</sup> And if Satan rise up against himself, and be divided,  
He cannot stand, but hath an end.

<sup>27</sup> No man can enter into a strong<sup>f</sup> man's house,  
And spoil his goods,  
Except he will first bind the strong man;  
And then he will spoil his house.

<sup>28</sup> Verily I say unto you,  
All sins<sup>φ</sup> shall be forgiven<sup>σ</sup> unto the sons of men,  
And blasphemies wherewith soever they shall blaspheme:

<sup>29</sup> But he that shall blaspheme against the Holy Ghost  
Hath never forgiveness, but is in danger<sup>x</sup> of eternal damnation:"<sup>ψ</sup>

<sup>30</sup> Because<sup>ω</sup> they said, "He hath  
an unclean spirit."

<sup>31</sup> There<sup>α</sup> came<sup>β</sup> then His brethren<sup>β</sup>  
and His mother, and, standing with-  
out, sent unto Him, calling<sup>γ</sup> Him.

<sup>32</sup> And the multitude sat<sup>δ</sup> about  
Him, and they said unto Him, "Be-

"Behold My mother and My brethren!

<sup>35</sup> For whosoever shall do the will of God,  
The same is My brother, and My sister, and mother."

IV.] A.D. 31. A.U.C. 784. A.J.P. 4743. [47

[Casleu (December), or Chisleu (chilled), which, in a rectified year answered nearly to our December, was the seed-time, four months before Nisan (April), or the period of barley-harvest; and,

The first anointing of Jesus.  
Lu. vii. 36—50.

The second circuit of Galilee.  
Lu. viii. 1—3.

A.D. 31. A.U.C. 784. A.J.P. 4743.  
GALILEE.

[The mother of Jesus and His brethren lived at Nazareth (Mat. xiii. 55, 56). It is probable that He saw them, and that they prevailed on Him to come to Nazareth. See Mat. xiii. 54. Bishop Pearce.]

Parallel place, Mat. xii. 22—50.  
The blasphemy of the Pharisees.

<sup>22</sup> AND the scribes which came  
down from Jerusalem said, "He  
hath<sup>ε</sup> Beelzebub, and by the prince  
of the devils casteth He out devils."

<sup>23</sup> And He called them unto Him,  
and said unto them in parables,<sup>ν</sup>

x (Guilty of; or, subject to. Knatch. Liable to. Bp. Pearce. Lies under the sentence of. Bp. Lonsdale. Guilty of. Penn.)

ψ (Transgression. Vat., and several Mss. Sin, Peza., and several Mss. Trespass. Wilcliffe. Sin. "The mind which lapses into a hardened resistance to sufficient evidence is in danger of remaining for ever in that rebellious state. Penn. The Vulg., "reus erit æterni delicti." So the Old Lat., Goth., Memph., Arm.; also Cyprian, August., Athanasius. Tregelles.)

ω (When God Himself interposes, and gives attestation to a prison by plain and undeniable miracles, if men who cannot deny the truth and quality of such miracles, will yet stand out against conviction, and, against all sense and reason, ascribe them to the power of the devil, it is plain their heart is hardened, and they, morally speaking, incapable of conviction and reformation. Randolph.)

α (Now there came. Bishop Pearce.)

β Lu. 8, 19.

β (Cousins, sons of Mary the wife of Alphæus. Bp. Pearce.)

γ By their messenger, as in ch. 6, 7. Jno. 9, 18; and 18, 33. Bp. Pearce.)

δ (Gk., in a circle.)

according to Maimonides, the wheat designed for the bread, "ad altaris ferta et bebamina," was sown seventy days before the Passover, so as to be reaped at Pentecost, fifty days after: that is, the harvest was one hundred and twenty days. Greswell, ii., 228.]

e (Very great.  
Vat. Ms.)

Parallel places, Mat. xiii. 1-52. Lu. viii. 4-21.

*The parable of the sower.*

i Ch. 12, 38.

ζ (Teaching. Bp.  
Lonsdale, Troll.  
Or, instruction.  
Bp. Hinds.)η (The. Scholef.,  
Penn.)θ (Not in the Alex.  
and most other  
Mss., nor in most  
of the old Vss.  
Wells.)ι (The rock.  
Campb. Rocky.  
Wall.)

κ And. Vat. Ms.)

λ Jno. 15, 5. Col.  
1, 6.λ (That reverence  
and attention of  
mind, that teach-  
able temper and  
good disposition,  
which prepare &  
incline men to re-  
ceive it with  
effect. Bishop  
Andrewes.)ι 1 Co. 5, 12. Col.  
4, 6. 1 Th. 4,  
12. 1 Ti. 3, 7.μ (It was cus-  
tomary with the  
Jews to give this  
title to the  
heathen. Thus  
in Aruch, "Books  
that are without,"  
i. e., heathen  
books. Whitty,  
Lightfoot.)ν (That the atten-  
tion being em-  
ployed the more  
diligently to ob-  
serve the intended  
application, the  
same may be more  
deeply imprinted  
on the mind. Bp.  
Mann.)m Is. 6, 9. Jno.  
12, 40. Ac. 28,  
26. Ro. 11, 8.and sat in the sea; and the whole  
multitude was by the sea on the  
land.<sup>2</sup> And He taught them many things  
by parables, and said<sup>i</sup> unto them in  
His doctrine,<sup>5</sup>

3 "Hearken;

Behold, there went out a<sup>n</sup> sower to sow:

4 And it came to pass, as he sowed, some fell by the way-side,

And the fowls of the air<sup>o</sup> came and devoured it up.5 And some fell on stony<sup>u</sup> ground, where it had not much earth;

6 And immediately it sprang up, because it had no depth of earth:

7 But<sup>κ</sup> when the sun was up, it was scorched;

And because it had no root, it withered away.

7 And some fell among thorns,

And the thorns grew up, and choked it,

And it yielded no fruit.

8 And other fell on good ground,

And did yield fruit<sup>κ</sup> that sprang up and increased;And brought forth, some thirty, and some sixty, and some an  
hundred."<sup>9</sup> And He said unto them,"He that hath ears to hear,<sup>λ</sup> let him hear."<sup>10</sup> And when He was alone, they | asked of Him the parable.  
that were about Him with the twelve | <sup>11</sup> And He said unto them,

"Unto you it is given to know the mystery of the kingdom of God:

But unto them that are<sup>l</sup> without,<sup>κ</sup> all these things are done in parables:"12 THAT SEEING<sup>m</sup> THEY MAY SEE, AND NOT PERCEIVE;AND HEARING THEY MAY HEAR, AND NOT UNDERSTAND;<sup>5</sup>LEST AT ANY TIME THEY SHOULD BE CONVERTED,<sup>o</sup> AND<sup>τ</sup> THEIR<sup>o</sup> SINS<sup>σ</sup> SHOULD  
BE FORGIVEN THEM."<sup>13</sup> And He said unto them, "Know | will ye know all parables?  
ye not this parable? and how then |

14 The sower soweth the word,

15 And these are they by the way-side, where the word is sown;

But when they have heard, Satan cometh immediately,

And taketh away the word that was sown<sup>τ</sup> in their hearts.16 And these are they likewise which are sown<sup>ν</sup> on stony ground;

Who, when they have heard the word,

Immediately receive it with gladness;

17 And have no root in themselves,

And so endure but for a time:

Afterward, when affliction or persecution ariseth for the word's  
sake,

Immediately they are offended.

ξ (Dr. Hammond  
shows that this  
should be render-  
ed "mind, regard,  
or, lay to heart."  
Not to under-  
stand is no fault,  
but not to mind  
is. Wall. It is  
translated "con-  
sidered," ch. 6,  
52; see Mat. 13,  
14, 15; from  
which it appears  
that it was their  
own act that hin-  
dered their con-  
version. Heylin.)o (Though ye hear,  
yet ye will not  
understand. It  
is through men's  
own obstinacy  
that they con-  
tinue in error  
and sin, for God  
is ever ready to  
extend His com-  
passion and gra-  
cious assistance  
to the pious and  
humble. Bishop  
Mann.)π (Taken from the  
Chaldee para-  
phrase, the Heb.,  
and Sept. "I will  
heal them." Bur-  
ton.)ρ (It should be  
forgiven them.  
Vat. Ms. Omit-  
ted by Origen  
twice; by one  
Ms., of the old  
Latin, the Arm.,  
Memph., and se-  
veral Mss. Tre-  
gelles.)σ (Actual trans-  
gressions. Titt.)τ (Unto them.  
Vat. Ms. In  
them. Penn.)ν (Ought to be  
rendered, not  
"sown," -as re-  
ferring to the  
seed, but "sown  
on," as referring  
to the ground.  
Wells. They  
that had the seed  
sown. Burton.  
o's, on whom the  
word is sown.  
The Beza Ms.  
alone has this  
reading; but  
either of them  
may be rendered  
by "on whom."  
Bp. Pearce.)

φ (Others. Vat. Ms.)

χ (These are they which have heard. Vat. Ms., Syr.)

ψ (The. Vat. Ms.)

τ 1 Ti. 6, 9, 17.

ω (The candle, the bushel, the bed, the candlestick. Scholef.)

α The word in the original signifies a less measure, as Mat. 5, 15.

β (Nothing was hid except that it should be manifested; neither was it kept secret, but that it should be manifested. Vat. Ms.)

ο Mat. 11, 15.

γ (With what disposition. L. & H.)

ρ Mat. 7, 2. Lu. 6, 38.

δ (Measure, from the Latin, "metior.")

ε (...And shall be added unto you. Vat. Ms. God will proportion His lights to the measure of our docility. Heylin. So Bp. Pearce.)

ζ (Omitted by the old Lat., Vulg., Memph., Ethiop., and several Mss. Tregelles.)

18 And these<sup>φ</sup> are they which are sown among thorns ;  
Such<sup>χ</sup> as hear the word,  
19 And the cares of this<sup>ψ</sup> world,  
And the deceitfulness of riches,<sup>τ</sup>  
And the lusts of other things entering in,  
Choke the word, and it becometh unfruitful.  
20 And these are they which are sown on good ground ;  
Such as hear the word, and receive it,  
And bring forth fruit, some thirtyfold, some sixty, and some an hundred."

21 And He said unto them,

"Is a candle<sup>ω</sup> brought to be put under a bushel,<sup>α</sup> or under a bed?  
And not to be set on a candlestick?  
22 For there is nothing hid,<sup>β</sup> which shall not be manifested;  
Neither was any thing kept secret, but that it should come abroad.  
23 If any man have ears<sup>ο</sup> to hear, let him hear."

24 And He said unto them,

"Take heed what<sup>γ</sup> ye hear :  
With what measure<sup>ρ</sup> ye mete,<sup>δ</sup> it shall be measured to you :<sup>ε</sup>  
And unto you that hear shall more be given.<sup>ζ</sup>  
25 For he that hath,<sup>η</sup> to him shall be given :  
And he that hath not, from him shall be taken even that which he hath."

26 And He said,

"So<sup>θ</sup> is the kingdom of God,  
As if a man should cast seed into the ground ;  
27 And should sleep and rise night and day,  
And the seed should spring and grow up,  
He knoweth not how.

28 For the earth bringeth forth fruit of herself;<sup>ι</sup>  
First the blade, then the ear,  
After that the full corn in<sup>κ</sup> the ear.

29 But when the fruit is brought<sup>λ</sup> forth,  
Immediately he putteth in the sickle,<sup>μ</sup>  
Because the harvest is come."

30 And He said,

"Whereunto shall we liken the kingdom<sup>ς</sup> of God?  
Or with what comparison<sup>λ</sup> shall we compare it?

31 It is like a grain of mustard seed,  
Which, when it is sown in the earth,  
Is less<sup>μ</sup> than all the seeds that be in the earth :

32 But when it is sown, it groweth up,  
And becometh greater than all herbs,  
And shooteth out great branches ;  
So that the fowls of the air may lodge under the shadow of it."

η (Such as are disposed to attend shall be fully informed, but the careless and inattentive shall derive no benefit. Bp. Pearce.)

θ God (gives) the increase. 1 Co. 3, 6.

θ (By its own energy. Troll.)

ι (Is in. Vat. Ms. Spoken in reference to God's dealing with each man, and so to his particular state or condition on his death. Hammond.)

κ Or, ripe. (So Bp. Pearce. So dry that it will grow no more. Knatch. Yieldeth itself. Penn. Shall deliver itself, viz., to the reaper. Troll.)

λ Re. 14, 15.

ς Lu. 13, 18. Ac. 2, 41; 4, 4; 5, 14; and 19, 20.

λ (In what comparison shall we place it. Vat. Ms.)

μ (Smaller than all seeds, i.e., than most other seeds, not, strictly speaking, than all. Bp. Pearce.)



† Jno. 16, 12.

v (The extension of the gospel to all mankind was totally opposed to the Jewish notions of the kingdom of the Messiah; if Jesus had spoken more plainly they would not have borne it. Burton.)

ξ (Parables suited the turn and manner of the Eastern nations, to the bulk of whom a train of reasoning would have appeared cold and lifeless, but who delighted in having their imagination struck by the boldest figures & the most glowing imagery. Archp. Newcome.)

o (The natural and appropriate reward of docility, humility, and candour. Bp. Hinds.)

π (Between three and six o'clock.)

ρ ("Had left," as it is most commonly translated. See ch. 1, 18, 20, and elsewhere. Bishop Pearce. Comp. 1 Sa. 17, 20 in Sept.)

σ (That is, asleep, without waking Him, they launched. Hele.)

τ (Other vessels were with Him. Syr.)

υ (Becoming full. Bp. Lonsdale. Filling. Scholef.)

φ (The seat; of wood, with a covering of skin, or a cushion. Penn.)

χ (The surface of the sea was smooth and level.)

ς (Gerasenes. Vat. Ms.)

<sup>33</sup>And with many such parables<sup>†</sup> spake He the word unto them, as they were able to hear<sup>v</sup> it. <sup>34</sup>But without a parable<sup>ξ</sup> spake He not unto them: and when they were alone, He expounded<sup>o</sup> all things to His disciples.

A.D. 31. A.U.C. 784. A.J.P. 4743.  
SEA OF GALILEE.

[48

[If Gergesa was subject to Gadara, the metropolis of Perea, as Cellarius and Reland judge, and S. Mark did not write in Judea, what wonder that he chose the more general name? But Cellarius, from Eusebius, takes notice that some esteemed Gergasi, so Eusebius writes it, and Gadara two names of the same city; and this he thinks was the sentiment of the Syriac translator. To this Sir R. Ellis most inclines. Townson.

Wetstein has shewn that Origen first introduced "Gerasenes," when the copies in his day had "Gerasenes," and some of them "Gadarenes." Gadara lay about sixty furlongs (Josephus, Vit., c. 65) from the Sea of Tiberius on the E. side. Bishop Pearce.]

Parallel places, Mat. viii. 18—ix. 1. Lu. viii. 22—39.

The rebuking of the storm.

<sup>35</sup>AND the same day, when the even<sup>π</sup> was come, He saith unto them, "Let us pass over unto the other side."

<sup>36</sup>And when they had sent<sup>ρ</sup> away the multitude, they took Him even as He was<sup>σ</sup> in the ship. And there were<sup>τ</sup> also with Him other little ships.

<sup>37</sup>And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.<sup>υ</sup> <sup>38</sup>And He was in the hinder part of the ship, asleep on a pillow:<sup>φ</sup> and they awake Him, and say unto Him, "Master, carest Thou not that we perish?"

<sup>39</sup>And He arose, and rebuked the wind, and said unto the sea, "Peace, be still." And the wind ceased, and there was a great calm.<sup>χ</sup>

<sup>40</sup>And He said unto them, "Why are ye so fearful? how is it that ye have no faith?"

<sup>41</sup>And they feared exceedingly, and said one to another, "What manner of man is this, that even the wind and the sea obey him?"

V.] <sup>1</sup>And they came over unto the other side of the sea, into the country of the Gadarenes.<sup>ς</sup>

<sup>2</sup>And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit,<sup>3</sup> who had his dwelling among the tombs; and no man could bind<sup>ψ</sup> him, no, not with chains: <sup>4</sup>because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. <sup>5</sup>And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

<sup>6</sup>But when he saw Jesus afar off, he ran and worshipped Him, <sup>7</sup>and cried with a loud voice, and said, "What have I to do with Thee,<sup>ω</sup> Jesus, Thou Son of the most high God?<sup>α</sup> I adjure Thee by God, that Thou torment me not." <sup>8</sup>For He said unto him, "Come out of the man, thou unclean spirit."

<sup>9</sup>And He asked him, "What is thy name?"

And he answered, saying, "My name is Legion: for we are many."

<sup>10</sup>And he besought Him much that He would not send them away out of the country.

<sup>11</sup>Now there was there nigh<sup>8</sup> unto the mountains<sup>γ</sup> a great herd of swine<sup>δ</sup> feeding. <sup>12</sup>And all the devils<sup>ε</sup> besought Him, saying, "Send us into the swine, that we may enter into them."

<sup>13</sup>And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep<sup>ς</sup> place into the sea, (they were about two thousand;) and were choked in the sea.

<sup>14</sup>And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was<sup>η</sup> done. <sup>15</sup>And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed,

ψ (Bind him any longer with. Vat. Ms. So bind as to keep him bound. Bp. Pearce.)

ω (What hast Thou to do with me? Penn.)

α (The man and his friends were Pagans, and he was constrained by an overruling power to confess God in this explicit manner. S. Mark and S. Luke retain the very words of the demoniac, for the sake of those who believed in gods many, and lords many; and to whom the bare name of God did not present the proper and sublime notion of the word. Townson.)

β (At; or, on. Bp. Pearce.)

γ (Mountain. Vat. Ms.)

δ (This was contrary to a law made in the time of Hyrcanus, by which the Jews were forbidden to keep swine. Bp. Pearce.)

ε (Thép. Vat. Ms. While the man was standing single before Jesus, they besought Him: and we must suppose S. Mark to talk a language beyond all bounds of sober metaphor, if he spake of a solitary lunatic as a number of demons. The disorder, therefore, that Jesus healed was not a natural phrenzy, but a real possession. Townson.)

ς (The mountains on the E. side of the sea of Tiberias come close to it. Pococke, ii., 69. Penn.)

η (Had been. Bp. Pearce.)

θ (Had seen. Ep. Pearce.)

u Mat. 8, 34. Ac. 16, 39.

κ (From the distance of Gadara from Judea, and from its being inhabited by heathens as well as Jews, there was not the same danger in the miraculous cures wrought by Jesus being generally known. Bishop Pearce.)

κ (Called a part of Syria by Josephus (Vit., c. 65, Bell, iii, ix, 7). Scythopolis was the largest of the ten cities. It lay six hundred furlongs from Jerusalem. 2 Macc. 12, 29. Ptolemy (Nat. Hist., vi, 16) says that the ten cities were Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Galasa (F. Gerasa), and Canatha. Bishop Pearce.)

v Le. 15, 25.

λ (Received various treatment. Hombergius. Burton. Gone through many operations of chirurgeons, then called physicians Bishop Pearce. Been a patient. Bishop Mann, Lonsdale.)

μ (Had received no benefit. Sym.)

ν (The things concerning. Vat. Ms.)

and in his right mind: and they were afraid. <sup>16</sup> And they that saw<sup>θ</sup> it told them how it befell to him that was possessed with the devil, and also concerning the swine. <sup>17</sup> And they began to pray Him to depart<sup>u</sup> out of their coasts.

<sup>18</sup> And when He was come into the ship, he that had been possessed with the devil prayed Him that he might be with Him. <sup>19</sup> Howbeit Jesus suffered him not, but saith unto him, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

<sup>20</sup> And he departed, and began to publish in Decapolis<sup>κ</sup> how great things Jesus had done for him: and all men did marvel.

Matthew's feast.

Ch. ii. 15, 22. Mat. ix. 10—17. Lu. v. 29—39. [49

A.D. 31. A.U.C. 784. A.J.P. 4743. CAPERNAUM.

Parallel places, Mat. ix. 18—26. Lu. viii. 40—56. [50

The raising of Jairus's daughter.

<sup>21</sup> AND when Jesus was passed over again by ship unto the other side, much people gathered unto Him: and He was nigh unto the sea.

<sup>22</sup> And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at His feet, <sup>23</sup> and besought Him greatly, saying, "My little daughter lieth at the point of death: I pray Thee, come and lay Thy hands on her, that she may be healed; and she shall live."

<sup>24</sup> And Jesus went with him; and much people followed Him, and thronged Him.

<sup>25</sup> And a certain woman, which had an issue<sup>ν</sup> of blood twelve years, <sup>26</sup> and had suffered<sup>λ</sup> many things of many physicians, and had spent all that she had, and was nothing bettered,<sup>μ</sup> but rather grew worse, <sup>27</sup> when she had heard of<sup>ν</sup> Jesus, came in the press behind, and touched His garment. <sup>28</sup> For she said, "If I may

touch but His clothes, I shall be whole."

<sup>29</sup> And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.<sup>ξ</sup>

<sup>30</sup> And Jesus, immediately knowing in Himself that virtue<sup>ε</sup> had gone out of Him, turned Him about in the press, and said, "Who touched My clothes?"

<sup>31</sup> And His disciples said unto Him, "Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me?"

<sup>32</sup> And He looked round about to see her that had done this thing.

<sup>33</sup> But the woman fearing<sup>ω</sup> and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth.

<sup>34</sup> And He said unto her, "Daughter, thy faith<sup>τ</sup> hath made thee whole; go in peace,<sup>ρ</sup> and be whole of thy plague."<sup>σ</sup>

<sup>35</sup> While He yet spake, there came from the ruler of the synagogue's house certain which said, "Thy daughter is dead: why troublest thou the Master any further?"

<sup>36</sup> As soon<sup>τ</sup> as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, "Be not afraid, only believe."

<sup>37</sup> And He suffered no man to follow Him, save Peter, and James, and John the brother of James. <sup>38</sup> And He cometh<sup>ν</sup> to the house of the ruler of the synagogue, and seeth the tumult,<sup>φ</sup> and them that wept and wailed greatly.

<sup>39</sup> And when He was come in, He saith unto them, "Why make ye this ado,<sup>χ</sup> and weep? the damsel is not dead, but sleepeth."<sup>γ</sup>

<sup>40</sup> And they laughed Him to scorn.<sup>ψ</sup> But when He had put<sup>z</sup> them all out, He taketh the father and the mother of the damsel, and them that were with Him, and entereth in where the damsel was lying. <sup>41</sup> And He took the

ξ (Distemper.)

ο (Power. Gk., Syr., Penn. Lu. 6, 19.)

ω ..... Every one that hath an issue..... both male & female shall ye put out without the camp. Nu. 5, 2, 3.

π (Thy belief that I could do this was the occasion of My healing thee. Bishop Mann. Faith is such a real and efficacious knowledge of God as is proper to our present state of probation. Hey.)

χ Mat. 9, 22. Ch. 10, 52. Ac. 14, 9.

ρ (The Jewish form of wishing well when one man took his leave of another. 2 Ki. 5, 19. See in Sept. Ju. 18, 6. 1 Sa. 1, 17; 20, 42; and 29, 7. 2 Sa. 15, 9. Also Ja. 2, 16. Bishop Pearce.)

σ (Healed of thy disease. Sym.)

τ (But Jesus having overheard.)

ν (They come. Vat. Ms.)

φ (The instruments of music used at funerals are what are alluded to Je. 48, 36; mournful tunes were played, and the people made lamentations with their voices. Bishop Pearce.)

χ (Why are ye thus disturbed? Sym.)

γ Juo. 11, 11.

ψ (Laughed at Him. Scholeff.)

z Ac. 9, 40.



<sup>w</sup> (The age of puberty in females, according to the Jewish law, was twelve years and a day, or, nominally, thirteen years; and it was the same at Rome, according to Dio. Gresswell, iii., 415. Maimonides, in Ashuth, c. 2, says, "A daughter, from her birth-day until she is twelve complete, is called a 'little maid'; but when she is full twelve years and one day over, she is called a 'young woman.'")

<sup>a</sup> Ch. 3, 12. Mat. 8, 4; 12, 16; and 17, 9. Lu. 5, 14.

<sup>b</sup> Mat. 13, 54. Lu. 4, 16.

<sup>c</sup> Jno. 6, 42.

<sup>a</sup> (Their mistake, and the consequences to which it led, ought to be a warning to us not to frame theories respecting the measures of Divine wisdom, and to try these measures afterwards by these theories. Bishop Hinds.)

<sup>β</sup> (And. Vat. Ms.)

<sup>d</sup> Mat. 12, 46. Ga. 1, 19.

<sup>e</sup> Mat. 11, 6.

<sup>f</sup> Mat. 13, 57. Jno. 4, 44.

<sup>g</sup> Ch. 9, 23. Ge. 19, 22, and 32, 25. Mat. 13, 58.

<sup>γ</sup> (Did not think proper to do. Syn. So Bp. Pearce. Comp. Ch. 2, 19. Ge. 37, 4. Jno. 7, 7. Ac. 4, 20. Re. 2, 2. Was not able to find so many instances of faith as to give Him the opportunity of working miracles. Alberti, Burton.)

damsel by the hand, and said unto her, "Talitha cumi;" which is, being interpreted, "Damsel, I say unto thee, arise."

<sup>42</sup> And straightway the damsel arose, and walked; for she was of the age of twelve<sup>w</sup> years. And they were astonished with a great astonishment. <sup>43</sup> And He charged<sup>a</sup> them straitly that no man should know it; and commanded that something should be given her to eat.

The cure of two blind men.  
Mat. ix. 27—31.

VI.] A.D. 31. A.U.C. 784. A.J.P. 4743. NAZARETH.

Parallel place, Mat. ix. 35—38.

Third circuit of Galilee. The second rejection of Jesus.

AND He went<sup>b</sup> out from thence, and came into His own country; and His disciples follow Him.

<sup>2</sup> And when the sabbath day was come, He began to teach in the synagogue: and many hearing Him were astonished, saying, "From whence<sup>c</sup> hath this man these things? and what wisdom is this which is given unto Him, that even such mighty works are wrought by His hands?"

<sup>3</sup> Is not this the carpenter,<sup>a</sup> the son

"In what place soever ye enter into an house, There abide<sup>c</sup> till ye depart from that place.

<sup>11</sup> And whosoever<sup>n</sup> shall not receive you, nor hear you,

When ye depart thence, Shake<sup>k</sup> off the dust under your feet, For a testimony against<sup>l</sup> them.

Verily<sup>t</sup> I say unto you, It shall be more tolerable for Sodom and<sup>k</sup> Gomorrah In the day of judgment,<sup>h</sup> than for that city."

<sup>12</sup> And they went out, and preached that men should repent. <sup>13</sup> And they cast out many devils, and anointed with oil<sup>i</sup> many that were sick, and healed them.

<sup>14</sup> And king Herod<sup>u</sup> heard of Him; (for His name was spread abroad:) and he<sup>v</sup> said, "That John the Bap-

of Mary, the<sup>β</sup> brother of James,<sup>d</sup> and Joses, and of Juda, and Simon? and are not His sisters here with us?"—And they were offended<sup>e</sup> at Him.

<sup>4</sup> But Jesus said unto them, "A prophet<sup>f</sup> is not without honour, but in his own country, and among his own kin, and in his own house."

<sup>5</sup> And He could<sup>g</sup> there do<sup>v</sup> no mighty work, save that He laid His hands upon a few sick folk, and healed them. <sup>6</sup> And He marvelled<sup>h</sup> because of their unbelief. And He went round about the villages, teaching.

A.D. 31. A.U.C. 784. A.J.P. 4743. GALILEE.

Parallel places, Mat. x.—xi. 1. Lu. ix. 1—9.

The mission of the twelve. Herod's opinion of Jesus.

<sup>7</sup> AND He called unto Him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; <sup>8</sup> and commanded them that they should take nothing<sup>δ</sup> for their journey, save a staff only; no scrip, no bread, no money<sup>e</sup> in their purse: <sup>9</sup> but be shod with sandals;<sup>i</sup> and not put on two coats.

<sup>10</sup> And He said unto them,

tist was<sup>ε</sup> risen from the dead, and therefore mighty works do shew forth themselves in him."

<sup>15</sup> Others<sup>m</sup> said, "That it is Elias." And others said, "That it is a prophet, or as one of the prophets."

<sup>16</sup> But when Herod heard thereof, he said, "It is<sup>n</sup> John, whom I beheaded: he is risen from the dead."

<sup>h</sup> Is. 59, 16.

<sup>δ</sup> (Purposely, only things which they had with them at the time. Burton.)

<sup>e</sup> The word signifieth a piece of brass money, in value somewhat less than a farthing, Mat. 10, 9, but here it is taken in general for "money." Lu. 9, 3.)

<sup>i</sup> Ac. 12, 8.

<sup>ε</sup> (Go not from one house to another to seek for better entertainment. Lu. 10, 7. Bp. Mann.)

<sup>n</sup> (Whosoever place. Vat. Ms. Penn.)

<sup>k</sup> Ac. 13, 51; and 18, 6.

<sup>θ</sup> (Unto, as Peter testified, Ac. 4, 9, and 5, 30; and Paul, Ac. 24, 10. Bp. Pearce.)

<sup>t</sup> (Unknown to the most ancient texts and versions. Penn.)

<sup>κ</sup> Gr., or.

<sup>λ</sup> (That which befell.....was more tolerable than that which shall befall. Bishop Pearce.)

<sup>l</sup> Ja. 5, 14.

<sup>μ</sup> Mat. 14, 1. Ln. 3, 19; and 23, 7. (In A.D. 40 he was banished by Caligula to Lyons.)

<sup>v</sup> (They. Vat. Ms. That is, the people. Bp. Pearce.)

<sup>ε</sup> (Hath arisen. Gr., Vat., Syr.)

<sup>m</sup> Ch. 8, 28. Mat. 16, 14.

<sup>o</sup> (John, whom I beheaded, is this he? Bp. Pearce.)



A.D. 30. May 16th. A.U.C. 783. A.J.P. 4742. [25  
Parallel places, Mat. xiv. 3—5. Lu. iii. 19, 20.  
*The imprisonment of John.*

<sup>17</sup>FOR Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. <sup>18</sup>For John had said unto Herod, "It is not lawful<sup>n</sup> for thee to have thy brother's wife."

<sup>19</sup>Therefore Herodias had a quarrel<sup>n</sup> against him, and would have killed him; but she could not: <sup>20</sup>for Herod feared<sup>d</sup> John, knowing that he was a just man and an holy, and observed<sup>r</sup> him; and when he heard him, he did<sup>n</sup> many things, and heard him gladly.

A.D. 31. A.U.C. 784. A.J.P. 4743.  
MACHÆRUS.

[A castle and palace built by Herod the Great, lying between his dominions and those of Aretas, king of Arabia Petrea, with whom Herod Antipas was at this time at war. See Josephus, *Bell.*, vii., vi., 1.]

Parallel place, Mat. xiv. 6—12.

*The death of John.*

<sup>21</sup>AND when a convenient day was<sup>φ</sup> come, that Herod on his birthday<sup>o</sup> made a supper to his lords, high captains, and chief<sup>s</sup> estates of Galilee; <sup>22</sup>and when the<sup>ψ</sup> daughter of the said Herodias came in, and danced, and<sup>ω</sup> pleased Herod and them that sat with him, the<sup>α</sup> king said unto the damsel, "Ask of me whatsoever thou wilt, and I will give it thee." <sup>23</sup>And he sware unto her, "Whatsoever thou shalt ask<sup>p</sup> of me, I will give it thee, unto the half of my kingdom."

<sup>24</sup>And she went forth, and said unto her mother, "What shall I ask?"

And she said, "The head of John the Baptist."

<sup>25</sup>And she came in straightway with haste unto the king, and asked, saying, "I will that thou give me by-and-by<sup>β</sup> in a charger the head of John the Baptist."

<sup>26</sup>And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. <sup>27</sup>And im-

mediately the king sent an executioner,<sup>γ</sup> and commanded his head to be brought: and he went and beheaded him in the prison, <sup>28</sup>and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

<sup>29</sup>And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

A.D. 32. After the passover (April).

A.U.C. 785. A.J.P. 4744.

SEA OF GALILEE.

Parallel places, Mat. xiv. 13—36. Lu. ix. 10—17.

Jno. vi. 1—24.

*The miracle of the five loaves.*

<sup>30</sup>AND the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught.

<sup>31</sup>And He said unto them, "Come ye yourselves apart<sup>δ</sup> into a desert<sup>ε</sup> place, and rest a while:" for there were many<sup>ς</sup> coming and going, and they had no leisure so much as to eat.

<sup>32</sup>And they departed into a desert place by ship privately.<sup>γ</sup>

<sup>33</sup>And the people<sup>θ</sup> saw them departing, and many knew Him, and ran afoot<sup>t</sup> thither out of all cities, and outwent<sup>κ</sup> them, and came together unto Him.<sup>λ</sup>

<sup>34</sup>And Jesus, when He came out, saw much people, and was moved with compassion<sup>η</sup> toward them, because they were as sheep not having a shepherd: and He began to teach them many things.

<sup>35</sup>And when the day was now far spent,<sup>μ</sup> His disciples came unto Him, and said, "This is a desert<sup>ε</sup> place, and now the time is far passed:

<sup>36</sup>send them away, that they may go into the country round about, and into the villages, and buy<sup>s</sup> themselves bread: for they have nothing to eat."

<sup>37</sup>He answered and said unto them, "Give<sup>ν</sup> ye them to eat."

And they say unto Him, "Shall we go and buy two hundred pennyworth<sup>ο</sup> of bread, and give them to eat?"

<sup>γ</sup> Or, one of his guard.

<sup>δ</sup> (Alone. Burton.)

<sup>ε</sup> (Unoccupied by dwellings. Wolf, Burton.)

<sup>ς</sup> (They were going to the passover. Jno. 6, 4.)

<sup>η</sup> (Apart; as in v. 31, and Mat. 14, 13. Bishop Lonsdale.)

<sup>θ</sup> (They. Vat. Ms.)

<sup>t</sup> (By land. Bp. Pearce.)

<sup>κ</sup> (Come sooner than Jesus and His disciples did by sea.)

<sup>λ</sup> (Not in the Pesch.-Syr.)

<sup>μ</sup> Mat. 9, 36; and 14, 14.

<sup>ν</sup> (To correct the ambiguity of S. Matthew, who expresses the former and latter evening by the same phrase, S. Mark substitutes "When the hour was far advanced," and S. Luke, "when the day began to decline." This miracle serves as a middle point of agreement to harmonize the four Gospels before and after it; while it furnishes internal evidence that each succeeding Evangelist consulted his predecessors, in order to remove ambiguities, and to supply circumstances omitted by them. Hales, iii., 123.)

<sup>ο</sup> (The place is a desert. Vat. Ms.)

<sup>π</sup> (What they may eat. Vat. Ms. Themselves something to eat. Penn.)

<sup>ρ</sup> Nu. 11, 13, 22. 2 Ki. 4, 33.

<sup>ο</sup> The Roman penny is 14d.; as Mat. 18, 28.

<sup>n</sup> Le. 18, 16; and 20, 21.

<sup>π</sup> Or, an inward grudge. (Hung upon him. Dodd. Was greatly enraged at him. Trollope.)

<sup>p</sup> (Prevail on Herod. Bp. Pearce.)

<sup>σ</sup> (Respected. Bp. Pearce. Stood in awe of. Heylin. Reverenced. Bp. Lonsd. Mat. 14, 5; and 21, 26.)

<sup>τ</sup> Or, kept; or, saved. (Protected. Syriac. Heylin. Penn. Preserved. Bp. Pearce. Custodiated. Vulg.)

<sup>υ</sup> (Was much perplexed, and. Vat. Ms. Hesitated. So Cod. L., and the Copt. version. Penn.)

<sup>φ</sup> (A convenient day being come, when. Bishop Pearce, Scholer. Rather, a day of leisure, i.e., a holiday. Comp. v. 31. Hammond.)

<sup>ο</sup> Ge. 40, 20.

<sup>χ</sup> (Of Persian origin; nobles generally. Troll.)

<sup>ψ</sup> (His daughter by Herodias. Vat. Ms.)

<sup>ω</sup> (She. Vat. Ms.)

<sup>α</sup> (And the. Vat. Ms.)

<sup>β</sup> Est. 5, 3, 6; and 7, 2.

<sup>β</sup> (Immediately: Ac. 10, 33; 11, 11; and 23, 30.)

See ch. 8, 5.  
Mat. 15, 34.

π (The metaphor is taken from plats or beds for flowers in gardens. See Ecc. 24, 31 in S-pt. Bp. Pearce. So L. and 11. There were one hundred companies of fifty men each, who sat ten in front, by five in depth: and there were one hundred men in the whole front line, and fifty in depth. Hales, iii., 123.)

ρ (The form of giving thanks among the Jews began, "Blessed be God." Hence it was called "the blessing." So with us, "Creed, grace." Bp. Pearce.)

σ (Not in the Alex., Bez., or most other Mss., nor in most of the old Vss. Wells. Nor in the Pesch.-Syr.)

τ (By persuasion, pressed them to go. Mat. 14, 22. Lu. 14, 23. Ga. 2, 14. Bishop Pearce.)

υ Or, over against Bethsaida.

φ (As if He would. Penn. As if He intended to pass. Bishop Mann. Seemed as if He was wishing to pass. Burton.)

χ (Was. Vat. Ms., Penn.)

ψ (Denotes extreme dulness of understanding. Comp. 16, 14. Lu. 24, 25. L. and H.)

† Ch. 8, 17, 18.

ω (Had not been sufficiently affected by the miracle of the loaves through the insensibility of their hearts. Heylin. Ch. 3, 5; and 16, 14.)

<sup>38</sup>He saith unto them, "How many loaves<sup>a</sup> have ye? go and see."

And when they knew, they say, "Five, and two fishes."

<sup>39</sup>And He commanded them to make all sit down by companies upon the green grass. <sup>40</sup>And they sat down in ranks,<sup>π</sup> by hundreds, and by fifties.

<sup>41</sup>And when He had taken the five loaves and the two fishes, He looked up to heaven, and blessed,<sup>ρ</sup> and brake the loaves, and gave them to His disciples to set before them; and the two fishes divided He among them all. <sup>42</sup>And they did all eat, and were filled. <sup>43</sup>And they took up twelve baskets full of the fragments, and of the fishes. <sup>44</sup>And they that did eat of the loaves were about<sup>σ</sup> five thousand men.

<sup>45</sup>And straightway He constrained<sup>τ</sup> His disciples to get into the ship, and to go to the other side before unto<sup>υ</sup> Bethsaida, while He sent away the people. <sup>46</sup>And when He had sent them away, He departed into a mountain to pray. <sup>47</sup>And when even was come, the ship was in the midst of the sea, and He alone on the land. <sup>48</sup>And He saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night He cometh unto them walking upon the sea, and would<sup>φ</sup> have passed by them. <sup>49</sup>But when they saw Him walking upon the sea, they supposed it had been<sup>χ</sup> a spirit, and cried out: <sup>50</sup>for they all saw Him, and were troubled. And immediately He talked with them, and saith unto them, "Be of good cheer: it is I; be not afraid."

<sup>51</sup>And He went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. <sup>52</sup>For they considered<sup>ψ</sup> not the miracle of the

loaves:<sup>‡</sup> for their heart was hardened.<sup>ω</sup>

<sup>53</sup>And when they had passed over, they came into the land of Genesareth,<sup>a</sup> and drew to the shore. <sup>54</sup>And when they were come out of the ship, straightway they knew Him, <sup>55</sup>and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard He was. <sup>56</sup>And whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets,<sup>β</sup> and besought Him that they might touch<sup>γ</sup> if it were but the border of His garment: and as many as touched Him were made whole.

The discourse in the synagogue of Capernaum. [56  
Jno. vi. 25—vii. 1.

VII.] A.D. 32. A.U.C. 785. A.J.P. 4744. [57  
CAPERNAUM.

Parallel place, Mat. xv. 1—31.

The visit of the scribes and Pharisees.

THEN came together unto Him the Pharisees,<sup>γ</sup> and certain of the scribes, which came from Jerusalem. <sup>2</sup>And when they saw some of His disciples eat bread with defiled,<sup>δ</sup> that is to say, with unwashen, hands, they found fault. <sup>3</sup>For the Pharisees, and all the Jews,<sup>ε</sup> except they wash their hands oft,<sup>ζ</sup> eat not, holding the tradition of the elders. <sup>4</sup>And when they come from the market, except they wash,<sup>η</sup> they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots,<sup>θ</sup> brassen vessels, and of tables.<sup>‡</sup>

<sup>5</sup>Then the Pharisees and scribes asked Him, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen<sup>κ</sup> hands?"

<sup>6</sup>He answered and said unto them, "Well hath Esaias<sup>ν</sup> prophesied of you hypocrites, as it is written,

a (That is, to Capernaum. Jno. 6, 17, 34.)

β (Market places. L. and 11, Scholief.)

γ Ch. 5, 27. Mat. 9, 20. Ac. 19, 12.

γ (The Pharisees had perverted the law of Moses by considering its forms and ceremonies as an ultimate end, and effectual in themselves, without reference to the inward religion which they were designed to aid and keep up. Bp. Hinds.)

δ Or, common. (See Ac. 10, 14; 11, 8; and 21, 28. Ro. 14, 14. In the Jewish way of speaking, everything that was separated for a religious use was called "holy," and the contrary, "common." Their meal was a thing sanctified by prayer & thanksgiving. Bishop Pearce.)

ε (Vater says that this is to be connected with "holding." Burton.)

ζ Or, diligently: in the original, with the fist. Theophylact, up to the elbow. (With a handful of water. Bp. Pearce, after Wetstein. So Campb., Titt.)

η (Besprinkle themselves. Vat. Ms. By dipping. Campb. Baptize. Syr.)

θ Sextarius is about a pint and a half.

‡ Or, beds. (So Camp. Couches. Doddridge.)

κ (Defiled. Vat. Ms.)

ν Is. 29, 13.

"THIS PEOPLE HONoureth ME WITH THEIR LIPS,  
BUT THEIR HEART IS FAR FROM ME."

λ (Omitting; or, leaving undone, as Mat. 23, 23. L. and II.)

μ (Not in the Cod. L. and other Mss., nor in the Copt. or Arm. Vss. Penn.)

ν (Spoken either by way of irony (and so Dr. Burton), or it may be read as an interrogation, — Do ye well? Knatch. Ye do mightily well indeed! Heyl. Decently. Pesch., Syriac. Speciously. Etheridge.)

ξ Or, frustrate. (So Bp. Pearce, L. and H. Supers. Pesch., Syr.)

ω Ex. 20, 12. De. 5, 16.

α Ex. 21, 17. Le. 20, 9. Pr. 20, 20.

ο (Signifies also, "Speaketh with contempt or injury." Bishop Pearce.)

ς (They had an axiom, "All epithets of vows are as the vows themselves," i. e., it was not needful, in making a vow, to state its nature in words at length, but sufficient to say, "Corban." Mish. Ned., i., 2. Gough.)

π (Let it be corban. Pesch., Syr., Dodd., Campb. That is, a gift to the treasury. Mat. 23, 18; and 27, 6. Wall. An oblation, (Heyl.), which Dr. Burton says means "an offering without sacrifice," and Josephus, "a gift." Be that by which I might profit (or benefit) thee a gift, i. e., I make a vow of giving it to God. Bp. Pearce.)

7 HOWBEIT IN VAIN DO THEY WORSHIP ME,  
TEACHING FOR DOCTRINES THE COMMANDMENTS OF MEN.

8 For laying<sup>λ</sup> aside the commandment of God,  
Ye hold the tradition of men,  
As the washing of pots and cups:  
And many other such like things ye do."<sup>μ</sup>

9 And He said unto them,

"Full<sup>ν</sup> well ye reject<sup>ξ</sup> the commandment of God,  
That ye may keep your own tradition.

10 For Moses said,  
HONOUR<sup>ω</sup> THY FATHER AND THY MOTHER; and,  
WHO SO<sup>ξ</sup> CURSETH<sup>ο</sup> FATHER OR MOTHER, let him die the death:

11 But ye say,  
If a man shall say<sup>ς</sup> to his father or mother, *It is Corban*,<sup>ς</sup>  
That is to say, a gift, by whatsoever thou mightest be profited  
by me; he shall be free.

12 And ye suffer<sup>ρ</sup> him no more to do ought for his father or his mother;

13 Making the word of God of none effect  
Through your tradition, which ye have delivered:  
And many such like things do ye."<sup>σ</sup>

14 And when He had called all the | people unto Him, He said unto them,

"Hearken unto Me every one of you, and understand:

15 There is nothing from without a man, that entering into him  
Can defile him:

But the things which come out of him,  
Those are they that defile the man.

16 If any man have ears to hear, let him hear."<sup>υ</sup>

17 And when He was entered into | ples asked Him concerning the parable.  
the house from the people, His disci- | 18 And He saith unto them,

"Are ye so without understanding also?

Do ye not perceive,  
That whatsoever thing from without entereth into the man,  
It cannot defile him;

19 Because it entereth not into his heart, but into the belly,<sup>τ</sup>  
And goeth out into the draught, purging<sup>ν</sup> all meats?"

20 And He said,

"That which cometh out of the man,  
That defileth the man.

21 For from within, out of the heart<sup>ς</sup> of men,  
Proceed evil thoughts,  
Adulteries, fornications, murders,  
22 Thefts, covetousness,<sup>υ</sup> wickedness,<sup>φ</sup>  
Deceit, lasciviousness, an evil<sup>λ</sup> eye,  
Blasphemy, pride, foolishness:<sup>ψ</sup>

ρ (Pronounce that he is not bound to do ought. Bp. Pearce. So Green (Gram., 126), "The words must be assigned to the Pharisees, and contain a prohibition.")

σ (Pocock (Miscol., p. 415), cites an ancient canon, "votes take place even in things commanded by the law, as well as in things indifferent.")

υ Mat. 11, 15.

τ (Stomach, and goeth out into the bowels, where all meats are purged. Bishop Pearce. Purifying the meat for the nourishment of the body. L. and H.)

υ ("Which all food purgeth." Pesch.-Syr. Penn. Ann., 194, by a re-division of the uncial text, and conjecture, translates, "even as all other foods.")

ς Ge. 6, 5; and 8, 21.

υ Gr., covetousness, wickedness.

φ (Maliciousness. L. and H.)

χ (That which is disturbed at another's good. Bp. Pearce. A grudging or envious disposition. See De. 15, 9; and 28, 54, 56. Pr. 22, 9. Eccl.-us. 14, 8—10; and 23, 6. L. and H. So Burton.)

ψ (Want of sober-mindedness. L. and H. Not rightly using the mental powers. Titt.)



<sup>ω</sup> (Immediately heard. Vat. Ms., Pesch.-Syr.)

<sup>23</sup> All these evil things come from within,  
And defile the man."

c Ch. 6, 41. Jno. 11, 41; and 17, 1.

<sup>α</sup> Or, *Gentile*. (Not of the Jewish religion. By Syro-Phœnician S. Mark explains, "Canaanitish." Townson.)

<sup>24</sup> And from thence He arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but He could not be hid.

<sup>25</sup> For a certain woman, whose young daughter had an unclean

spirit heard<sup>ω</sup> of Him, and came and fell at His feet: <sup>26</sup> the woman was a Greek,<sup>α</sup> a Syrophenician by nation; and she besought Him that He would cast forth the devil out of her daughter.

<sup>27</sup> But Jesus said unto her,

d Jno. 11, 33, 38.

η (Syr., *Ethphatach*.)

e Is. 35, 5. Mat. 11, 5.

"Let the children first be filled:  
For it is not meet to take the children's bread,  
And to cast it unto the dogs."

<sup>β</sup> (Yes, my Lord, yet the dogs also. Vat. Ms., and Pesch.-Syr. Yes, Lord, for the dogs, as Mat. 15, 27. Heylin, Bishop Pearce, Scholef.)

<sup>28</sup> And she answered and said unto Him, "Yes, LORD, yet<sup>β</sup> the dogs under the table eat of the children's crumbs."

<sup>29</sup> And He said unto her, "For this saying go thy way; the devil is gone out of thy daughter."

<sup>30</sup> And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

<sup>γ</sup> (He came by Sidon unto. Vat. Ms.)

<sup>δ</sup> (The country of. See in Greek, 1 Mac. 2, 46, and 3, 36. Bishop Pearce.)

<sup>31</sup> And again, departing from the coasts of Tyre<sup>γ</sup> and Sidon, He came unto the sea of Galilee, through the midst of the coasts<sup>δ</sup> of Decapolis.

<sup>32</sup> And they bring<sup>α</sup> unto Him one that was deaf, and had an impediment in his speech;<sup>ε</sup> and they beseech Him to put His hand upon him.

<sup>33</sup> And He took him aside from the multitude, and put His fingers into his ears, and He spit,<sup>β</sup> and touched his tongue;<sup>ς</sup> <sup>34</sup> and looking<sup>γ</sup> up to heaven, He sighed,<sup>δ</sup> and saith unto him, "Ephphatha,"<sup>η</sup> that is, "Be opened."

<sup>α</sup> Mat. 9, 32. Lu. 11, 14.

<sup>ε</sup> (Speaking with difficulty. L. & 11.)

<sup>β</sup> Ch. 8, 23. Jno. 9, 6.

<sup>ς</sup> (Jesus put His fingers on the man's ears, to indicate that by His power He would open them; and toucheth his tongue & moistened it with spittle, to intimate that He would loose and give motion to his tongue. Whitby.)

He maketh both the deaf to hear, and the dumb to speak."

VIII.] A.D. 32. A.U.C. 785. A.J.P. 4744. [58  
GALILEE.  
Parallel places, Mat. xv. 32—xvi. 12.  
The miracle of the seven loaves.

IN those days the multitude being<sup>θ</sup> very great, and having nothing to eat, Jesus called His disciples unto Him, and saith unto them, <sup>2</sup> "I have compassion on the multitude, because they have now been with Me three days,<sup>ς</sup> and have nothing to eat: <sup>3</sup> and if I send them away fasting to their own houses, they will faint by the way:" for divers<sup>τ</sup> of them came from far.

<sup>4</sup> And His disciples answered Him, "From whence can a man satisfy these men with bread here in the wilderness?"

<sup>5</sup> And He asked them, "How many loaves<sup>ς</sup> have ye?"

And they said, "Seven."

<sup>6</sup> And He commanded the people to sit down on the ground: and He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before them; and they did set them before the people. <sup>7</sup> And they had a few small fishes: and He blessed,<sup>ρ</sup> and commanded to set them also before them. <sup>8</sup> So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.<sup>κ</sup> <sup>9</sup> And they that had eaten were about four thousand: and He sent them away.

<sup>ς</sup> (Some might have furnished themselves from the neighbouring villages (Mat. 14, 15); or some have carried provisions with them. But see Ac. 9, 9; and Cicero (Tusc. Disp., ii., 16.) speaks of old women in Italy fasting for the same length of time. Bp. Pearce.)

<sup>τ</sup> (And some of them are from far. Vat. Ms. So Syriac.)

<sup>ρ</sup> Ch. 6, 38. Mat. 15, 34.

<sup>κ</sup> Ch. 6, 41. Mat. 14, 19.

<sup>κ</sup> Gr., *Store baskets*. Fanniers. Pesch.-Syr.)

λ (Both this place and Magdala were at the southern side of the lake. Lightfoot.)

h Mat. 12, 38; & 16, 1. Jno. 6, 30.

μ (The. And so ve. 12. Pesch. Syr.)

i I saw...and..... one like the Son of man came with the clouds of heaven...and there was given Him...an everlasting dominion, which shall not pass away...Da. 7, 13, 14.

ν (Groaned forth. And so ch. 7, 34. Out of pity to their prejudices. Bishop Pearce.)

ξ (Strongly expressive of the violence of His emotion, and the sorrow which He felt at their obduracy and hardness of heart. Trollope.)

ο Lu. 12, 1. (The teaching, groundless traditions, & false opinions, which they mixed with the true Word of God, & made it thereby without effect. Bishop Mann.)

π (Herod was a Sadducee, and the Herodians, mentioned ch. 3, 6. Mat. 22, 16, were Sadducees too. According to Wetstein, six Mss. have "Herodians;" agreeably to which is the Arm., Pers., and the Latin copies. Bishop Pearce.)

ρ (They had no bread. Vat. Ms. Penn.)

<sup>10</sup> And straightway He entered into a ship with His disciples, and came into the parts of Dalmanutha.<sup>λ</sup>

<sup>11</sup> And the Pharisees<sup>h</sup> came forth, and began to question with Him, seeking of Him a<sup>u</sup> sign<sup>u</sup> from heaven, tempting Him.

<sup>12</sup> And He sighed<sup>ν</sup> deeply in His spirit,<sup>ξ</sup> and saith, "Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation." <sup>13</sup> And He left them, and entering into the ship again departed to the other side.

"Why reason ye, because ye have no bread?  
Perceive ye not yet, neither understand?  
Have ye your heart yet hardened?<sup>σ</sup>

<sup>14</sup> Having eyes, see ye not?  
And having ears, hear ye not?  
And do ye not remember?

<sup>15</sup> When I brake the five loaves<sup>κ</sup> among five thousand,  
How many baskets full of fragments took ye up?"

They say unto Him, "Twelve."

<sup>20</sup> "And when the seven among four thousand,  
How many baskets full of fragments took ye up?"

And they said, "Seven."

<sup>21</sup> And He said unto them,

"How is it that ye do not understand?"<sup>η</sup>

<sup>22</sup> And He cometh<sup>τ</sup> to Bethsaida; and they bring a blind man unto Him, and besought<sup>υ</sup> Him to touch him.

<sup>23</sup> And He took<sup>φ</sup> the blind man by the hand, and led him out of the town; and when He had spit<sup>χ</sup> on his eyes, and put His hands upon him, He asked Him if he saw ought.<sup>ψ</sup>

<sup>24</sup> And he looked<sup>ω</sup> up, and said, "I see men as<sup>α</sup> trees, walking."

<sup>25</sup> After that He put His hands again upon his eyes, and made<sup>β</sup> him look up: and he was restored, and saw every man clearly.<sup>γ</sup> <sup>26</sup> And He sent him away to his house, saying,<sup>δ</sup> "Neither go into the town, nor tell<sup>α</sup> it to any in the town."

<sup>14</sup> Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

<sup>15</sup> And He charged them, saying, "Take heed, beware of the leaven<sup>ο</sup> of the Pharisees, and of the leaven of Herod."<sup>π</sup>

<sup>16</sup> And they reasoned among themselves, saying, "It is because we<sup>ρ</sup> have no bread."

<sup>17</sup> And when Jesus knew it, He saith unto them,

σ (The heart is then said to be hardened, when, after sufficient evidence of what we ought to do or believe, we neglect to do or to believe. Whitby.)

κ Ch. 6, 43. Mat. 14, 20. Lu. 9, 17. Jno. 6, 13.

ι Ve. 17. Ch. 6, 52.

τ (They come. Vat. Ms.)

υ (Beseech. Sym., Penn.)

φ (Assisted. Titt.)

χ (Spitten. Sym. Ch. 7, 33.)

ψ (Anything. Sym., Penn.)

ω (Received sight, as ch. 10, 51, 52. To see men he was to look, not up, but straight forwards. Bp. Pearce.)

α (As I see the trees, (but) walking. Penn.)

β (He looked about, and was restored, and saw all things clearly. Vat. Ms., Penn.)

γ (Saw people at a distance distinctly. Heylin. The restoration of a blind man to sight required a double miracle; the organ of sight to be made perfect, and the mind capable of comprehending the id-as which external objects present. Burton.)

δ (Go not into. Vat. Ms., Penn.)

κ Ch. 5, 43. Mat. 8, 4.

η Jno. 6, 69, and 11, 27.

ο Mat. 17, 22.

by Josephus, Italyrion (now Jebel Tur), situated in Lower Galilee, between the great plain and Scythopolis, accessible only on its northern side, rising to an altitude of thirty stadia (three miles), and consisting at its summit of a level and grassy surface, the circumference of which was almost four Roman miles. Greswell, ii., 370.]

Parallel places, Mat. xvi. 13—xvii. 21. Lu. ix. 18—42. The transfiguration.

<sup>27</sup> AND Jesus went out, and His disciples, into the towns of Cæsarea Philippi: and by the way He asked His disciples, saying unto them, "Whom do men say that I am?"

<sup>28</sup> And they answered, "John the Baptist: but some say Elias; and others, One of the prophets."

<sup>29</sup> And He saith unto them, "But whom say ye that I am?"

And Peter answereth and saith unto Him, "Thou art the Christ."<sup>η</sup>

<sup>30</sup> And He charged them that they should tell no man of Him.

<sup>31</sup> And He began to teach<sup>ο</sup> them,

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CÆSAREA PHILIPPI.

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[The ancient ecclesiastical tradition supposes it to have been Mount Tabor, called by the Sept. and

<sup>e</sup> (Confidently. Penn. Fully. Etheridge. Plainly, as in Jno. 10, 24; 11, 14; and 16, 25, 29. L. and H. Without disguise. Burton.)

<sup>5</sup> (Let every man examine himself to ascertain whether he possesses such religious knowledge as may be expected of him. Bishop Hinds.)

<sup>n</sup> ("Adversary" who opposeth the scheme of God for the redemption of mankind. Bishop Pearce.)

<sup>θ</sup> (Regardest. Penn.)

<sup>c</sup> (Spenkest according to the imaginations of the Jews, who persuade themselves that the kingdom of the Messiah will be of this world. Clagget.)

<sup>κ</sup> (If any one. Vat. Ms., Penn.)

<sup>p</sup> Mat. 10, 38, and 16, 24. Lu. 9, 23, and 14, 27.

<sup>λ</sup> (Lay aside those considerations which commonly actuate worldly men. Bishop Maun.)

<sup>μ</sup> (Is desirous to; meant of what was to come to pass in the destruction of the Jewish state. Bishop Pearce.)

<sup>q</sup> Jno. 12, 25.

<sup>v</sup> (Be willing to lose. Mat. 10, 39, and 16, 25.)

<sup>ξ</sup> (Life. And so ve. 37. Heyl. Bp Pearce, Scholef. See Job 2, 4.)

<sup>ο</sup> (For, whosoever. Vat. Ms., Penn., Scholef.)

<sup>r</sup> Ro. 1, 16. 2 Ti. 1, 8, and 2, 12.

that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. <sup>32</sup> And He spake

"Get thee behind Me, Satan :<sup>9</sup>  
For thou savourest<sup>9</sup> not the things that be of God,  
But the things that be of men."

<sup>34</sup> And when He had called the | also, He said unto them,  
people unto Him with His disciples

"Whosoever<sup>κ</sup> will come<sup>p</sup> after Me,  
Let him deny<sup>λ</sup> himself,  
And take up his cross,  
And follow Me.

<sup>35</sup> For whosoever will<sup>κ</sup> save<sup>q</sup> his life  
Shall lose it;  
But whosoever shall lose<sup>v</sup> his life  
For My sake and the gospel's,  
The same shall save it.

<sup>36</sup> For what shall it profit a man,  
If he shall gain the whole world,  
And lose his own soul?<sup>ξ</sup>

<sup>37</sup> Or what shall a man give in exchange for his soul?

<sup>38</sup> Whosoever therefore<sup>ο</sup> shall be ashamed<sup>r</sup> of Me and of My words  
In this adulterous and sinful generation;  
Of him also shall the Son of man be ashamed,  
When He cometh in the glory of His Father with the holy  
angels."

IX.] <sup>1</sup> And He said unto them,

"Verily I say unto you,  
That there be some of them that stand here,  
Which shall not taste of death,  
Till they have seen the kingdom<sup>π</sup> of God<sup>s</sup> come with power."<sup>p</sup>

<sup>2</sup> And after six days Jesus taketh  
with Him Peter, and James, and  
John, and leadeth them up into an  
high mountain apart by themselves:  
and He was transfigured before them.

<sup>3</sup> And His raiment became shining,  
exceeding white<sup>t</sup> as snow; so as no  
fuller on earth can white them.

<sup>4</sup> And there appeared unto them  
Elias with Moses: and they were  
talking<sup>σ</sup> with Jesus.

<sup>5</sup> And Peter answered and said to  
Jesus, "Master, it is good for us to

that saying openly." And Peter took  
Him, and began to rebuke<sup>s</sup> Him.  
<sup>33</sup> But when He had turned about  
and looked on His disciples, He re-  
buked Peter, saying,

be here: and let us make three  
tabernacles; one for Thee, and one  
for Moses, and one for Elias." <sup>6</sup> For  
he wist<sup>r</sup> not what to say; for they  
were sore afraid.

<sup>7</sup> And there was a cloud<sup>v</sup> that over-  
shadowed them: and a voice came  
out of the cloud, saying, "This is My  
beloved Son: hear Him."<sup>φ</sup>

<sup>8</sup> And suddenly, when they had  
looked round about, they saw no man  
any more,<sup>x</sup> save Jesus only with  
themselves.

<sup>π</sup> (After the Resur-  
rection & Ascen-  
sion of the Lord  
Jesus, in the won-  
derful change  
that was wrought  
on them by the  
descent of the  
Holy Spirit,  
they came to see  
and taste of that  
spiritual king-  
dom of which  
they had before  
but the most im-  
perfect notion.  
Univ. Hist.)

<sup>s</sup> Mat. 24, 30, and  
25, 31. Lu. 22,  
18.

<sup>p</sup> (The destruction  
of Jerusalem was  
not the object of  
the coming of the  
Lord Jesus, but  
the sign that He  
had come, inas-  
much as it in-  
volved the aboli-  
tion of the temple  
service, & there-  
by supposed the  
establishment of  
a new dispensa-  
tion. Bp. Hinds.  
So Wells.)

<sup>t</sup> Da. 7, 9. Mat.  
28, 3.

<sup>σ</sup> (Certifying that  
Jesus did not in-  
troduce a new  
and unconnected  
scheme, but a  
system carried  
on through suc-  
cessive ages by  
different persons,  
all conspiring in  
the same views,  
and supporting  
one consistent de-  
sign. Bp. Gray.)

<sup>r</sup> (Knew, the past  
tense of the verb  
"wiss," to sup-  
pose; or, think,  
from the Saxon  
"wissan." Cot-  
ton.)

<sup>v</sup> (The glorious  
light in which the  
Majesty of God  
had often ap-  
peared to the  
Israelites. 2 Pe.  
1, 17. Bishop  
Pearce.)

<sup>φ</sup> (Comp. De. 18,  
15. Jesus was  
thus declared  
from heaven to  
be the person  
promised. See  
Ac. 3, 22, and 7,  
37. Bp. Pearce.)

<sup>x</sup> (... With them,  
but Jesus only.  
Vat. Ms., Penn.)



u Mat. 17, 9.

ψ (The matter.  
As in ch. 1, 45.  
L. and H.)v Mal. 4, 5. Mat.  
17, 10.ω (To restore.  
Vat. Ms., Syr.,  
Penn. Emiseth.  
Knatebull.)α (And that, as it  
is. So the Alex.,  
and eleven other  
Mss. Bishop  
Pearce. And so  
Penn. Even as  
it is. Knatch.)w Ps. 22, 6. Is.  
53, 2. Da. 9, 26.x Lu. 23, 11. Ph.  
2, 7.y Mat. 11, 14, and  
17, 12. Lu. 1, 17.β (Disputing. As  
most of our early  
translations.)γ (As one is wont  
to be when the  
object spoken of  
is presented sud-  
denly. Titt.)δ Or, among your-  
selves? (Of  
what are ye ques-  
tioning them?  
Penn.)ε (Whenever it  
seizeth.)ς Or, Dasheth.  
(Convulseth.  
Dodd. Throw-  
eth to the ground.  
Bishop Pearce,  
Penn.)η (Is wasting  
away. Burton.  
Ze. 11, 17 (Sept.)θ (Backward to  
believe, even on  
good grounds.  
Bishop Pearce.)ι (.....They are  
a very froward  
generation, chil-  
dren in whom is  
no faith. De.  
32, 20. Applied  
to the Jews by  
S. Paul, Ph. 2,  
15.)κ (Convulsed.  
Vat. Ms., Penn.  
Ch. 1, 26. Shook  
him much. Bp.  
Pearce. And so  
ve. 26.)

<sup>9</sup>And as they came down from the mountain, He charged<sup>u</sup> them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

<sup>10</sup>And they kept that saying<sup>ψ</sup> with themselves, questioning one with another what the rising from the dead should mean.

<sup>11</sup>And they asked Him, saying, "Why say the scribes that Elias<sup>v</sup> must first come?"

<sup>12</sup>And He answered and told them, "Elias verily cometh first and restoreth<sup>w</sup> all things; and how<sup>x</sup> it is written of the Son<sup>w</sup> of man, that He must suffer many things, and be set at nought.<sup>x</sup> <sup>13</sup>But I say unto you, That Elias<sup>y</sup> is indeed come, (and they have done unto him whatsoever they listed,) as it is written of him."

<sup>14</sup>And when He came to His disciples, He saw a great multitude about them, and the scribes question-<sup>g</sup>ing with them. <sup>15</sup>And straightway all the people, when they beheld Him, were greatly amazed,<sup>γ</sup> and running to Him saluted Him.

<sup>16</sup>And He asked the scribes, "What question ye with<sup>δ</sup> them?"

<sup>17</sup>And one of the multitude answered and said, "Master I have brought unto Thee my son, which hath a dumb spirit; <sup>18</sup>and whereso-<sup>ε</sup>ever he taketh him, he teareth<sup>ς</sup> him; and he foameth and gnasheth with his teeth, and pineth<sup>η</sup> away: and I spake to Thy disciples that they should cast him out; and they could not."

<sup>19</sup>He answereth him, and saith, "O faithless<sup>θ</sup> generation, how long shall I be with you? how long shall I suffer you? bring him unto Me."

<sup>20</sup>And they brought him unto Him; and when he saw Him, straightway the spirit tare<sup>ι</sup> him; and he fell on the ground, and wallowed foaming.

<sup>21</sup>And He asked his father, "How long is it ago since this came unto him?"

And he said, "Of a child. <sup>22</sup>And

oftimes it hath cast him into the fire, and into the waters, to destroy him: but if Thou canst do any thing, have compassion on us, and help us."

<sup>23</sup>Jesus said unto him, "If thou canst<sup>λ</sup> believe, all things are possible to him that believeth."<sup>z</sup>

<sup>24</sup>And straightway the father of the child cried out, and said with tears, "Lord,<sup>μ</sup> I believe; help Thou mine unbelief."

<sup>25</sup>When Jesus saw that the people came running together, He rebuked the foul<sup>ν</sup> spirit, saying unto him, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him."

<sup>26</sup>And the spirit<sup>ξ</sup> cried, and rent him sore, and came out of him, and he was as one dead; insomuch that many said, "He is dead." <sup>27</sup>But Jesus took him by the hand, and lifted him up; and he arose.

<sup>28</sup>And when He was come into the house, His disciples asked Him privately, "Why could not we cast him out?"

<sup>29</sup>And He said unto them, "This kind<sup>ν</sup> can come forth by nothing, but by prayer and fasting."

A.D. 32. A.U.C. 785. A.J.P. 4744.  
GALILEE.

Parallel places, Mat. xvii. 22—xviii. Lu. ix. 43—50.  
Instructions and warnings.

<sup>30</sup>AND they departed thence, and passed through Galilee; and He would not that any man should know it. <sup>31</sup>For He taught<sup>ο</sup> His disciples, and said unto them, "The Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day."

<sup>32</sup>But they understood not that saying, and were afraid to ask Him.

<sup>33</sup>And He came to Capernaum: and being in the house He asked them, "What was it that ye disputed<sup>π</sup> among yourselves by the way?"

<sup>34</sup>But they held their peace: for by

λ (Most translators pass by the article τὸ, in which there is an emphasis; it supposes the matter whereof it was spoken—viz., a questioning of the power of Jesus: "as to that, if Thou canst, do thou believe," &c. Knatch. So Dr. Burton, who gives as similar, Lu. 1, 62; 9, 46; and 22, 2, 4, 23, 24, 37. Ac. 22, 30. Ro. 8, 26. So Penn. The Vat., Beza, and L. Mss. read, "If Thou canst (sayest thou)."

z Ch. 11, 23. Mat. 17, 20. Lu. 17, 6. Jno. 11, 40.

μ (Not in the Alex. or Beza, nor in the Syr., Pers., Arab., Ethiop., and Goth. Vss. Wells. Nor in Cod. L., or the Arm. Vss. Penn.)

ν (Unclean.)

ξ (The kind of faith spoken of, Mat. 17, 20, doth not exert itself unless it is first raised in the man by prayer. Bp. Pearce.)

ο (Was engaged in teaching. L. and H.)

π (Jesus returned to Galilee privately, where He appears to have remained till the ensuing Feast of Tabernacles, in autumn. Hales, iii., 135.)

α Lu. 22, 24.

ρ (Was. Penn.)

σ (This shews how much reason there was for the caution and circumspection of our Saviour even among His own disciples. Randolph.)

τ (Attendant, "minister," as Mat. 20, 26. Different from that of v. 27, which means, servant of a lower grade, slave. Ch. 10, 43.)

υ (Humble and docile as. Bp. Pearce.)

δ Mat. 10, 40. Lu. 9, 48.

φ (Not in the Vat. and Ephr. Mss.)

ε 1 Co. 12, 3.

χ (Quickly, Vulg., Erasmus. Soon, Syr., Wickliffe. Without exposing himself, as one acting absurdly. Wells. Readily, Bishop Hinds, Penn.)

δ See Mat. 12, 30.

ψ (The name that ye are Christ's. Vat. Ms. So Ephr., Alex., and almost every uncial Ms. Penn. Because ye are Christians. Wall, Burton.)

ω (Cause a new humble convert to fall off from his belief. Bp. Pearce. Mat. 18, 6. Lu. 17, 1.)

ε De. 13, 6. Mat. 5, 29, and 18, 8.

α Or, cause thee to offend. And so v. 45, 47.

ζ Is. 66, 24.

β Or, cause thee to offend.

γ (Agreeable to Jewish ways of speaking; found in Eccl-us. 7, 17. Judith 16, 17. Bishop Pearce.)

the way they had disputed among themselves, who *should*<sup>σ</sup> be the greatest.<sup>σ</sup>

<sup>35</sup> And He sat down, and called the twelve, and saith unto them, "If any man desire to be first, *the*

<sup>37</sup> "Whosoever shall receive one of such<sup>ν</sup> children in My name,

Receiveth Me:

And whosoever shall receive Me,

Receiveth<sup>δ</sup> not Me, but Him that sent Me."

<sup>38</sup> And John answered Him, saying, "Master, we saw one casting out devils in Thy name, and he followeth

same shall be last of all, and servant<sup>τ</sup> of all."

<sup>36</sup> And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them,

not us:<sup>φ</sup> and we forbid him, because he followeth not us."

<sup>39</sup> But Jesus said,

"Forbid him not:

For there is no man which shall do a miracle<sup>ε</sup> in My name, That can lightly<sup>χ</sup> speak evil of Me.

For he that is not against us is on our part.<sup>α</sup>

For whosoever shall give you a cup of water to drink in My name, Because ye belong<sup>ψ</sup> to Christ, Verily I say unto you, he shall not lose his reward.

And whosoever shall offend<sup>ω</sup> one of *these* little ones that believe in Me, It is better for him that a millstone were hanged about his neck, And he were cast into the sea.

And if thy hand<sup>ε</sup> offend<sup>ε</sup> thee, cut it off: It is better for thee to enter into life maimed, Than having two hands to go into hell, Into the fire that never shall be quenched:<sup>ζ</sup>

Where their worm dieth not, And the fire is not quenched.

And if thy foot offend thee, cut it off: It is better for thee to enter halt into life, Than having two feet to be cast into hell, Into the fire that never shall be quenched:

Where their worm dieth not, And the fire is not quenched.

And if thine eye offend<sup>β</sup> thee, pluck it ont: It is better for thee to enter into the kingdom of God with one eye, Than having two eyes to be cast into hell fire:

Where their worm dieth not, And the fire is not quenched.<sup>δ</sup>

For<sup>ε</sup> every one<sup>ς</sup> shall be salted<sup>γ</sup> with fire,<sup>θ</sup> And every sacrifice<sup>ε</sup> shall be salted with salt.<sup>γ</sup>

Salt<sup>h</sup> is good:

But if the salt have lost<sup>κ</sup> his saltness, wherewith will ye season it? Have salt in yourselves,<sup>ι</sup> and have peace<sup>k</sup> one with another."

δ (The expressions are borrowed from Isaiah: the prophet compares the case of hardened sinners to persons slain in battle; some of whom were buried and eaten of worms, which die when their food fails; others were burnt on a funeral pile, which soon became extinguished: but it shall not be so with the wicked, their punishment shall be endless. Randolph.)

ε (Penn supplies (as it is said), every, &c.)

ζ (The wicked—all those spoken of before.)

η (This word seems here to bear a double signification, in conformity to the Hebrew, which signifies both to be salted and to be consumed. Randolph.)

θ (Dr. Wells thinks that the wicked are compared to the burnt-offering which was wholly consumed, & the just to the bread-offering, θυσία, Le. 2, 13, which was an unslaughtered sacrifice. Ro. 12, 1. 1 Pe. 2, 5.)

ι (Not in four of Wetstein's Greek Mss., nor in the Copl. V's. Bp. Pearce.)

κ Le. 2, 13. Eze. 43, 24.

h Mat. 5, 13. Lu. 14, 34.

κ (If Christians, who ought to be seasoned with every grace and virtue, are found corrupt, they are of all men most inexcusable. Randolph.)

ι Ep. 4, 29. Col. 4, 6.

k Ro. 12, 18, and 14, 19. 2 Co. 13, 11. 11e. 12, 14.

l Jno. 10, 40, and 11, 7.

λ (Even beyond Jordan. Vat. Ms., Penn.)

μ (On every ground of dislike. Bishop Pearce.)

m De. 24, 1. Mat. 5, 31.

n Ge. 1, 27, and 5, 2.

o Ge. 2, 24. 1 Co. 6, 16. Ep. 5, 31.

v (Our Lord reduces the law of marriage to its original institution, that conjunction makes with another makes them one flesh. 1 Co. 6, 16.)

ξ (Our Lord allowed of divorce only in the case of fornication committed before matrimony.)

o (This. Vat. Ms., Syr., Penn.)

Jesus at Jerusalem.  
Jno. vii.—x. 21.

[61—63]

X.]

A.D. 32.  
A.U.C. 785. A.J.P. 4744.

[64]

[This must be, I think, the same time that John means, ch. x. 40. Wall.]

Parallel place, Mat. xix. 1, 2.

Departure of Jesus to the East of the Jordan.

AND He arose from thence,<sup>l</sup> and cometh into the coasts of Judæa by<sup>λ</sup> the farther side of Jordan: and the people resort unto Him again; and, as He was wont, He taught them again.

Jesus in Gilead and Batanea,  
Gaulonitis and Peræa.  
Lu. ix. 51—xv.

[65—72]

"For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male<sup>n</sup> and female.

7 For this cause shall a man leave his father and mother,  
And cleave to his wife;

8 And they twain<sup>o</sup> shall be one flesh:

So then they are no more twain, but one flesh."

9 What therefore God hath joined together, let not man put asunder."<sup>ξ</sup>

10 And in the house His disciples asked Him again of the same<sup>o</sup> matter.

11 And He saith unto them,

"Whosoever shall put away his wife, and marry another,  
Committeth adultery against<sup>n</sup> her.

12 And if a woman<sup>n</sup> shall put away her husband, and be married to another,  
She committeth adultery."

The raising of Lazarus.  
Jno. xi. 1—54.

[74]

The coming abrogation of the Mosaic economy.  
Lu. xvii. 11—37.

[75]

The efficacy of prayer.  
Lu. xviii. 1—14.

[76]

A.D. 32. A.U.C. 785. A.J.P. 4744.  
Ephraim.

[77]

Parallel places, Mat. xix. 13—xx. 6.  
Lu. xviii. 15—30.

"Suffer the little children to come unto Me,  
And forbid them not,  
For of such is<sup>o</sup> the kingdom of God.

15 Verily I say unto you,  
Whosoever shall not receive<sup>n</sup> the kingdom of God as<sup>φ</sup> a little child,  
He shall not enter therein."

16 And He took them up in His arms, put His hands upon them, and blessed them.

17 And when He was gone forth into the way, there came one run-

A.D. 32. A.U.C. 785. A.J.P. 4744.  
EAST OF THE JORDAN.

[73]

Parallel places, Mat. xix. 3—12. Lu. xvi.—xvii. 10.  
The danger of living for this world only.

2 AND the Pharisees came to Him, and asked Him, "Is it lawful for a man to put away<sup>n</sup> his wife? tempting Him."

3 And He answered and said unto them, "What did Moses command you?"

4 And they said, "Moses suffered to write a bill of divorcement,<sup>n</sup> and to put her away."

5 And Jesus answered and said unto them,

π (Because his wife had been one flesh with him, and so could not be so with another man. Mat. 5, 32, and 19, 9. Lu. 16, 18. Ro. 7, 3. 1 Co. 7, 10, 11.)

ρ (Josephus (Ant. xv., vii., 10, and xx., vii., 2, 3) mentions several instances of this.)

τ (Them. Vat. Ms., Penn.)

υ (To such belongeth. Scholef. 1 Co. 14, 20. 1 Pe. 2, 2.)

ρ Mat. 18, 3.

φ (It is to the nature & habits of childhood to which reference is made; in this sense it is used by Jesus, Jno. 13, 33, and by the apostle, 1 Jno. 3, 7, 18, and 4, 4.)

ning, and kneeled to Him, and asked Him, "Good Master, what shall I do that I may inherit eternal life?"

18 And Jesus said unto him, "Why callest thou Me good? there is none good but one, that is, God. 19 Thou



q Ex. 20, 1—17.  
Ro. 13, 9.

x (In the sense of regard—meaning kindly. Titt. Looked kindly on him. Burton. ...He being full of compassion... Ps. 78, 38.)

ψ (Had the soil of his heart been prepared sufficiently, there was in our Lord's reply a clue to his obtaining, by an effort of humble, docile attention, a knowledge of the more excellent way. Bp. Hinds.)

r Mat. 6, 19, and 19, 21. Lu. 12, 33, and 16, 9.

ω (Omitted by the old Latin, most copies of the Vulg. and the Memph.; by Clement Alex., Hilary, and by several Mss. Tregelles.)

α (Looked gloomy and displeased. Same word as at Mat. 16, 3, lowering. L. & H.)

s Job 31, 24. Ps. 52, 7; and 62, 10. 1 Ti. 6, 17.

β (The later texts contract the extent of our Lord's declaration which He had here enlarged, and diminish the sphere of the awful truth which it imparts. Penu.)

knowest the commandments,<sup>7</sup> DO NOT COMMIT ADULTERY, DO NOT KILL, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, Defraud not, HONOUR THY FATHER AND MOTHER."

"One thing thou lackest:†

Go thy way, sell whatsoever thou hast,

And give to the poor,

And thou shalt have treasure<sup>r</sup> in heaven:

And come, take up the cross,<sup>ω</sup> and follow Me."

<sup>22</sup> And he was sad<sup>α</sup> at that saying, and went away grieved, for he had great possessions.

<sup>23</sup> And Jesus looked round about, and saith unto His disciples, "How

"Children, how hard is it for them that trust<sup>β</sup> in riches

To enter into the kingdom of God!

<sup>25</sup> It is easier for a camel to go through the eye of a needle, Than for a rich man to enter into the kingdom of God."

<sup>26</sup> And they were astonished out of measure, saying among themselves,<sup>γ</sup> "Who then can be saved?"

"With men<sup>δ</sup> it is impossible, but not with God: For with God all things are possible."

<sup>28</sup> Then Peter began to say unto Him, "Lo, we have left all, and

"Verily I say unto you,

There is no man that hath left house, or brethren, or sisters, Or father, or mother, or wife, or children, or lands,

For My sake, and the gospel's,

<sup>30</sup> But he shall receive an hundredfold<sup>ε</sup> now in this time,

Houses, and brethren, and sisters,

And mothers, and children, and lands, with persecutions;<sup>ζ</sup>

And in the world to come eternal life.

<sup>31</sup> But many *that are first* shall be last; and the last first."

A.D. 32. A.U.C. 785. A.J.P. 4744.

ON THE WAY TO JERUSALEM.

Parallel places, Mat. xx. 17—28. Lu. xviii. 31—34.

The incompatibility of love of the world and love of God.

<sup>32</sup> AND they were in the way going up to Jerusalem;<sup>η</sup> and Jesus

"Behold, we go up to Jerusalem;

And the Son of man shall be delivered

Unto the chief priests, and unto the scribes;

<sup>20</sup> And he answered and said unto Him, "Master, all these have I observed from my youth."

<sup>21</sup> Then Jesus beholding him loved<sup>x</sup> him, and said unto him,

hardly shall they that have riches<sup>θ</sup> enter into the kingdom of God!"

<sup>24</sup> And the disciples were astonished at His words.

But Jesus answereth again, and saith unto them,

<sup>27</sup> And Jesus looking upon them saith,

have followed thee."

<sup>29</sup> And Jesus answered and said,

went before them: and they were amazed; and as they followed, they were afraid.<sup>ι</sup> And He took<sup>θ</sup> again the twelve, and began to tell them what things should happen unto Him, <sup>33</sup>saying,

γ (Unto Him. Vat. Ms.)

δ (The requisitions of Christianity are impracticable to unassisted men; but man is not left to himself. The Christian is regenerate—a new nature is given to him—a new birth into otherwise unobtainable righteousness. Ep. 4, 24. Ph. 2, 13. Bp. Hinds.)

ε (This was supposed to be the greatest increase of corn in the most plentiful seasons and most fruitful soil. (Comp. Ge. 26, 12; Mat. 13, 8), and signifies an abundant recompense. Hammond, Randolph. 2 Chr. 25, 9.)

ζ (Have such satisfaction, assistance and peace as will, even in this life, be better than all the things with which he is forced to part. Clarke.)

η (From that day forth they took counsel together for to put Him to death. Jesus therefore walked no more openly among the Jews. Jno. 11, 53.)

θ (.....And they that followed were amazed as He took. Vat. Ms.)

θ (Apart. Mat. 20, 17. Ch. 8, 31, and 9, 31. Lu. 9, 22.)

ι (Spir...and.....  
scourge. Vat.  
Ms.)

κ (The two.  
Vat. Ms.)

λ (...Thee. Vat.  
Ms.)

μ (The. Vat. Ms.)

ν (The portion,  
whether of good  
or evil, which be-  
falls men in this  
world. Is. 51,  
17. Je. 25, 15,  
and 49, 12. La.  
4, 21. Eze. 23,  
31. Ha. 2, 16.  
Zec. 12, 2.)

ξ (Or. Vat. Ms.)

ο (The Jewish  
baptizings were  
a very sharp  
piece of religion,  
from which the  
phrase was used  
to signify death  
and the bitterest  
sufferings.  
Light, Whit.)

π (The. Vat. Ms.)

ρ (What He was  
going to pur-  
chase for them,  
that which made  
it expedient for  
Him to go away,  
was not the  
prizes of His  
kingdom, but the  
means of ob-  
taining them.  
Bp. Hinds.)

σ (Except to them  
for whom. In  
this place, as in  
Mat. 19, 11; and  
20, 23. 2 Co. 2,  
5, ἀλλὰ signifies  
ἐν μὴ. See also  
in Sept., Nu. 35,  
23. Da. 2, 11.  
Bp. Pearce.)

τ Or, think good.  
(Considered  
princes. Pesch-  
Syr. Worthy to.  
Penn. Arcrulers.  
L. and H. Do  
rule. Bishop  
Pearce; who  
quotes Ulpian,  
and adduces Mat.  
3, 9. Lu. 22, 24.  
Jno. 5, 30. 1 Co.  
7, 40; 10, 12; &  
11, 16. Ga. 2, 9.  
Ph. 3, 4; as si-  
milar instances.)

υ Lu. 22, 25.

υ (Is not. Vat.  
Ms.)

υ Ch. 9, 35. Lu.  
7, 48.

34

And they shall condemn Him to death,  
And shall deliver Him to the Gentiles:  
And they shall mock Him, and shall scourge Him,  
And shall spit upon Him, and shall kill Him:  
And the third day He shall rise again."

35 And James and John, the sons<sup>κ</sup>  
of Zebedee, come unto Him, saying,  
"Master, we would that Thou should-  
est do for us whatsoever we shall

desire."<sup>λ</sup>

38 And He said unto them "What  
would ye that I should do for you?"

37 They said unto Him,

"Grant unto us that we may sit,  
One on Thy<sup>μ</sup> right hand,  
And the other on Thy<sup>μ</sup> left hand, in Thy glory."

38 But Jesus said unto them,

"Ye know not what ye ask:

Can ye drink of the cup<sup>ρ</sup> that I drink of?

And<sup>ξ</sup> be baptized with the baptism<sup>ο</sup> that I am baptized with?"

39 And they said unto Him, "We | And Jesus said unto them,  
can."

"Ye shall indeed drink of the eup that I drink of;  
And with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on My right hand and on My<sup>π</sup> left hand  
Is not mine to give;<sup>ρ</sup> but<sup>τ</sup> it shall be given to them for whom it is prepared."

41 And when the ten heard it, they | 42 But Jesus called them to Him,  
began to be much displeased with | and saith unto them,  
James and John.

"Ye know that they which are accounted<sup>τ</sup> to rule<sup>α</sup> over the Gentiles  
Exercise lordship over them;  
And their great ones  
Exercise authority upon them.

43 But so shall<sup>υ</sup> it not be among<sup>υ</sup> you:  
But whosoever will be great among you,  
Shall be your minister:

44 And whosoever of you will be the chiefest,  
Shall be servant of<sup>φ</sup> all.

45 For even the Son<sup>ω</sup> of man came not to be ministered unto,  
But to minister, and to give<sup>χ</sup> His life a ransom<sup>z</sup> for many."<sup>ψ</sup>

A.D. 32. A.U.C. 785. A.J.P. 4744.

JERICHO.

[79

[Herod the Great captured and sacked, and after-  
wards strengthened and adorned, Jericho (Jose-  
phus, *Ant.* xiv, xv., 3). He often resided here,  
and here he died (*Jos. Ant.* xvii., vi, 5. *Bell.* i,  
xxxiii., 6, 8). In the time of our Lord it was an  
important city. *Kitto's Bib. Cyc.*]

Parallel places, Mat. xx. 29—34. Lu. xviii. 35—43.  
The cure of Bartimæus.

46 AND they came to Jericho: and

as He went out<sup>α</sup> of Jericho<sup>α</sup> with His  
disciples and a great number of people,  
blind<sup>β</sup> Bartimæus, the son of Timæus,  
sat by the highway side begging.

47 And when he heard that it was  
Jesus of Nazareth, he began to cry  
out, and say, "Jesus,<sup>γ</sup> Thou son of  
David, have mercy on me."

φ (Among. Vat.  
Ms.)

ω Jno. 13, 14.  
Ph. 2, 7.

χ (Suffered in our  
stead. Gave His  
life instead of  
our lives, ob-  
noxious to death,  
the wages of sin.)

z 1 Ti. 2, 6. Tit.  
2, 14.

ψ (Rather, for  
all, Bp. Pearce,  
who regards  
πολλοί, many,  
without the article,  
Mat. 20, 28,  
and 26, 28, as  
the same as οἱ  
πάντες, all,  
comp. Ro. 5, 15,  
18. Josephus  
(*Ant.* viii., iii.,  
9) uses the word  
with the article,  
to denote all the  
Jews.)

ω (At the com-  
mencement of  
this incident Je-  
sus was in tran-  
situs, but the  
blind man was  
in statu. When  
our Lord had  
proceeded through  
the town with the  
multitude, He  
halted, and then  
became in statu,  
and called for the  
blind man, who  
then became in  
transitu, to join  
him: here S.  
Matthew and S.  
Mark take it up.  
Penn.)

α (We may sup-  
pose that our  
Lord staid some  
days in Jericho,  
going often out  
of the city and  
coming in again;  
and that at one  
time having gone  
out and coming  
in again, He met  
with two blind  
men, of whom  
Bartimæus was  
of the greater  
note. Dio.)

β (Bartimæus, a  
blind beggar, the  
son of Timæus,  
sat by the way-  
side. And...Vat.  
Ms. The blind  
man. Syr.)

γ (Thou son of  
David, Jesus.  
Vat. Ms.)

δ (...Said, "Call him." And.... Vat. Ms.)

ε (Sprang up. Penn.)

ζ (May see.)

η Ch. 5, 34. Mat. 9, 22.

θ Or, saved thee.

θ (The entry into Jerusalem on this day might, perhaps, be made in conformity with Ex. 12, 3, 6. Sunday was the tenth day of the month, the legal day on which the paschal lamb was chosen and set apart for sacrifice, until the fourteenth, Thursday, the correct day. Greswell.)

ι ("In the direction" of the Mount of Olives; for the Mount was five or six furlongs from the city (Josephus, Ant., xx., viii., 6), Bethany, fifteen. Jno. 11, 18.)

κ ("Near the street." So used, Fr. 1, 20. Je. 11, 13. Am. 5, 16 (Sept.) Hesychius.)

λ (Thick with leaves. Burton.)

μ (Branches cut down out of the fields. Vat. Ms.)

<sup>48</sup>And many charged him that he should hold his peace: but he cried the more a great deal, "Thou son of David, have mercy on me."

<sup>49</sup>And Jesus stood still and commanded<sup>δ</sup> him to be called.

And they call the blind man, saying unto him, "Be of good comfort, rise; He calleth thee."

<sup>50</sup>And he, casting away his garment, rose,<sup>ε</sup> and came to Jesus.

<sup>51</sup>And Jesus answered and said unto him, "What wilt thou that I should do unto thee?"

The blind man said unto Him, "LORD, that I might receive<sup>ς</sup> my sight."

<sup>52</sup>And Jesus said unto him, "Go thy way, thy faith<sup>θ</sup> hath made thee whole."<sup>η</sup>

And immediately he received his sight, and followed Jesus in the way.

Of faithfulness in the service of God. Lu. xix. 1-27.

The second anointing of Jesus. Jno. xi. 55-xii. 11.

XI.] A.D. 32. Monday, April 1st. A.U.C. 785. A.J.P. 4744. JERUSALEM.

Parallel places, Mat. xxi. 1-17. Lu. xix. 28-46. Jno. xii. 12-36.

The entry into Jerusalem.

AND when they came nigh to Jerusalem,<sup>θ</sup> unto Bethphage and

"Hosanna;"

Blessed is He that cometh in the name of the LORD:

10 Blessed be the kingdom of our father David, that cometh

In the name of the Lord:"

Hosanna in the highest."<sup>α</sup>

<sup>11</sup>And Jesus entered into Jerusalem,<sup>ς</sup> and into the temple: and when He had looked round about upon all things, and now the eventide<sup>ο</sup> was come, He went out unto Bethany with the twelve.

A.D. 32. Tuesday, April 2nd. JERUSALEM.

Parallel places, Mat. xxi. 18, 19. Lu. xix. 47, 48.

The cleansing of the temple.

<sup>12</sup>AND on the morrow, when they were come from Bethany, He was hungry: <sup>13</sup>and seeing a fig-tree afar

Bethany, at<sup>τ</sup> the mount of Olives, He sendeth forth two of His disciples, <sup>2</sup>and saith unto them, "Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. <sup>3</sup>And if any man say unto you, Why do ye this? say ye that the LORD hath need of him; and straightway he will send him hither."

<sup>4</sup>And they went their way, and found the colt tied by the door<sup>κ</sup> without in a place where two ways met: and they loose him.

<sup>5</sup>And certain of them that stood there said unto them, "What do ye, loosing the colt?"

<sup>6</sup>And they said unto them even as Jesus had commanded: and they let them go.

<sup>7</sup>And they brought the colt to Jesus, and cast their garments on him; and He sat upon him. <sup>8</sup>And many spread their garments in the way: and others cut down branches<sup>λ</sup> off the trees,<sup>μ</sup> and strawed them in the way. <sup>9</sup>And they that went before, and they that followed, cried, saying,

off having leaves, He came, if haply He might find anything thereon: and when He came to it, He found nothing but leaves; for the time of figs was not yet.<sup>π</sup>

<sup>14</sup>And Jesus answered and said unto it, "No man eat fruit of thee hereafter for ever."

And His disciples heard it.

<sup>15</sup>And they come to Jerusalem: and Jesus went into the temple,<sup>ρ</sup> and began to cast<sup>β</sup> out them that sold and

■ Ps. 1, 8, 26.

ν (Left out in seven Greek Mss. and in six of the Old Vss. Bp. Pearce.)

α Ps. 148, 1.

ς (This entry was as likely to alarm the government as any action of His life; but He came riding on an ass, a peaceable and harmless animal: which, if it betokened Him a king, betokened Him such as the prophet described. Zec. 9, 9, 10. Randolph.)

ο (From three to six, evening.)

π (The fig-harvest had not yet been gathered in; it was reasonable, therefore, to expect that fruit should be found on a tree which, at a distance, exhibited no signs of barrenness. Bishop Hinds. So Dr. Burton. Some of the more vigorous trees occasionally yield a few ripe figs six weeks before the full season.)

ρ (Mede shews that this was the third or outer court, called the Court of the Gentiles. Wall.)

β Jno. 2, 14.



σ (Such as furnished the Jews who came from foreign countries with money for their bills, or with the current money of Judea for that of their own country, or changed larger pieces into smaller. See Pasor's Lex. Bishop Pearce.)

τ (Any article of traffic whatsoever. In this prohibition our Lord enforced the received opinions of the Jews. See Jos. con Ap., p. 1063. Tal- mud, Jevamoth, p. vi, 2. Troll.)

c Is. 56, 7.

v Or, a house of prayer for all nations? (So Camp., Mack., Penn., To all folks. Wick. Unto all. Gen.)

d (Robbers. Camp.) Is this house, which is called by My name, become a den of robbers in your eyes? Je. 7, 11.

φ (They feared. "Him" is not in the Alex., or in six other of Wetstein's Mss. Bp. Pearce. From Him. Syr.)

e Ch. 1, 22. Mat. 7, 28. Lu. 4, 32.

x (Hast devoted. Campbell.)

bought in the temple, and overthrew the tables of the money changers, σ and the seats of them that sold doves; 16 and would not suffer that any man

MY HOUSE SHALL BE CALLED OF ALL NATIONS THE HOUSE OF PRAYER? τ But ye have made it a den of thieves. 14

18 And the scribes and chief priests heard it, and sought how they might destroy Him: for they feared φ Him, because all the people was astonished c at His doctrine.

19 And when even was come, He went out of the city.

A.D. 32. Wednesday, April 3rd.  
JERUSALEM.  
Parallel place, Mat. xxi. 20—22.

[84]

"Have faith ψ in God.

23 For verily I say unto you, That whosoever shall say υ unto this mountain, Be thou removed, and be thou cast into the sea; And shall not doubt in his heart, But shall believe that those things which he saith shall come to pass; He shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, ω when ye pray, Believe that ye receive them, And ye shall have them.

25 And when ye stand praying, Forgive, if ye have ought against any: That α your Father also which is in heaven May forgive you your trespasses.

26 But if ye do not forgive, Neither will your Father which is in heaven Forgive your trespasses."

A.D. 32. Wednesday, April 3rd.  
JERUSALEM.  
Parallel places, Mat. xxi. 23—xxii. 14.  
Lu. xx. 1—19.

The questioning of the authority of Jesus.

[85]

27 AND they come again to Jerusalem: and as He was walking in the temple, there come to Him the chief priests, and the scribes, and the elders, β 28 and say unto Him, "By what authority doest Thou these things? and who gave Thee this authority to do these things?"

should carry any vessel τ through the temple.

17 And He taught, saying unto them, "Is it not written, c

Conversation on the withered fig-tree.

20 AND in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance saith unto Him, "Master, behold, the fig-tree which thou cursedst x is withered away."

22 And Jesus answering saith unto them,

ψ Or, Have the faith of God. (A faith of God, i.e., a strong faith, Ch. 9, 29. Mat. 17, 21, and He means that they should endeavour to obtain such an one. Bp. Pearce.)

f Mat. 17, 20, and 21, 21. Lu. 17, 6.

ω Mat. 7, 7. Lu. 11, 9. Jno. 14, 13; 15, 7; and 16, 24. Ja. 1, 5, 6. (...Soever ye pray and ask for. Vat. Ms. Their miracles could only be wrought by a due acknowledgement of the tenure by which they held their power. Bp. Hinds.)

α (Not in order that, but if they themselves were not ready to forgive, it was impossible they should obtain forgiveness. Titt.)

β (The elders were the chiefs of the people; the chief priests, the heads of the twenty-four courses; the scribes, the heads of the rest of the tribe of Levi.)

γ Or, thing.

δ (...And ye shall answer Me, and then I will tell you. Bishop Pearce.)

g Ch. 6, 20. Mat. 3, 5; and 14, 5.)

e (Jesus brought them into the dilemma into which they sought to bring Him; and as hereby He waived giving them an explicit answer, so He gave them a good reason why they ought to expect none. John had given sufficient proof of his being a prophet, and yet they persisted in unbelief; and therefore our Lord had little reason to hope that they would be satisfied with any declaration which He could make of the authority by which He acted. Randolph.)

ξ (A dwelling-house fitted for the security of the husbandmen; & the height of it enabling them to see robbers at a distance. Is. 5, 2. Bp. Pearce.)

η (From his own country,—whether at a distance or not. Bishop Pearce.)

θ (Omitted by the old Latin, Vulg., Memph., Arm., and several Ms. Tregelles.)

ι (The compound word signifies (Ro. 13, 9) to sum up, comprise. Theophylact understood it, "sum up all their violence." So Beauz, L. de Dieu.)

κ (Insulted. Penn.)

λ (Continuing impatient under the admonitions of the prophets, and also rejecting John, a greater than any before him. Hele.)

μ (He had yet one son, well beloved. Vat. Ms. So Tym, Cov., Mat., Tuv.)

feared the people: for all men counted<sup>g</sup> John, that he was a prophet indeed. <sup>33</sup>And they answered and said unto Jesus, "We cannot tell."

And Jesus answering saith unto them, "Neither do I tell you by what authority I do these things."<sup>e</sup>

<sup>1</sup>And He began to speak XII.] unto them by parables.

"A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower,<sup>ξ</sup> and let it out to husbandmen, and went into a far<sup>η</sup> country.

<sup>2</sup>And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

<sup>3</sup>And they caught him, and beat him, and sent him away empty.

<sup>4</sup>And again he sent unto them another servant; and at him they

THE STONE<sup>ξ</sup> WHICH THE BUILDERS REJECTED  
IS BECOME THE HEAD OF THE CORNER:

<sup>11</sup> THIS WAS THE LORD'S DOING,

AND IT IS MARVELLOUS IN OUR EYES?"

<sup>12</sup>And they sought to lay hold<sup>ι</sup> on Him, but feared the people: for they knew that He had spoken the parable against them:<sup>θ</sup> and they left Him, and went their way.

A.D. 32. Wednesday.  
JERUSALEM.

Parallel places, Mat. xxii. 15, and xxiii.

Lu. xx. 20, 47, and xxi. 1—4.

The teaching of Jesus in the temple.

<sup>13</sup>AND they send unto Him certain of the Pharisees and of the Herodians, to catch Him in His words.

<sup>14</sup>And when they were come, they say unto Him, "Master, we know

cast stones<sup>g</sup> and wounded<sup>ι</sup> him in the head, and sent him away shamefully handled.<sup>κ</sup>

<sup>5</sup>And again he sent another; and him they killed, and many others; beating some, and killing some.<sup>λ</sup>

<sup>6</sup>Having<sup>μ</sup> yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

<sup>7</sup>But those husbandmen said among themselves, This is the heir: come, let us kill him, and the inheritance shall be our's.

<sup>8</sup>And they took him, and killed him, and cast him out of the vineyard.

<sup>9</sup>What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. <sup>10</sup>And have ye not read this scripture;

that Thou art true, and carest for no man: for Thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not? <sup>15</sup>Shall we give, or shall we not give?"

But He, knowing their hypocrisy, said unto them, "Why tempt ye Me? bring Me a penny,<sup>ξ</sup> that I may see it."

<sup>16</sup>And they brought it.

And He saith unto them, "Whose is this image and superscription?"

And they said unto Him, "Cæsar's."

<sup>17</sup>And Jesus answering said unto them,

"Render to Cæsar the things that are Cæsar's,  
And to God the things that are God's."

And they marvelled<sup>θ</sup> at Him.

<sup>18</sup>Then come unto Him the Sadducees, which say there is<sup>π</sup> no resurrection;<sup>κ</sup> and they asked Him, saying,

<sup>19</sup>"Master, Moses<sup>ι</sup> wrote unto us, IF A MAN'S BROTHER DIE, AND LEAVE HIS WIFE BEHIND HIM, AND LEAVE NO CHILDREN, THAT HIS BROTHER SHOULD TAKE HIS WIFE, AND RAISE UP SEED

Α Ps. 118, 22.

ι Ch. 11, 18. Jno. 7, 25, 30, 44.

ν (From the similitude of Isaiah, "The vineyard of the Lord of Hosts is the house of Israel," many of the circumstances and very words of this parable are borrowed. By the wickedness of these "husbandmen" is pointed out the rebellious disposition of the Jews. The death of Jesus Himself also is foretold, and the rejection, and the destruction of the Jewish nation represented in plain terms: He gives them also to understand that He was sent to them from God—that He was the only Son of God—and under the cover of a parable, tells them plainly by what authority He did these things. Randolph.)

ξ (A silver coin, the denarius, worth seven-pence halfpenny; as Mat. 18, 25.)

ο (Greatly marvelled. Vat. Ms. Disappointing them by this answer, He left untouched the point concerning the lawfulness of the Roman government, but proved by an undeniable argument that government and protection, by whatever hand it is administered, demands tribute in return. Randolph.)

π (Is to be no resurrection. See Josephus (Ant., xviii., i., 4. Bell., ii., viii., 14). Bp. Pearce.)

κ Ac. 23, 8.

ι De. 25, 5.

p (Omitted in some copies of the Old Latin, Memph., Syr., and several Mss. Tregelles.)

σ (This might be a difficult question to the Jews, who seem to have had imperfect notions of a future state. Our Lord resolves the question by shewing the different state of men in this world and in the other. He uses here no ambiguity of speech, but expresses Himself in the most plain and explicit terms. Randolph.)

τ (Perhaps "therefore" refers to "know." Is not this the cause of your error that you do not know? Burton. Because ye consider not. Bp. Pearce.)

m 1 Co. 15, 42, 49, 52.

v (The chapter or section of the bush, See Lu. 20, 37. Ro. 11, 2.)

n Ex. 3, 6.

φ (It follows that the soul survives the body, and persons still continue to exist and live unto God, after their body is laid in the dust. Randolph.)

χ (Is. Vat. Ms.)

ο De. 6, 4. Lu. 10, 27.

ψ (The one Lord; i.e., the only Lord. Bishop Pearce.)

ω (Inward affection.)

α (Wholly.)

UNTO HIS BROTHER. <sup>20</sup> Now there were seven brethren: and the first took a wife, and dying left no seed. <sup>21</sup> And the second took her, and died, neither left he any seed: and the third likewise. <sup>22</sup> And the seven had her, and left no seed: last of all the

"Do ye not therefore err,  
Because ye know not the scriptures,  
Neither the power of God?"

<sup>25</sup> For when they shall rise from the dead,  
They neither marry, nor are given in marriage;  
But are as the angels<sup>m</sup> which are in heaven.

<sup>26</sup> And as touching the dead, that they rise:  
Have ye not read in the book of Moses,  
How in the bush<sup>v</sup> God spake unto him, saying,<sup>n</sup>  
I AM the GOD of ABRAHAM, AND the GOD of ISAAC, AND the GOD of JACOB?

<sup>27</sup> He is not the God of the dead, but the God of the living: φ  
Ye therefore do greatly err."

<sup>28</sup> And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered

"The first of all the commandments is, x

HEAR, ο O ISRAEL;

THE LORD OUR GOD IS ONE LORD: ψ

<sup>30</sup> AND THOU SHALT LOVE THE LORD THY GOD

WITH ALL thy HEART, ω

AND WITH ALL thy SOUL, α

AND WITH ALL thy MIND, β

AND WITH ALL THY STRENGTH: γ

This is the first commandment.

<sup>31</sup> And the second is like, namely this,  
THOU SHALT LOVE<sup>p</sup> THY NEIGHBOUR AS THYSELF.  
There is none other commandment greater than these."<sup>8</sup>

<sup>32</sup> And the scribe said unto Him,  
"Well, Master, Thou hast said the truth: ε for there is One God; and there is none<sup>2</sup> other but He: <sup>33</sup> and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more<sup>ς</sup> than all whole burnt offerings<sup>7</sup> and sacrifices."<sup>r</sup>

woman died also.

<sup>23</sup> In the resurrection therefore, when they shall rise,<sup>ρ</sup> whose wife<sup>σ</sup> shall she be of them? for the seven had her to wife."

<sup>24</sup> And Jesus answering said unto them,

them well, asked Him, "Which is the first commandment of all?"

<sup>29</sup> And Jesus answered him,

<sup>34</sup> And when Jesus saw that he answered discreetly,<sup>θ</sup> He said unto him, "Thou art not far from the kingdom of God."

And no man after that durst ask Him any question.

<sup>35</sup> And Jesus answered and said, while He taught in the temple,

β (Cheerfully.)

γ (Perseveringly.)

p Le. 19, 18. Mat. 22, 39. Ro. 13, 9. Ga. 5, 14. Ja. 2, 8.

δ (In S. Mark the question and answer are abstracted from the consideration of a particular law, and made general. The scribe enquires which is the first commandment of all; our Lord tells him in return the two leading and inseparable principles of the universal law of God. Townson.)

ε (Truly, that there is. Schol.)

η De. 4, 39. Is. 45, 6, 14, and 46, 9.

ζ (Abundantly more. Vat. Ms. More excellent. He. 11, 4. Comp. Mat. 6, 25. L. and H.)

η (This speech of the scribe brought the unity of God, ver. 29, again in sight; at the same time, it was a lecture to the Jew, not to depend on the efficacy of his animal sacrifices, & an intimation to the Gentiles, that pure and spiritual religion, such as the Gospel, superseded the use of them. Townson.)

ρ 1 Sa. 15, 22. Ho. 6, 6. Mi. 6, 7, 8.

θ (Wisely. Syr., Dodd.)

σ 2 Sa. 23, 2.



† Ps. 110, 1.

ε (Put Thine enemies under Thy feet. Vat. Ms.)

κ (The greater part of the crowd. Burton.)

λ (The course of His teaching. Sym.)

μ (Garments. Sym.)

ν Lu. 11, 43.

ν ("Judgment"—than other Jews, when the state should be destroyed. Bishop Pearce.)

ν 2 Ki. 12, 9.

ξ A piece of brass money. See Mat. 10, 9.

ο (Gr., beggar.)

π (The smallest sum, according to the Mishna, any one might cast was two prutahs; a "prutah" was one-eighth of an Italian as, the as being the twenty-fourth part of a denarius. Trollope.)

ρ It is the seventh part of one piece of that brass money.

ω 2 Co. 8, 12.

σ (The most specious virtue of the Pharisees, that of liberality, was like all the rest—empty show, inasmuch as even this virtue depended not on the external act, but on the intention & circumstances of the giver. Bp. Hinds.)

THE LORD SAID<sup>†</sup> TO MY LORD,  
SIT THOU ON MY RIGHT HAND,  
TILL I MAKE THINE ENEMIES THY FOOTSTOOL.<sup>ε</sup>

37 David therefore himself calleth Him Lord;  
And whence is He *then* his son?"

And the common<sup>κ</sup> people heard | in His doctrine,<sup>λ</sup>  
Him gladly. <sup>38</sup> And He said unto them |

"Beware of the scribes,  
Which love to go in long clothing,<sup>μ</sup>  
And *love* salutations<sup>ν</sup> in the market-places,  
39 And the chief seats in the synagogues,  
And the uppermost rooms at feasts:  
40 Which devour widows' houses,  
And for a pretence make long prayers:  
These shall receive greater damnation."<sup>ν</sup>

<sup>41</sup> And Jesus sat over against the | widow, and she threw in two<sup>ν</sup> mites,<sup>ρ</sup>  
treasury,<sup>ν</sup> and beheld how the people | which make a farthing.  
cast money<sup>ξ</sup> into the treasury: and | <sup>43</sup> And He called unto Him His  
many that were rich cast in much. | disciples, and saith unto them, "Verily I say unto you,

<sup>42</sup> And there came a certain poor<sup>ο</sup> |  
That this poor widow hath cast<sup>ω</sup> more<sup>σ</sup> in,  
Than all they which have cast into the treasury:  
44 For all they did cast in of their abundance;  
But she of<sup>τ</sup> her want did cast in all that she had, *even* all her living."<sup>ω</sup>

XIII.] A.D. 32. Wednesday.  
JERUSALEM.

Parallel places, Mat. xxiv. 1—35. Lu. xxi. 5—33.

Prediction of the destruction of the temple.

[87] AND as He went out of the temple, one of His disciples saith unto Him,

"Master, see what manner of stones<sup>σ</sup>  
And what buildings *are here*!"

2 And Jesus answering said unto him,  
"Seest thou these great buildings?  
There shall not be left<sup>ν</sup> one stone upon another,  
That shall not be thrown down."<sup>φ</sup>

<sup>3</sup> And as He sat upon the mount | Peter and James and John and An-  
of Olives over against the temple, | drew asked Him privately,

4 "Tell us, when shall these things be?  
And what *shall* be the sign<sup>χ</sup> when all these things shall be fulfilled?"

<sup>5</sup> And Jesus answering them began to say,

"Take heed lest any man deceive<sup>z</sup> you:  
6 For many shall come in My name,  
Saying, I am Christ;  
And shall deceive many.

τ ("Out of" their—"out of" her. Bishop Pearce.)

z De. 24, 6.  
1 Jno. 3, 17.

ν (Josephus (Ant. xv., xi., 3) describes them as white, and each twenty-five cubits in length, eight in depth, and twelve in width. Bishop Pearce, L. and H.)

y Lu. 19, 44.

φ (Jerusalem suffered four sieges before the time of our Lord—viz., by Antiochus Eupator, B.C. 162; Antiochus Sidetes, B.C. 134; Pompey, B.C. 63; and by Herod & Sosius, B.C. 37, 10th of Tisri, A.U.C. 717. Greswell.)

χ (By His "coming" they meant the time when He was publicly to take upon Him the title and authority of the Messiah, of which they thought notice was to be given by some extraordinary sign, on which all the Jews were to flow in and proclaim Him their king. Randolph.)

z Je. 29, 5. Ep. 5, 6. 2 Th. 2, 8.

ψ (See Josephus, Ant., xx., v., 3. Bell., ii., xviii., 1.)

ω (An earthquake happened when the Idumeans encamped outside Jerusalem. Josephus, Bell., iv., iv., 5. Pompeii and Herculaneum were to a great extent overthrown by an earthquake. Dio, Cass., lxxvi., 23. Tac., Ann., xv., 22, and in the year 61, Laodicea, Hieropolis, and Colosse sustained a shock.)

α (See Josephus, Ant., iii., xv., 3, and xx., ii., 5. Bell., vi., iii., 3. Suet., in Claud., xviii. Tac., Ann., xii., 43.)

β The original importeth the pains of a woman in travail.

α Mat. 10, 17, and 24, 9. Ro. 2, 10.

γ (And to synagogues; and ye shall be beaten. Scholzf.)

δ (Or, Unto.)

δ ...Which was preached to every creature which is under heaven.... Col. 1, 23. Ro. 10, 18.

ε Mat. 10, 19. Lu. 12, 11.

ε (Prepare yourselves by practice. L. and H.)

δ Ac. 2, 4, and 4, 8, 31.

ε Mi. 7, 6. Mat. 10, 21.

ζ Da. 12, 12. Mat. 10, 22. Re. 2, 10.

7 And when ye shall hear of wars<sup>ψ</sup> and rumours of wars,  
Be ye not troubled:

For such things must needs be;

But the end shall not be yet.

8 For nation shall rise against nation,  
And kingdom against kingdom:  
And there shall be earthquakes<sup>ω</sup> in divers places,  
And there shall be famines<sup>α</sup> and troubles:

These are the beginnings of sorrows.<sup>β</sup>

9 But take heed<sup>α</sup> to yourselves:

For they shall deliver you up to councils;

And in the synagogues ye shall be beaten:<sup>γ</sup>

And ye shall be brought before rulers and kings for My sake,  
For a testimony against<sup>δ</sup> them.

10 And the gospel must first be published among all nations.<sup>δ</sup>

11 But when they shall lead you, and deliver you up,

Take no thought beforehand what ye shall speak,<sup>ε</sup> neither do ye premeditate:<sup>ε</sup>

But whatsoever shall be given you in that hour,

That speak ye: for it is not ye that speak, but the Holy Ghost.<sup>δ</sup>

12 Now the brother<sup>ε</sup> shall betray the brother to death,

And the father the son;

And children shall rise up against their parents,

And shall cause them to be put to death.

13 And ye shall be hated of all men for My name's sake:

But he that shall endure<sup>ζ</sup> unto the end, the same shall be saved.

14 But when ye shall see the abomination<sup>ζ</sup> of desolation,<sup>ζ</sup>

Spoken of by Daniel the prophet,<sup>η</sup>

Standing where it ought not,

(Let him that readeth understand,)

Then let them that be in Judea flee<sup>θ</sup> to the mountains:

15 And let him that is on the housetop not go down into the house,

Neither enter therein, to take any thing out of his house:

16 And let him that is in the field not turn back again

For to take up his garment.<sup>ι</sup>

17 But woe to them that are with child,

And to them that give suck in those days!

18 And pray ye that your flight<sup>κ</sup> be not in the winter.

19 For in those days<sup>λ</sup> shall be affliction,<sup>λ</sup> such as was not

From the beginning of the creation which God created

Unto this time,

Neither shall be.

20 And except that the Lord had shortened those days,

No flesh should be saved:

But for the elect's<sup>μ</sup> sake, whom He hath chosen,

He hath shortened the days.

21 And then if any man shall say to you,

Lo, here is Christ; or, lo, He is there;

Believe him not:

ζ (The Roman armies. Wall. The word "abomination" is frequently used in Scripture to signify an idol; and this very phrase here used is applied, 1 Macc. 1, 51, to the setting up an idol upon the altar. The Roman armies carried on their ensigns images to which they paid worship: the Jews often earnestly petitioned against these ensigns being brought into "the holy city." Randalph. Josephus, Ant., xviii., iii., 1. Bell., vi., vi., 1.)

g Da. 9, 27. Lu. 21, 20.

η (Not in the Vat. and Beza Mss. Penn. Nor in most copies of the Old Lat., Vulg., Memph., Arm., & several Mss., & omitted by Augustine expressly. Tregelles.)

θ (When Cestius Gallus besieged Jerusalem, he, without any visible cause, raised the siege; the Christian Jews embraced this opportunity, and, when Titus came some months after, there was not one Christian remaining in it.)

ι (Upper, or cloak, which, according to custom, was left at home. Bishop Pearce.)

κ (It. Vat. Ms. Penn.)

λ Da. 9, 26; and 12, 1. Joel 2, 2.

λ (All the calamities which all other nations ever suffered, when compared with those of the Jews, fell far short. Josephus, Bell., Pro. i., i., 4.)

μ (Gr., The chosen whom He has chosen; i.e., Those whom He has chosen. Penn. The believers in Me. Bp. Pearce.)

v (Josephus, Ant., xx., viii., 6, uses the same words of impostors who drew the multitude into a desert. See also Bell., vii., xi., 1.)

i .....A remnant according to the election of grace. Ro. 11, 5.

k ...Beware, lest ye also, being led away...fall... 2 Pe. 3, 17.

ξ ("Whosoever," says Eusebius, (Hist., iii., c. 7,) "compares the words of Jesus with the relation of Josephus, cannot but with admiration confess the Divine pre-science of our Saviour.")

l Da. 7, 10. Zep. 1, 15.

o (It is begun, and before it is ended. Bp. Pearce.)

π (Figuratively foreshewing the destruction of the Jewish state. Bp. Pearce. L. & H.)

p (See Joel 2, 30. The day of all glory, excellency, and prosperity.)

σ (The destruction of Jerusalem was accompanied with prodigies in heaven, and many plain signs of God's peculiar presence; and there was a remarkable distinction made between the Christians & the Jews in the days of vengeance. Randolph.)

m Ch. 14, 62. Da. 7, 13, 14. Mat. 16, 27. Ac. 1, 11. 1 Th. 4, 16. 2 Th. 1, 7, 10. Re. 1, 7, and 22, 23.

22 For false Christs and false prophets shall rise,  
And shall shew signs<sup>v</sup> and wonders,  
To seduce, if it were possible, even the elect.<sup>i</sup>  
23 But take ye heed:<sup>k</sup> behold, I have foretold<sup>l</sup> you all things.

24 But in those days,<sup>l</sup> after<sup>o</sup> that tribulation,  
The sun<sup>π</sup> shall be darkened,  
And the moon shall not give her light,  
25 And the stars of heaven shall fall,  
And the powers that are in heaven shall be shaken.<sup>p</sup>  
26 And then shall they see the Son<sup>σ</sup> of man coming<sup>m</sup> in the clouds  
With great power and glory.  
27 And then shall He send His angels,  
And shall gather<sup>τ</sup> together His elect from the four winds,<sup>v</sup>  
From the uttermost part of the earth to the uttermost part of  
heaven.

28 Now learn a parable<sup>φ</sup> of the fig-tree;  
When her branch is yet tender, and putteth forth leaves,<sup>x</sup>  
Ye know<sup>ψ</sup> that summer is near:  
29 So ye in like manner, when ye shall see these things come<sup>ω</sup> to pass,  
Know that it is nigh, even at the doors.

30 Verily I say unto you,  
That this generation shall not pass,  
Till all these things be done.<sup>α</sup>  
31 Heaven and earth shall pass away:  
But My words<sup>η</sup> shall not pass away.

A.D. 32. Wednesday.  
JERUSALEM.

Parallel places, Mat. xxiv. 36—51. Lu. xxi. 34—36.

Warnings on unpreparedness.

[88

32 BUT of that day<sup>β</sup> and that hour knoweth no man,  
No, not the angels which are in heaven,  
Neither the Son,<sup>γ</sup>  
But the Father.

33 Take ye heed,<sup>ο</sup> watch and pray:  
For ye know not when the time is.

34 For the Son<sup>ρ</sup> of man is  
As a man taking a far journey,<sup>δ</sup>  
Who left his house,<sup>ε</sup>  
And gave authority to his servants,  
And to every man his work,  
And commanded the porter to watch.

35 Watch ye therefore:  
For ye know not when the master of the house cometh,  
At even, or at midnight,  
Or at the cockerowing, or in the morning:  
36 Lest coming suddenly he find you sleeping.  
37 And what I say unto you I say unto all, Watch."

τ (This took place on the establishment of the Church, when the Lord, by His angels or ministers, called the nations into His kingdom. Bp. Hinds.)

v (From every quarter of Judea—from one end of the land to the other. Bp. Pearce.)

φ (Learn from the fig-tree its parable. Scholef.)

x (Its leaves. Scholef. The leaves shoot forth. Bp. Middleton.)

ψ (It is known. Vat. Ms., Penn.)

ω (Coming. Bp. Pearce, Green, Scholef.)

α (Shall have come to pass. Green.)

η Is. 40, 8.

β (...Or hour..... not an angel in heaven. Vat. Ms., Penn.)

γ (Penn translates, "neither can know" and conjectures that the true reading is οἱος in its sense of talis qui possit, inadvertently written in a very early age οἷος, and divided into "the Son." According to Bishop Pearce, Ambrose (De Fide, v., 7) says the words, "neither the Son," were not in the Mss. in his days.)

ο Mat. 25, 13. Lu. 12, 40. Ro. 13, 11. 1 Th. 5, 6.

p Mat. 25, 14.

δ (His ascension.)

ε (His church, which is His great family or household.)



q Jno. 11, 55, and 13, 1.

Description of three classes.  
Mat. xxv. Lu. xxi. 37, 38.

[59]

ζ (The discourses and miracles of Jesus made such an impression on the multitude that the rulers dared not to attempt to take Him; and while they would fain have contrived some means, they agreed at last to defer it till the festival was over. Randolph, Bp. Pearce.)

η (For. Vat. Ms., Penn.)

r Jno. 12, 1, 3. See Lu. 7, 37.

θ Or, pure nard, or, liquid nard. (Vase of the balsam of the choicest nard. Pesch.-Syr. Eusebius uses the word for "pure" or "genuine." So Theoph., De Dieu, and others. Burton.)

ι (Having shaken the cruse together, either that the oil might give the more fragrant smell, or that she might be sure to pour out all. Knatchbull.)

s (£9 13s. 9d. See Mat. 18, 28.)

t De. 15, 11.

κ (Always do. Vat. Ms., Penn.)

λ (Embalming. Campb. All the rites which preceded the laying the dead body in the sepulchre: she is said to have done this (though she meant it not), because what she did was emblematic of it. Bishop Pearce.)

μ (The. Vat. Ms., Penn.)

XIV.] A.D. 32. Wednesday, April 3rd. [90  
A.U.C. 785. A.J.P. 4744.

BETHANY.

[The Passover began yearly on the fourteenth day of the first moon in Nisan; it lasted only one day, but was immediately followed by the days of unleavened bread, which were seven. Josephus, *Ant.* iii., x., 5. Bishop Pearce.]

Parallel places, Mat. xxvi. 1—19. Lu. xxii. 1—13.

The third anointing of Jesus.

AFTER two days was the feast of the passover,<sup>a</sup> and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put Him to death.<sup>b</sup> <sup>2</sup> But<sup>c</sup> they said,

"Let her alone; why trouble ye her?

She hath wrought a good work on Me.

<sup>7</sup> For ye have the poor<sup>d</sup> with you always, And whosoever ye will ye may<sup>e</sup> do them good:

<sup>8</sup> But Me ye have not always.

She hath done what she could:

She is come aforehand to anoint My body to the burying.<sup>f</sup>

<sup>9</sup> Verily I say unto you,

Wheresoever this<sup>g</sup> gospel shall be preached throughout the whole world, This also that she hath done shall be spoken of for a memorial of her."

<sup>10</sup> And Judas Iscariot, one of the twelve, went unto the chief priests, to betray Him unto them.

<sup>11</sup> And when they heard it, they were glad, and promised to give him money.<sup>h</sup>

And he sought how he might conveniently betray Him.

<sup>12</sup> And the first day of unleavened bread, when they killed<sup>i</sup> the passover, His disciples said unto Him, "Where wilt Thou that we go and prepare that Thou mayest eat the passover?"

<sup>13</sup> And He sendeth forth two of His disciples, and saith unto them, "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. <sup>14</sup> And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with My disciples?"

"Not on the feast day, lest there be an uproar of the people."

<sup>3</sup> And being in Bethany in the house of Simon the leper, as He sat at meat, there came a woman having an alabaster box of ointment of spikenard<sup>j</sup> very precious; and she brake the box, and poured it on His head.

<sup>4</sup> And there were some that had indignation within themselves, and said, "Why was this waste of the ointment made? <sup>5</sup> For it might have been sold for more than three hundred pence,<sup>k</sup> and have been given to the poor." And they murmured against her.

<sup>6</sup> And Jesus said,

v (Judas was probably persuaded that Jesus was such a Messiah as the Jews expected, and had followed Him in hope of riches & preferment; but he had hitherto reaped no such advantages, and probably grew impatient under the delay. This put him on trying whether he could not make a better bargain by applying to the chief priests; & their conditions, though mean, he thought fit to accept, being himself mean and poor. Randolph.)

ξ Or, sacrificed. (Usually sacrificed. Hales. Philo expressly says that every Jew was permitted to kill his own paschal lamb; though, from Josephus (Bell. vi., ix., 3), it has been concluded that all the lambs were killed in the temple and by the priests. Bishop Pearce.)

ο (It was the custom to give to strangers the use of their rooms & furniture without any pay, except the skins of the lambs. Talmud, in Joma, p. 12, 1.)

π (Carpeted. Trollope. With couches, Light-foot, L. and H.)

ρ (It was examined in every hole and corner by the light of wax candles, and cleansed from the smallest crumb of leaven with a scrupulous nicety. Townson.)

σ (When they had eaten—i.e. after the supper was over.)

<sup>15</sup> And he will shew<sup>o</sup> you a large upper room furnished<sup>p</sup> and prepared: there make ready for us."

<sup>16</sup> And His disciples went forth, and came into the city, and found as He had said unto them: and they made ready the passover.

Parallel places, Mat. xxvi. 20. Lu. xxii. 14—18. Jno. xiii. 1—20. [91  
The passover-eve supper.

<sup>17</sup> AND in the evening He cometh with the twelve.

A.D. 32. Thursday, April 4th. [92  
A.U.C. 785. A.J.P. 4744.

JERUSALEM.

Parallel places, Mat. xxvi. 21—29. Lu. xxii. 19—38. Jno. xiii. 21—38.

Prediction of the betrayal. The Eucharist.

<sup>18</sup> AND as they sat and did eat,<sup>σ</sup> Jesus said, "Verily I say unto you, One of you which cateth with Me shall betray Me."

<sup>19</sup> And they began to be sorrowful,

τ (Not in the Alex., Beza, and several other Mss., nor in any of the ancient Vss. Wells.)

υ (Jesus ordained bread and wine to represent His body broken and His blood shed; the partaking of these is called "the Communion," because, by so doing, we partake of the sacrifice made by the offering up of His body and blood, become entitled to all the benefits of the Christian covenant, and oblige ourselves to all the duties required on our part. Randolph.)

φ (The Jews, in like manner, said, "This is the bread of affliction," &c.)

χ (Product. Campbell.)

ψ (The gospel is established by My resurrection.)

ω (Coming in the room of something that was formerly—under new circumstances. Titt.)

α (The gospel kingdom on earth—the new dispensation—the Christian Church.)

β Or, psalm.

υ Zec. 13, 7.

υ Ch. 16, 7.

υ Jno. 13, 37.

and to say unto Him one by one, "Is it I?"

And another said, "Is it I?"

20 And He answered and said unto them, "It is one of the twelve, that dippe<sup>th</sup> with Me in the dish. 21 The Son of man indeed goeth, as it is written of Him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born."

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, "Take, eat: <sup>τ</sup> this<sup>υ</sup> is My body."

23 And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it. 24 And He said unto them, "This<sup>φ</sup> is My blood of the new testament, which is shed for many. 25 Verily I say unto you, I will drink no more

I WILL SMITE THE SHEPHERD,  
AND THE SHEEP SHALL BE SCATTERED.

28 But after that I am risen, I will go before you into Galilee."<sup>υ</sup>

29 But Peter<sup>ω</sup> said unto Him, "Although all shall be offended, yet *will* not I."

30 And Jesus said unto him, "Verily I say unto thee, That this day, even in this night,<sup>γ</sup> before the cock crow twice, thou shalt deny Me thrice."

31 But he spake the more vehemently, "If I should die with Thee, I will not deny Thee in any wise." Likewise also said they all.

Parallel places, Mat. xxvi. 36–46. Lu. xxiii. [99  
40–46. Jno. xviii. 1, 2.

The agony.

32 AND they came to a place which was named Gethsemane: and He saith to His disciples, "Sit ye here, while I shall pray."

33 And He taketh with Him Peter and James and John, and began to be sore amazed,<sup>δ</sup> and to be very heavy; 34 and saith unto them, "My

of the fruit<sup>κ</sup> of the vine, until<sup>ψ</sup> that day that I drink it new<sup>ω</sup> in the kingdom<sup>α</sup> of God."

The discourse after supper.  
Jno. xiv.

[93

Parallel places, Mat. xxvi. 30. Lu. xxiii. 39. [94  
Jno. xiv. 31.

The departure to the garden.

26 AND when they had sung an hymn,<sup>β</sup> they went out into the mount of Olives.

On supreme regard to God.  
Jno. xv. 1–25.

[95

The promise of the Strengthen<sup>er</sup>.  
Jno. xv. 26–xvi.

[96

The prayer of Jesus.  
Jno. xvii.

[97

Parallel place, Mat. xxvi. 31–35.  
Prediction of Peter's denials.

[98

27 AND Jesus saith unto them, "All ye shall be offended because of me this night: for it is written,"<sup>υ</sup>

soul is exceeding sorrowful<sup>ε</sup> unto death: tarry ye here, and watch."

35 And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him. 36 And He said, "Abba,<sup>χ</sup> Father, all<sup>γ</sup> things are possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt."<sup>ζ</sup>

37 And He cometh, and findeth them sleeping, and saith unto Peter, "Simon, sleepest thou? couldest not thou watch one hour? 38 Watch ye and pray, lest ye enter into temptation: the spirit<sup>α</sup> truly is ready, but the flesh is weak."<sup>ς</sup>

39 And again He went away, and prayed, and spake the same words. 40 And when He returned He found them asleep again, (for their eyes were heavy,) neither wist they what to answer Him.

41 And He cometh the third time, and saith unto them,

γ (The prediction was delivered before midnight, & fulfilled by S. Peter, probably between two and three in the morning. These were parts of the same day in Judaea. Townson. Before the second cock-crowing, which was said to be at three in the morning. Burton.)

δ (Intensely affected. Titt. According to H. Stephens, stupore attonito percellor—pavore attonito perterro; he derives it from θήπω, stupeo. It denotes "wonder." Ma. 10, 32. Lu. 4, 36, and 5, 9. Ac. 3, 10, 11, and 9, 6; also "fear." Comp. ch. 16, 5, 6, with Lu. 24, 5, and Mat. 28, 5. Ἀδύμων is derived from ἀδέω, tædio afficio, proprie-  
ræ defatigatio. Eustathius defines, one who fails from satiety of sorrow. Archbishop Newcome.)

ε (I am ready to die with sorrow. Bishop Pearce. Jno. 12, 27.)

ζ Ro. 8, 15. Ga. 4, 6.

γ He. 5, 7.

ζ Jno. 5, 30, and 6, 38.

α Ro. 7, 23. Ga. 5, 17.

ς (Trust not to the goodness of your intention; but be perpetually on your guard, and pray for Divine assistance, lest the hour of trial prove too strong for your frailty and infirmity. Bishop Mann.)



η (Do ye sleep still, and take your rest? Bp. Pearce, Hales.)

b Jno. 13, 1.

θ (It seems to have been a custom among the Jews for friends to kiss each other at their meeting. See Lu. 7, 45. Bishop Mann.)

ι (The ear-tip. Vat. Ms.)

c Ps. 22, G. 1s. 53, 7. Lu. 24, 44.

κ (This is done that the Scriptures may be fulfilled. Bishop Pearce, Schol.)

λ (As the various events which befell our heavenly Redeemer while on earth are said to have come to pass, "that the Scriptures might be fulfilled," so these Scriptures were written, and the things recorded in them were done, because the Supreme Wisdom had fore-ordained the events that should correspond to them. The Redeemer's death was the whole meaning of every sacrifice in all ages; and when at last, in the fulness of time, He was offered upon the cross He was the "Lamb slain from the foundation of the world." Ogden.)

d Ve. 27. Ps. 88, 8.

μ (That is, his body, which had on it only a tunic or vest. Bishop Pearce. Perhaps the linen cloth or sheet in which he had been sleeping. Trollope. Perhaps roused from sleep in the village, and led on by curiosity to see what was the matter. Hales.)

ν (They. Vat. Ms. The soldiers. Camp.)

"Sleep" on now, and take *your* rest :

It is enough, the hour<sup>b</sup> is come ;

Behold, the Son of man is betrayed into the hands of sinners.

<sup>42</sup> Rise up, let us go ;

Lo, he that betrayeth Me is at hand."

A.D. 32. A.U.C. 785. A.J.P. 4744.  
GETHESEMANE.

Parallel places, Mat. xxvi. 47—56. Lu. xxii. 47—53.

Jno. xviii. 3—12.

The apprehension.

<sup>43</sup> AND immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

<sup>44</sup> And he that betrayed Him had given them a token, saying, "Whomsoever I shall kiss,<sup>θ</sup> that same is He; take Him, and lead Him away safely."

<sup>45</sup> And as soon as he was come, he goeth straightway to Him, and saith, "Master, master;" and kissed Him.

<sup>46</sup> And they laid their hands on Him, and took Him.

<sup>47</sup> And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.<sup>ι</sup>

<sup>48</sup> And Jesus answered and said unto them, "Are ye come out as against a thief, with swords and with staves to take Me? <sup>49</sup> I was daily with you in the temple teaching, and ye took Me not: but the scriptures<sup>κ</sup> must<sup>κ</sup> be fulfilled."<sup>λ</sup>

<sup>50</sup> And they all forsook<sup>d</sup> Him, and fled.

<sup>51</sup> And there followed Him a certain young man, having a linen cloth east about *his* naked<sup>μ</sup> body; and the<sup>ν</sup> young men laid hold on him: <sup>52</sup> and he left the linen cloth, and fled from them naked.

A.D. 32. Thursday night.  
A.U.C. 785. A.J.P. 4744.

THE PALACE OF THE HIGH PRIEST.

Parallel places, Mat. xxvi. 57—68. Lu. xxii. 54.

Jno. xviii. 13—15.

The first condemnation.

<sup>53</sup> AND they led Jesus away to the high priest: and with him were

assembled all the chief priests and the elders and the scribes.

<sup>54</sup> And Peter followed Him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

<sup>55</sup> And the chief priests and all the council sought<sup>ε</sup> for witness against Jesus to put Him to death;<sup>ο</sup> and found none. <sup>56</sup> For many bare false witness against Him, but their witness agreed not together.<sup>π</sup>

<sup>57</sup> And there arose certain, and bare false witness against Him, saying, <sup>58</sup> "We heard Him say, I will destroy<sup>ε</sup> this temple<sup>ο</sup> that is made with hands,<sup>σ</sup> and within three days I will build another made without hands."

<sup>59</sup> But neither so did their witness agree<sup>τ</sup> together.

<sup>60</sup> And the high priest stood up in the midst, and asked<sup>υ</sup> Jesus, saying, "Answerest Thou nothing? what<sup>ς</sup> is it *which* these witness against Thee?"

<sup>61</sup> But He held His peace,<sup>φ</sup> and answered nothing.

Again the high priest asked Him, and said unto Him, "Art Thou the Christ, the Son of the Blessed?"

<sup>62</sup> And Jesus said, "I am: and ye shall see<sup>ψ</sup> the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

<sup>63</sup> Then the high priest rent his clothes, and saith, "What need we any further witnesses? <sup>64</sup> Ye have heard the blasphemy: what think ye?"

And they all condemned Him to be guilty of death.

<sup>65</sup> And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, "Prophesy:" and the servants did strike Him with the palms of their hands.

ε (Some testimony that might affect His life. Bishop Pearce.)

ο (By Pilate's order, as He was, Mat. 27, 26. Lu. 23, 25. The Jews had not then a right to put any man to death; and crucifixion for which they intended him, Mat. 27, 22, was no Jewish punishment. Jno. 18, 31, 32. Bishop Pearce.)

π ("Not equal"—i.e., not amounting to a capital crime. So Locke. Bishop Pearce. Not enough to form the ground of a sentence. Comp. ve. 61. L. and 11. So Budaeus, Grotius, Burton. Not consistent with each other. H. Stephens, Wolfius.)

ε Ch. 15, 29. Jno. 2, 19.

ρ (Holy place.)

σ (That is, mortal and perishing; "not made"—i.e., spiritual and immortal. See 2 Co. 5, 1. Ep. 2, 11. Col. 2, 11. He. 9, 11. Bp. Pearce.)

τ (Inadequate, not false or contradictory. W. Wilson. Not equal to the charge that He was worthy to die: for a boast of destroying the temple could not be capital, especially since it was attended with a promise of rebuilding it. Whitby.)

υ (On account of this want of evidence, the High Priest bethought himself of the expedient of putting a question to Jesus, which might lead Him to criminate Himself. Bishop Lonsdale.)

ς (Because. Vat. Ms.)

f Is. 53, 7.

g Mat. 24, 30.



A.D. 32. A.U.C. 785. A.J.P. 4744. [102  
THE PALACE OF THE HIGH PRIEST.  
Parallel places, Mat. xxvii. 69—75. Lu. xxii. 55—65.  
Jno. xviii. 16—27.  
*Peter's denials.*

66 AND as Peter was beneath in the palace, there cometh one of the maids of the high priest: <sup>67</sup>and when she saw Peter warming<sup>ψ</sup> himself, she looked upon him, and said, "And thou also wast with Jesus of Nazareth."

<sup>68</sup>But he denied, saying, "I know not, neither understand I what thou sayest."

And he went out into the porch; and the cock crew.

<sup>69</sup>And a<sup>ω</sup> maid saw him again, and began to say to them that stood by, "This is one of them."

<sup>70</sup>And he denied it again.

And a little after, they that stood by said again to Peter, "Surely thou art one of them: for thou art a Galilean,<sup>h</sup> and thy speech agreeth thereto."

<sup>71</sup>But he began to curse and to swear, saying, "I know not this man of whom ye speak."

<sup>72</sup>And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, "Before the cock crow twice, thou shalt deny Me thrice."

And when he thought<sup>a</sup> thereon, he wept.

XV.] A.D. 32. Friday morning, six o'clock, April 5th. [103  
A.U.C. 785. A.J.P. 4744.  
JERUSALEM.

Parallel places, Mat. xxviii. 1—10. Lu. xxii. 66—71.

*The second condemnation.*

AND straightway in the morning the chief priests held a consultation<sup>i</sup> with the elders and scribes and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate.<sup>β</sup>

Pilate's private examination of Jesus. [104  
Lu. xxiii. 1—4. Jno. xviii. 28, xix. 12.

Parallel place, Mat. xxvii. 11—14. [105  
Official arraignment of Jesus.

<sup>2</sup>AND Pilate asked Him, "Art Thou the King of the Jews?"

And He answering said unto him, "Thou sayest it."

<sup>3</sup>And the chief priests accused Him of many things: but He answered nothing.

<sup>4</sup>And Pilate asked Him again, saying, "Answerest Thou nothing? behold how many things they witness<sup>γ</sup> against Thee."

<sup>5</sup>But Jesus yet<sup>δ</sup> answered nothing; so that Pilate marvelled.

*The acquittal by Herod.* [106  
Lu. xxiii. 5—12.

Parallel places, Mat. xxvii. 15—26. Lu. [107  
xxiii. 13—25. Jno. xix. 13—16.

*The third condemnation.*

<sup>6</sup>NOW at that feast he released<sup>e</sup> unto them one prisoner, whomsoever they desired. <sup>7</sup>And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

<sup>8</sup>And the multitude crying<sup>ς</sup> aloud began to desire him to do as he had ever done unto them.

<sup>9</sup>But Pilate answered them, saying, "Will ye that I release unto you the King of the Jews?" <sup>10</sup>For he knew that the chief priests had delivered Him for envy.

<sup>11</sup>But the chief priests<sup>k</sup> moved the people, that he should rather release Barabbas<sup>7</sup> unto them.

<sup>12</sup>And Pilate answered and said again unto them, "What will ye then that I shall do unto Him whom ye call the King of the Jews?"

<sup>13</sup>And they cried out again, "Crucify Him."

<sup>14</sup>Then Pilate said unto them, "Why, what evil hath He done?"

And they cried out the more exceedingly, "Crucify Him."

<sup>15</sup>And so Pilate, willing to content the people, released Barabbas unto them, and delivered<sup>l</sup> Jesus, when he had scourged<sup>9</sup> Him, to be crucified.

Parallel places, Mat. xxvii. 27—32. [108  
Lu. xxiii. 26—32. Jno. xix. 16.

*The leading away to Calvary.*

<sup>16</sup>AND the soldiers led Him away

γ (*Accuse thee of.* Vat. Ms.)

δ (*No more answered anything.* Bishop Pearce) Is. 53, 7. Jno. 19, 9.

e (*Was accustomed to release.* See ve. 8, and comp. Mat. 27, 15. L. and H., Scholeff, Syr.)

ς (*Going up, began.* So the Vat. and the most ancient Mss. and Vss., whence Wicliffe rendered "was gone up." Erasmus conjectured that this was the true reading. Penn.)

k Ac. 3, 14.

7 (*Josephus* (Ant. xviii., iii., 2) mentions two seditions at the beginning of Pilate's government; and since they arose from a love of liberty, we may suppose that Barabbas was popular. Burton.)

l Jno. 19, 1, 16.

9 (*Wetstein* adduces *Clorio*, *Livy*, *Curt.*, *Val. Max.*, for proof that the Romans were wont to whip and scourge those who were to be crucified. Bishop Pearce.)

ψ (*At this hour of the night there may be supposed to have been a want of a fire; in hot climates the dew & night air being colder for the heat of the past day.* Bishop Pearce.)

ω (*The.* Wall, Scholeff.)

h Ac. 2, 7.

a Or, he wept abundantly, or, he began to weep. (*Burst into tears.* Heylin. *Began to weep.* Pesch-Syr. "Reflected on;" the phrase occurs in *M. Antoninus*, *Idals*. So *Hammond*, *Palairret*.)

i Ps. 2, 2. Ac. 3, 13, and 4, 26.

β (*When there was an amazing concourse of a mutinous nation in Jerusalem, & the villages about it, there was great need of vigilance on the part of the governors. It cannot, therefore, seem strange that Pilate, and, quickly after him, Herod, were early up, and ready to receive the Jewish rulers on their first appearance.* Townson.)

into the hall, called Prætorium; and they call together the whole band.

<sup>17</sup>And they clothed Him with purple, and platted a crown of thorns,<sup>κ</sup> and put it about His head,<sup>18</sup> and began to salute Him, "Hail, King of the Jews!"

<sup>19</sup>And they smote Him on the head with a reed, and did spit upon Him, and bowing their knees worshipped Him. <sup>20</sup>And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him.

<sup>21</sup>And they compel one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross.

A.D. 33. Friday morning, nine o'clock.  
A.U.C. 786. A.J.P. 4745.

GOLGOTHA.

[The word Gatha, or Goatha, Je. xxxi. 39, is considered by Psalmanazar to be identical with Golgotha. This has been accepted by modern writers. It was close to the valley of Hinnom, called (Je. xxxi. 40), the "Valley of dead bodies," from "its being made a common burial-place, and

"And He was numbered with the transgressors."<sup>ε</sup>

A.D. 33. Friday, nine a.m. to three p.m. [110  
A.U.C. 786. A.J.P. 4745.

CALVARY.

Parallel places, Mat. xxvii. 39—49. Lu. xxiii. 39—43. Jno. xix. 23—29.

Incidents during the crucifixion.

<sup>29</sup>AND they that passed<sup>ο</sup> by railed<sup>ο</sup> on Him, wagging their heads, and saying, "Ah, Thou that destroyest<sup>ρ</sup> the temple, and buildest it in three days, <sup>30</sup>save Thyself, and come down from the cross."

<sup>31</sup>Likewise also the chief priests mocking said among themselves with the scribes, "He saved others, Himself He cannot save. <sup>32</sup>Let Christ the King of Israel descend now from the cross, that we may see and believe."

And they that were crucified with Him reviled Him.

<sup>33</sup>And when the sixth hour was come, there was darkness<sup>π</sup> over the whole land until the ninth<sup>ρ</sup> hour.

a receptacle for the rubbish and filth of the city." (Blayney.) This valley, the ancient Tophet, or the valley of Slaughter, was also called the valley of Hell, and was opposite the dung gate. *Mus. of Cla. Ant.*, May, 1853.]

Parallel places, Mat. xxvii. 33—38. Lu. xxiii. 33—38. Jno. xix. 18—22.

The crucifixion.

<sup>22</sup>AND they bring Him unto the place Golgotha,<sup>λ</sup> which is, being interpreted, The place of a skull. <sup>23</sup>And they gave Him to drink wine mingled with myrrh;<sup>μ</sup> but He received it not.

<sup>24</sup>And when they had crucified Him, they parted<sup>ν</sup> His garments, casting lots upon them, what every man should take.

<sup>25</sup>And it was the third hour, and they crucified Him.

<sup>26</sup>And the superscription of His accusation was written over, THE KING OF THE JEWS.

<sup>27</sup>And with Him they crucify two thieves;<sup>ζ</sup> the one on His right hand, and the other on His left. <sup>28</sup>And the scripture<sup>η</sup> was fulfilled, which saith,

<sup>34</sup>And at the ninth hour Jesus cried with a loud voice, saying, "Eloi, Eloi,<sup>σ</sup> lama sabachthani? which is, being interpreted, My God,<sup>2</sup> my God, why hast Thou forsaken Me?"

<sup>35</sup>And some of them that stood by, when they heard it, said, "Behold, He calleth Elias."

<sup>36</sup>And one ran and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink,<sup>τ</sup> saying,<sup>τ</sup> "Let alone; let us see whether Elias will come to take Him down."

A.D. 33. Friday, three o'clock, p.m.  
A.U.C. 786. A.J.P. 4745.

Parallel places, Mat. xxvii. 50—56. Lu. xxiii. 44—49. Jno. xix. 30—37.

The death of Jesus.

<sup>37</sup>AND Jesus cried with a loud voice, and gave up the ghost.

<sup>38</sup>And the veil of the temple<sup>υ</sup> was rent<sup>φ</sup> in twain from the top to the bottom.

n Is. 53, 12. Lu. 22, 37.

ε (Not in the Vat., Ephr., Beza, Alex., and other Mss. Penn.)

ο Ps. 22, 7.

ο (Reviled, as Mat. 27, 39. Schole.)

ρ Ch. 14, 58. Jno. 2, 19.

π (According to the Mishna (ii., 150, 5), if the Paschal eve fell on a sabbath, which would be the case when the fourteenth Nisan was on a Friday, the victim was slain at half-past twelve, and offered at half-past one. Compare Maimonides, *De Sac.*, i., 5. Greswell, iii., 166.)

ρ (Three o'clock, afternoon.)

σ (Ili, ili, lemono Shebaktani? Syriac, the common dialect of Palestine.)

q Ps. 22, 1.

r Ps. 69, 21.

τ (While some said. Syr. The rest saying. Bp. Mann. While they say. Penn.)

υ (Holy place.)

φ (Signifying the abrogation of the Jewish dispensation, and the opening of the new and living way, by the blood of Jesus, into the Holiest, viz., heaven.)

κ (Hall and Prætorium were synonymous terms in Greek and Latin, and denoted the palace of a governor or great man. Townson.)

κ ("In all probability," says Hasselquist, "the nabba or nabka of the Arabs is the tree which afforded all the crown of thorns. It grows very common in the East, and is extremely fit for the purpose; for it has many small and most sharp spines." The crown might be easily made of the soft, round, & pliant branches—the leaves resemble ivy. Hales, iii., 222.)

λ (Golgotha... usque hodie ostenditur in Acha—ad septentrionalē plagam Montis Sion. Jer. Op., ii., pars i., 451.)

μ (Usually given to persons about to suffer death. Theophrastus says myrrh "is of a warm nature, astringent and bitter." Bp. Pearce. A custom observed towards criminals, and said to be founded on Pr. 31, 6: see the Talmud, ut turbaretur intellectus. Lightfoot, Burton.)

π Ps. 22, 18.

ν ("Robbers," who took up arms, originally on the principle, that the tribute-money of the Romans on the Jews was an oppression. See Josephus, *Ant.*, xx., viii., 6. Bp. Pearce.)



x (A son of a God.  
Bishop Pearce.  
See Da. 3, 25.)

s Ps. 33, 11.

t Lu. 8, 2, 3.

ψ (Three o'clock,  
afternoon.)

ω (A person of  
condition. See  
Ac. 13, 50, and  
17, 12.)

β (Member of the  
Sanhedrim. The-  
ophylact says  
that his office was  
to take care of  
the market. Bur-  
ton.)

γ (Who himself  
also was waiting.  
Scholzf.)

u Lu. 2, 23, 28.

δ (Expected the  
establishment of  
the kingdom of  
the Messiah in  
the person of Je-  
sus. L. and H.)

ε (Taking courage,  
went. L. and H.)

ζ (That He were.  
Tynd.)

η (If He were  
already dead.  
Vat., Alex., and  
Beza Mss. Whe-  
ther before the  
time He was  
dead. Syr. Dead  
already. Pearce.)

θ (Granted.  
Camp.)

ι (The dead body.  
Vat. Ms.)

κ (According to  
Salmasius, this  
means "made of  
wrought stones.  
Burton.)

λ (Thoroughly  
past, very early  
in the morning.)

ν Lu. 23, 56.

<sup>39</sup>And when the centurion, which stood over against Him, saw that He so cried out, and gave up the ghost, he said, "Truly this man was the Son of God."

<sup>40</sup>There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; <sup>41</sup>(who also, when He was in Galilee, followed Him, and ministered unto Him;) and many other women which came up with Him unto Jerusalem.

A.D. 33. Friday, six o'clock, p.m.  
A.U.C. 786. A.J.P. 4745.

ARIMATHÆA.

[Arimathæa, now Ramleh, twenty-three miles N.W. by W. from Jerusalem, on the road to Joppa, same as Ramathem, 1 Mac. ix. 34. It lies in the fine undulating plain of Sharon, embosomed among olive, fig, and pomegranate trees. Kitto.]

Parallel places, Mat. xxvii. 57—66. Lu. xxiii. 50—56. Jno. xix. 38—42.

The burial of Jesus.

<sup>42</sup>AND now when the even<sup>ψ</sup> was come, because it was the preparation, that is, the day before the sabbath, <sup>43</sup>Joseph of Arimathæa, an honourable<sup>ω</sup> counsellor,<sup>β</sup> which<sup>γ</sup> also waited<sup>ε</sup> for the kingdom<sup>δ</sup> of God, came, and went in boldly<sup>ε</sup> unto Pilate, and craved the body of Jesus.

<sup>44</sup>And Pilate marvelled if<sup>ζ</sup> He were already dead: and calling unto him the centurion, he asked him<sup>η</sup> whether He had been any while dead. <sup>45</sup>And when he knew it of the centurion, he gave<sup>θ</sup> the body<sup>ι</sup> to Joseph.

"Be not affrighted;  
Ye seek Jesus of Nazareth, which was crucified:  
He is risen;<sup>π</sup> He is not here:  
Behold the place where they laid Him.

<sup>7</sup>But go your way, tell His disciples and Peter<sup>ρ</sup> that He goeth before you into Galilee: there shall ye see Him, as He said<sup>σ</sup> unto you."

<sup>8</sup>And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said

<sup>46</sup>And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchre which was hewn<sup>κ</sup> out of a rock, and rolled a stone unto the door of the sepulchre.

<sup>47</sup>And Mary Magdalene and Mary the mother of Joses beheld where He was laid.

XVI.] A.D. 33. Sunday Morning.  
A.U.C. 786. A.J.P. 4745. [113  
Parallel places, Mat. xxviii. 1—4. Jno. xx. 1.  
The resurrection.

AND when the sabbath was past,<sup>λ</sup> Mary Magdalene, and Mary the mother of James, and Salome, had bought<sup>ν</sup> sweet spices, that they might come and anoint<sup>μ</sup> Him. <sup>2</sup>And very early<sup>ν</sup> in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

<sup>3</sup>And they said among themselves, "Who shall roll us away the stone from the door of the sepulchre?"

<sup>4</sup>And when they looked, they saw that the stone was rolled away: (for it was very great.)

Report of Mary Magdalene.  
Jno. xx. 2. [114

A.D. 33. A.U.C. 786. A.J.P. 4745. [115  
Parallel place, Mat. xxviii. 5—8.  
Conversation of the angel with Mary and Salome.

<sup>5</sup>AND entering into the sepulchre, they saw a young<sup>ς</sup> man sitting on the right side, clothed in a long white garment; and they were affrighted.<sup>ο</sup>

<sup>6</sup>And he saith unto them,

they any thing to any man;<sup>σ</sup> for they were afraid.

Visit of the second party of women.  
Lu. xxiv. 1—8. [116

Visit of Peter and John.  
Jno. xx. 3—10. [117

<sup>μ</sup> (Wishing to contribute to the honours of the burial, after remarking the tomb, they returned, & purchased other spices, to add them to those in which the Lord had been enveloped. Penn.)

<sup>ν</sup> ("Very early, on the first day of the week (going from the city), they come to the sepulchre after sunrise." S. Matthew says, Late after the sabbath, at the dawning on the first day of the week, went Mary Magdalene and the other Mary (from the city) to view the tomb, and they come to the sepulchre. The words expressive of the act of "going" are aorists; those of "coming" are in the present tense. Hales, iii., 244.)

<sup>ς</sup> (Age and deformity are the fruits of sin. Cradock.)

<sup>ο</sup> (Wondered, coupled with fear. "Titt")

<sup>π</sup> (He had been two nights and one day, and two small parts of two more, under death. Ch. 8, 31; 9, 31; and 10, 34. Mat. 12, 40.)

<sup>ρ</sup> (An assurance that his repentance was accepted. Theophylact, Chrys., Jer. If the angel had not named Peter, he had not dared to come with the other disciples. Townsen.)

<sup>σ</sup> Ch. 14, 28. Mat. 26, 32.

<sup>τ</sup> (On the way, for they were afraid of the Jews. Crad.)



τ (The portion from ve. 9 to the end is not in Eusebius' Canon. Birch says, "It is not contained in the Vat. Ms., 1209. In the Vat. Ms., 756, 757, an asterisk is affixed, the transcribers' mark of doubtful narrations.

Penn. That it was not written by S. Mark himself is attested by Gregory of Nyssa, Victor Sec., and Jerome, and is confirmed by existing monuments. Tregelles.)

γ Lu. 8, 2.

z Lu. 24, 10.

Jno. 20, 18.

a Lu. 24, 11.

v (The rest, who yet did not believe them. Sym.)

φ Or, together.

χ (Doubted of His resurrection, notwithstanding the testimony of those whose veracity they had no reason to suspect. West.)

c Jno. 15, 16.

d Col. 1, 23.

ψ (All the creation, i.e., the heathen—all mankind. Wall.)

ω (Including repentance and obedience. Trol. Jno. 3, 18, 36. Ac. 2, 38, and 16, 30. Ro. 10, 9. 1 Pe. 3, 21.

a (The origin of baptism was that occasion, Ex. 19, 10; in it were included native Jews, as well as proselytes, and children, as well as men. Crad.)

Parallel place, Jno. xx. 11—17. [118  
The first appearance—to Mary Magdalene.

[<sup>9</sup>NOW<sup>τ</sup> when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast<sup>γ</sup> seven devils.

Parallel places, Mat. xxviii. 9, 10. [119  
Lu. xxiv. 9—11.

The second appearance—to all the women.

<sup>10</sup>AND she went<sup>z</sup> and told them that had been with Him, as they mourned and wept. <sup>11</sup>And they, when they had heard that He was alive, and had been seen of her, believed not.<sup>a</sup>

The report of the guard. [120  
Mat. xxviii. 11—15.

Visit of Peter alone—third appearance. [121  
Lu. xxiv. 12. 1 Co. xv. 5.

Parallel place, Lu. xxiv. 13—35. [122  
The fourth appearance—to the two disciples.

<sup>12</sup>AFTER that He appeared in another form unto two of them, as they walked and went into the country. <sup>13</sup>And they went and told it unto the residue: <sup>ν</sup>neither believed they them.

"Go<sup>c</sup> ye into all the world,

And preach<sup>d</sup> the gospel to every creature.<sup>ψ</sup>

<sup>16</sup>He that believeth<sup>ω</sup> and is baptized<sup>a</sup> shall be saved;<sup>β</sup>

But he that believeth not<sup>γ</sup> shall be damned.<sup>δ</sup>

<sup>17</sup>And these signs shall follow them that believe;

In My name<sup>c</sup> shall they cast out devils;

They shall speak with new<sup>e</sup> tongues;

<sup>18</sup>They shall take up serpents;<sup>f</sup>

And if they drink any deadly thing, it shall not hurt them;

They shall lay hands on the sick,<sup>g</sup> and they shall recover."

A.D. 33. Thursday, the fortieth day. [128  
A.U.C. 786. A.J.P. 4745.

JERUSALEM.

Parallel place, Lu. xxiv. 50—53.  
The eleventh appearance—the ascension.

<sup>19</sup>SO then after<sup>h</sup> the Lord had spoken unto

Conclusion.  
Jno. xxi. 24, 25.

The fifth appearance—to the eleven. [123  
Thomas absent.  
Lu. xxiv. 36—43. Jno. xx. 19—25.

Sunday, the eighth day. [124  
Parallel place, Jno. xx. 26—31.

The sixth appearance—to the eleven. Thomas present.

<sup>14</sup>AFTERWARD He appeared unto the eleven as they sat at meat,<sup>φ</sup> and upbraided them with their unbelief and hardness of heart, because they believed<sup>x</sup> not them which had seen Him after He was risen.

Sunday, the fifteenth day. [125  
The seventh appearance—on the mountain.  
Mat. xxviii. 16, 17.

Sunday, the twenty-second day. [126  
The eighth appearance.  
After that He was seen of James. 1 Co. 15, 7.

Sunday, the twenty-ninth day. [127  
The ninth appearance—the third to the eleven.  
Jno. xxi. 1—23.

Sunday, the thirty-sixth day. [127  
Parallel places, Mat. xxviii. 18—20.  
Lu. xxiv. 44—49.

The tenth appearance—at Jerusalem.

<sup>15</sup>AND He said unto them,

them, He was received<sup>ε</sup> up into heaven, and sat<sup>i</sup> on the right hand of God.

<sup>20</sup>And they went forth, and preached every where, the Lord working with them, and confirm-  
ing<sup>k</sup> the word with signs following. Amen.]

[129

β (De in a state of salvation or condemnation. Newcome. A promise of salvation, without circumcision and the ceremonies of the Law. TOWNSON.)

γ (Refuses to believe, through prejudice, interest, and other causes which are in a man's power to remove. Rp. Pearce.)

δ (...The wrath of God abideth on him, Jno. 3, 36, and 12, 48, because he rejects the only means of having the sentence of condemnation removed. Burton.)

e Lu. 10, 17. Ac. 5, 16; 8, 7; 16, 18; and 19, 12.

ε (Not formerly spoken by the Apostles. Titt. Ac. 2, 4; 10, 46; and 19, 6. 1 Co. 12, 10, 28.)

f Lu. 10, 19. Ac. 28, 5.

g Ac. 5, 15; 9, 17; and 28, 8. Ja. 5, 14.

h Ac. 1, 1—3.

ζ (A cloud receiving Him out of their sight. Used in 2 Ki. 2, 10, of the translation of Elijah. Comp. also Eccl-us. 48, 9. 1 Mac. 2, 58 (Sept.)

i Ps. 110, 1. Ac. 7, 55.

k Ac. 5, 12, and 14, 3. 1 Co. 2, 4, 5. He. 2, 4.

THE  
G O S P E L  
ACCORDING TO  
S. L U K E.

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THE third of the Gospels is ascribed by the unanimous voice of Christian antiquity to the Luke, or Lucas, who, in Col. iv. 14; 2 Tim. iv. 11; and Philem. 24, is mentioned by the Apostle Paul in a manner that implies close connexion and intimate friendship. It is evident from a comparison of Luke i. 1—4 with Acts i. 1—3, that the author of the latter work had previously written the former: and of his connexion with the Apostle ample evidence is furnished in Acts xvi. 10—13; xx. 5, 6; xxvii. 4—7; and xxviii. 13—16.

According to Eusebius and Jerome, S. Luke was a native of Antioch, and a physician by profession: but of his descent, whether it was Jewish or Gentile, no positive information has been transmitted to us; nor do we possess any trustworthy account of his personal history beyond that contained in the passages of Scripture already quoted.

It has commonly been supposed that he was not himself an eye-witness of the facts of our Lord's history; and the statement contained in the first verses of his Gospel has been appealed to in support of this supposition. But a more literal and correct translation of that passage appears rather to countenance an early tradition respecting him, transmitted by Origen, Epiphanius, and others, and supported by the title to this Gospel in the Arabic Version, that he was one of the Seventy.

"Forasmuch as many have taken in hand to arrange a narrative of those things which have been fully carried out among us, according as they who from the beginning had been eye-witnesses and attendants on the Word, delivered them to us, it seemed fit to me also, having followed all step by step along from their rise, to write to thee carefully in succession, most noble Theophilus, that thou mightest know fully the infallibility of those accounts, respecting which thou hast been orally instructed." According to this rendering, the purpose of the Evangelist was to give an account of all that had taken place in connexion with our Lord's appearing among men, His personal ministry, and that of His apostles and others, by whom the work had been carried on after His ascension. He intimates clearly that no accounts, less trustworthy than those delivered by the eye-witnesses who had attended on their Lord, would satisfy the desire of the early Christians for information on matters so important; and that in consequence of the advantages of personal knowledge which he himself had enjoyed, he had determined to write for Theophilus a careful account of all that had taken place.

There are two circumstances connected with this Gospel which, to say the least, fall in with the tradition that St. Luke was one of the Seventy. The first is, that he alone records their mission, and the charge addressed to them; and the second, that he alone records the appearance of our Lord, on the day of His resurrection, to the two disciples on their way to Emmaus, and the interesting conversation that took place. While he mentions that there were two disciples, he gives the name of only one of them,—a circumstance easily capable of explanation, if he himself was the other. The language of the apostle Paul, Col. iv. 11, has been regarded as inconsistent with this tradition, as it is improbable that any one, except a Jew by birth, would be admitted into the number of the Seventy; and the apostle appears to represent St. Luke as not of the circumcision. But this is not a necessary inference from the apostle's words; and an inference the very opposite might with as much plausibility be drawn from Acts xxi. 29, where Trophimus alone is mentioned as a *Gentile* in company with S. Paul, though the context shews clearly that S. Luke was with him at the time.

As the chief object of S. Matthew was to furnish evidence of the Messiahship of Jesus, and that of S. Mark to record the official events of His ministry, the chief object of S. Luke appears to have been to point out this connexion with humanity, to exhibit Him as *man*—for the benefit, not of one family or nation, but of our whole race, as their Apostle and High Priest.

It is remarkable that, in accordance with this view, *human* doings are exhibited more prominently in this Gospel than in any of the others. The Gospel itself set forth at its commencement as the work of a man for the benefit of his friend. Unlike the Gospel of S. John, which sets forth the Godhead of our Lord, it exhibits Him *in infancy*, in the condition of a mere human child, wrapped at first in swaddling clothes; growing in wisdom and stature; subject to His parents; afterwards submitting to baptism like one of the sinful children of Abraham; treated at Nazareth with scorn by the companions and spectators of His infancy, youth, and previous humble occupation; set forth as communing with His Father in prayer, as though He had possessed no higher nature, and been as dependent as we; manifesting the deepest sympathy with His brethren in distress, accepting human hospitality and partaking of its comforts.

The claim of this evangelist to attention has been represented as only that of an *honest compiler*. But as his object was to attest the *facts* of our Lord's ministry, and claim, on the ground of them, the reception of His doctrines, there would have been an obvious unsuitableness in his resting the evidence of the *facts* of Christianity on *inspiration*. For these facts were outward and visible, and the reality of them must be attested, like the reality of other facts, by credible evidence. It was only when the apostles and the other disciples went forth as Christ's messengers to make known to others the *doctrines* of Christianity, that the claim to inspiration required to be set forth, and the reality of it to be made good by the evidence of miracles.

As to the time when this Gospel was published, and the place of its publication, nothing certain is known. The Book of Acts concludes with the history of S. Paul's first imprisonment in A.D. 62. The Gospel was written first, and may have been published several years before the Acts. Pareus says, "according to Eusebius and Theophylact, the Gospel of S. Matthew was written in Judæa in the third year of Caligula, in A.D. 41, i. e., in the ninth year after the ascension; that of S. Mark two years later; and that of S. Luke in the fifteenth year after the ascension."

As might be expected from the fact that S. Luke was a physician, and consequently a man of education, the style of his Gospel is less simple than that of the other evangelists. We may infer its wide reception from 2 Cor. viii. 18, where the apostle mentions him as "the brother whose praise is in the Gospel throughout all the churches" (compare the note at the end of the Epistle). We have thus the testimony of the apostle Paul to its truth and inspiration.

S. T.

a (Comp. Ac. 9, 29, and 19, 13, in the Greek.)

γ (Narrative. Wells.)

δ (Facts. L. and H.)

ε (Known. Tynd. See Ro. 4, 21, and 14, 5. 2 Ti. 4, 17.)

α He. 2, 3. 1 Pe. 5, 1. 2 Pe. 1, 16. 1 Jno. 1, 1.

β Ma. 1, 1. Jno. 15, 27.

ε Ac. 15, 19, 25, 28. 1 Co. 7, 40.

ζ (Having exactly traced. Wells, Campbell.)

d Ac. 11, 4.

η (Used as a title to 20 men of rank. Ac. 23, 26; 24, 3; and 26, 25.)

θ (Some eminent person in the Church. Crad.)

ε Jno. 20, 31.

ι (By word of mouth. Burton.)

I.]

Introduction.

[1

**F**ORASMUCH as many have taken in hand<sup>a</sup> to set forth in order a declaration<sup>γ</sup> of those things<sup>δ</sup> which are most surely believed<sup>ε</sup> among us, <sup>2</sup>even as they delivered<sup>α</sup> them unto us, which from the beginning were eye-witnesses,<sup>β</sup> and ministers of the word; <sup>3</sup>it seemed good<sup>c</sup> to me also, having had perfect understanding<sup>ς</sup> of all things from the very first, to write unto thee in order,<sup>d</sup> most excellent<sup>η</sup> Theophilus,<sup>θ</sup> <sup>4</sup>that thou mightest know the certainty<sup>ε</sup> of those things, wherein thou hast been instructed.<sup>ι</sup>

The Messiahship of Jesus. Ma. i. 1-3.

The divinity of Jesus. Jno. i. 1-17.

BEFORE A.D. 4. Pentecost. A.U.C. 749 A.J.P. 4710. JERUSALEM.

[It was taken by Pompey, B.C. 63, on the day observed as one of fasting, on account of the conquest by Nebuchadnezzar. The Roman general demolished the walls of the city, which were re-

built, B.C. 43, by Antipater, father of Herod the Great. Josephus says, "He (Pompey) made Jerusalem tributary to the Romans." Ant., xiv., iv., 5.]

The announcement of the birth of John.

**T**HERE was in the days<sup>f</sup> of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia;<sup>g</sup> and his wife was of the daughters of Aaron, and her name was Elisabeth. <sup>6</sup>And they were both righteous<sup>h</sup> before God, walking in all the commandments<sup>i</sup> and ordinances<sup>j</sup> of the Lord blameless.<sup>k</sup> <sup>7</sup>And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.<sup>l</sup>

<sup>8</sup>And it came to pass, that while he executed the priest's office before God in the order of his course,<sup>k</sup> <sup>9</sup>according to the custom of the priest's office, his lot was to burn<sup>m</sup> incense when he went<sup>n</sup> i to the temple<sup>o</sup> of the Lord. <sup>10</sup>And the whole multitude of the people were praying without at the time of incense.<sup>l</sup>

f Mat. 2, 1.

g 1 Chr. 24, 10, 19. Ne. 12, 4, 17.

h Ge. 7, 1, and 17, 1. 1 Ki. 9, 4. 2 Ki. 20, 3. Job 1. 1. Ac. 23, 1, and 24, 16. Ph. 3, 6.

μ (The moral law.)

ν (The ceremonial law.)

ξ (Gr., in whom nothing is wanting. Ph. 2, 15, and 3, 6. 1 Th. 3, 13. He. 8, 7. Titt.)

i Nu. 8, 25.

k 1 Chr. 24, 19. 2 Chr. 8, 14, and 31, 2.

π (The lot fell on him. Heylin.)

ρ (Going. Scho.)

σ (Holy place. Penn. L. & H.)

l Ex. 30, 1.



m Ch. 2, 9. Ju. 6, 22, and 13, 22. Da. 10, 8. Ac. 10, 4. Re. 1, 17.

v (For the coming of the Messiah.)

φ (God has been gracious. Wells, L. and H. Ve. 60 and 63.)

n Ve. 58.

χ (That is, exceedingly great, viz., in respect of his character, his office, his inspiration, and the success of his ministry. Troll.)

o Ch. 7, 33. Nu. 6, 3. Ju. 13, 4.

p Je. 1, 5. Ga. 1, 15.

q Mal. 4, 5, 6.

r See Eccl-us. 48, 10.

ψ (In the spiritual power. Valk., Burton, L. & H.)

ω (Behold I will send you Elijah the prophet..... which, perhaps, might be rendered an Elijah-like prophet: the Talmudists call one skilled in languages "Mordcait," because like him. Lightfoot. Mal. 4, 5. Mat. 11, 14. Ma. 9, 12.)

a (From fathers given to children. Knatchbull.)

β Or, by.

γ (By the wisdom of the just to make ready the disobedient to be a people prepared for the Lord, i.e., to reform a wicked race by the wisdom with which John was induced. Bishop Pearce.)

δ (From the disobedience of the wicked to the wisdom of the just. L. & H.)

s Ge. 17, 17.

e (The power of God. Crad.)

<sup>11</sup> And there appeared unto him an angel of the LORD standing on the right side of the altar of incense.

"Fear not, Zacharias :  
For thy prayer<sup>v</sup> is heard ;  
And thy wife Elisabeth shall bear thee a son,  
And thou shalt call his name John.<sup>φ</sup>

<sup>14</sup> And thou shalt have joy and gladness ;  
And many<sup>n</sup> shall rejoice at his birth.

<sup>15</sup> For he shall be great in the sight of the LORD,<sup>χ</sup>  
And shall drink<sup>o</sup> neither wine nor strong drink ;  
And he shall be filled with the Holy Ghost, even from his mother's womb.<sup>p</sup>  
<sup>16</sup> And many<sup>q</sup> of the children of Israel shall he turn<sup>r</sup> to the LORD their God.

<sup>17</sup> And he shall go before Him in the spirit<sup>ψ</sup> and power of Elias,<sup>ω</sup>  
To turn the hearts of the fathers<sup>a</sup> to the children,  
And the disobedient to<sup>β</sup> the wisdom<sup>γ</sup> of the just ;<sup>δ</sup>  
To make ready a people prepared for the LORD."

<sup>18</sup> And Zacharias said unto the angel, "Whereby<sup>s</sup> shall I know this?  
For I am an old man, and my wife well stricken in years."

"I am Gabriel,<sup>ε</sup> that stand in the presence of God ;  
And am sent to speak unto thee, and to shew thee these glad tidings.  
<sup>20</sup> And, behold, thou shalt be dumb,<sup>l</sup> and not able to speak,  
Until the day that these things shall be performed,  
Because thou believest<sup>t</sup> not my words,  
Which shall be fulfilled in their season."

<sup>21</sup> And the people waited<sup>7</sup> for Zacharias, and marvelled that he tarried<sup>9</sup> so long in the temple. <sup>22</sup> And when he came out, he could not speak unto them : and they perceived that he had seen a vision in the temple : for<sup>h</sup> he beckoned unto them, and remained speechless.<sup>k</sup>

<sup>23</sup> And it came to pass, that, as soon as the days of his ministration<sup>l</sup> were accomplished, he departed to his own house. <sup>24</sup> And after those days his wife Elisabeth conceived, and hid<sup>u</sup> herself five months, saying, <sup>25</sup> "Thus hath the LORD dealt with me in the days wherein He looked on me, to take away my reproach<sup>u</sup> among men."

<sup>12</sup> And when Zacharias saw him, he was troubled,<sup>m</sup> and fear fell upon him.  
<sup>13</sup> But the angel said unto him,

<sup>19</sup> And the angel answering said unto him,

[It is not mentioned in the Old Testament, nor by Josephus. Dr. Richardson says "it is a rich and beautiful field, in the midst of barren mountains; it abounds in fig-trees, small gardens, and hedges of the prickly pear, and the dense rich grass affords an abundant pasture."]

The annunciation of the birth of Jesus.

<sup>26</sup> AND in the sixth month the angel Gabriel was sent from<sup>n</sup> God unto a city of Galilee, named Nazareth, <sup>27</sup> to a virgin espoused<sup>f</sup> to a man (whose name was Joseph) of the house of David ; and the virgin's name was Mary.

<sup>28</sup> And the angel came in unto her, and said, "Hail, thou that art highly favoured,<sup>o</sup> the LORD is<sup>π</sup> with thee : blessed art thou among women."

<sup>29</sup> And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

<sup>30</sup> And the angel said unto her,

t Eze. 3, 26, and 24, 27.

ζ (Believedst. Gen., Scholef.)

η (To give them the usual blessing. Nu. 6, 23 —27.

θ (It appears from the Talmud, in Joma, p. 43, 2, that the priest never made any long stay. Trollope.)

ι (Gr., and.)

κ (It was an intimation, too, that the silencing of the Levitical priesthood was now at hand, and that they must expect another kind of worship. Crad.)

λ (The service in which he was employed during the remainder of the week consisted in manual duties chiefly, with which his dumbness did not interfere. Troll. 2 Ki. 11, 5. 1 Chr. 9, 25.)

μ (Secluded. Syr. Kept herself private for the purposes of devotion, as well as to avoid any defilement. Ju. 13, 4. Troll. So Jr. Wells. In retirement. Crad., L. and H.)

u Ge. 30, 23. Is. 4, 1, and 54, 1—4.

v (By. L. & H.)

ξ (Betrothed; according to the Jewish law such were considered as man and wife. See De. 22, 23. L. and H. Ch. 2, 4, 5. Mat. 1, 18.)

o Or, graciously accepted, or, much graced : see ve. 30. (Who hast found favour with God. Whithy.)

π (Be. Ju. 6, 12. Ru. 2, 4.

BEFORE A.D. 3. December 25th.  
A.U.C. 749. A.J.P. 4710.  
NAZARETH.

[5

p (Immediately from this time. Wells. Forthwith. Penn. Is. 7, 14. Mat. 1, 21.)

w Ch. 2, 21.

x Ma. 5, 7.

y 2 Sa. 7, 11. Ps. 132, 11. Is. 9, 6, and 16, 5. Je. 23, 5. Re. 3, 7.

z Da. 2, 44, and 7, 14, 27. Ob. 21. Mi. 4, 7. Jno. 12, 34. He. 1, 8.

σ (The spiritual Jacob, or Israel, i.e., the Church. Ro. 2, 28, 29. Ga. 6, 16. Wells. The Jewish nation. L. and 11. Mentioned as being first called to embrace the Gospel. Troll.)

τ (Successional time. Tittman. Not strictly eternity. Heylin.)

v (In Him shall the prophecy, Am. 9, 11, be fulfilled, and this His kingdom shall never be abolished. Crad.)

a Mat. 14, 33, and 26, 63. Mat. 1, 1. Jno. 1, 34, and 20, 31. Ac. 8, 37. Ro. 1, 4.

φ (Kinswoman. L. and H. Elisabeth was by her mother's side of the tribe of Judah. Crad. Philo. ii., 229, says that the priests might marry any one of the nation. For instances of the tribes of Judah and Levi intermarrying, see Ex. 6, 23, 25. Nu. 2, 3. Ju. 17, 7. Burton.)

x (Even she. Bp. Pearce.)

ψ (No declaration of God shall. Vat. Ms. Ve. 37. Ch. 18, 27. Ge. 15, 14. Je. 32, 17. Zec. 8, 6. Mat. 19, 26. Ma. 10, 27. Ro. 4, 21.)

"Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive<sup>o</sup> in thy womb, and bring forth a son, And shalt call His name JESUS.<sup>w</sup>

32 He shall be great, and shall be called the Son of the Highest:<sup>x</sup>

And the LORD God shall give unto Him the throne<sup>y</sup> of His father David:

33 And He shall reign<sup>z</sup> over the house of Jacob<sup>σ</sup> for ever;<sup>τ</sup>

And of His kingdom there shall be no end.<sup>ν</sup>

34 Then said Mary unto the angel, | 35 And the angel answered and said

"How shall this be, seeing I know | unto her, not a man?"

"The Holy Ghost shall come upon thee,

And the power of the Highest shall overshadow thee:

Therefore also that holy thing which shall be born of thee

Shall be called the Son<sup>a</sup> of God.

36 And, behold, thy cousin<sup>b</sup> Elisabeth,

She hath also<sup>x</sup> conceived a son in her old age:

And this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.<sup>ψ</sup>

38 And Mary said, "Behold the handmaid of the LORD; be it unto me according to thy word."

And the angel departed from her.

BEFORE A.D. 3. January. A.U.C. 750. A.J.P. 4711. [6  
THE HILL COUNTRY OF JUDAH.  
[The hilly region which fills the centre of the country from Hebron northward to beyond Jerusalem. Jos. x. 40; xx. 7; and xxi. 11. Judith v. 15.]

The visit of Mary to Elisabeth.

39 AND Mary arose in those<sup>w</sup> days,

and went into the hill country with haste, into a city of Juda;<sup>b</sup> 40 and entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped<sup>a</sup> in her womb; and Elisabeth was filled with the Holy Ghost: 42 and she spake out with a loud voice,<sup>β</sup> and said,

"Blessed<sup>c</sup> art thou among women, And blessed is the fruit of thy womb.

43 And whence is this to me,

That the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears,

The babe leaped in my womb for joy.

45 And blessed<sup>γ</sup> is she that believed:<sup>δ</sup>

For there shall be a performance of those things which were told her from the LORD."

46 And Mary said,

I. The graciousness of the Lord to Mary.

"My soul doth magnify<sup>d</sup> the LORD,

47 And my spirit hath rejoiced<sup>e</sup> in God my Saviour.

48 For He hath regarded<sup>e</sup> the low estate of His handmaiden:

For, behold, from henceforth all generations<sup>f</sup> shall call me blessed.<sup>g</sup>

49 For He that is mighty hath done to me great things;<sup>g</sup>

And holy is His name.<sup>h</sup>

ω (These—i.e., immediately. L. and H.)

b Jos. 21, 9—11.

a (In the latter stage of pregnancy the child at times has a very sensible motion, especially when the mother is affected by any sudden agitation. Trollope.)

β (Cry. Vat. Ms.)

c Ve. 23. Ju. 5, 24.

γ (Happy. Dodd., Camp., Pearce, as Jno. 13, 17. Ac. 26, 2. Ro. 14, 22. 1 Pe. 3, 14, and 4, 14.)

δ Or, which believed that there. (See Ac. 9, 62 (Greek). So Burton.)

d 1 Sa. 2, 1. Ps. 34, 2, 3, and 35, 9. Ha. 3, 18.

e (Rejoiceth. Tynd., Geneva.)

e 1 Sa. 1, 11. Ps. 138, 6.

f Ch. 11, 27. Mal. 3, 12.

g (Pronounce me happy. See Ge. 30, 13 (Sept.) So Scholefield. Doubtless all generations must allow her to be the happiest of all women, who was the instrument of bringing the Messiah into the world. Hele.)

g Ps. 71, 19, and 126, 2, 3.

h Ps. 111, 9.



II. His dealings towards all.

i Ge. 17, 7. Ex. 20, 6. Ps. 103, 17.

η ("Sheweth from time to time," and so in the following verses, "hath done, and still continues to do." L. and II.)

k Ps. 98, 1; and 118, 15. Is. 40, 10; 51, 9; and 52, 10.

θ (The great power of God is represented by His finger, His greater by His hand, and His greatest by His arm. Grotius. Ex. 3, 20; 8, 19; and 15, 16. So Jno. 12, 38, from Is. 53, 1. Trollope.)

ι (As to. Troll.)

κ (The ordinary dealing of God in the world is... to set up on high those that be low, that those which mourn may be exalted to safety. Job 5, 11. 1 Sa. 2, 6. Ps. 113, 6.)

λ (Of dignity, thrones. L. and II.)

μ (Supplieth the wants of those who humbly depend on Him (Ps. 34, 10), and maketh those who, trusting in their riches, swell and wax proud (1 Sa. 2, 5), poor and needy. Cradock.)

ν (Undertaken the cause of. The inclination and endeavour to assist were present, but the pains would not receive the benefit. Titt. Supported. Mack., Troll.)

ι Ps. 98, 3. Je. 31, 3, 20.

m Ge. 17, 19. Ps. 132, 11. Ro. 11, 28. Ga. 3, 16.

n ...from the days of old. Mi. 7, 20.

50 And His mercy<sup>i</sup> is on them that fear Him From generation to generation.

51 He hath shewed<sup>η</sup> strength<sup>k</sup> with His arm.<sup>θ</sup>

He hath scattered the proud in<sup>ι</sup> the imagination of their hearts.

52 He hath put down the mighty<sup>κ</sup> from their seats,<sup>λ</sup>

And exalted them of low degree.

53 He hath filled the hungry with good things;

And the rich He hath sent empty away.<sup>μ</sup>

III. Specially toward Israel.

54 He hath holpen<sup>ν</sup> His servant Israel,

In remembrance of His mercy<sup>i</sup>;

55 (As He spake to our fathers,<sup>m</sup>)

To Abraham, and to his seed for ever.<sup>n</sup>

56 And Mary abode with her about three months, and returned to her own house.

The message of an angel to Joseph.  
Mat. i. 18-25.

[7

BEFORE A.D. 3. Passover (Nisan, April 10th).  
A.U.C. 750. A.J.P. 4711.

[8

JUTTAN.

[Now Yuttah, a city of the priests, Jos. xv. 55, and xxi. 16, placed by Eusebius eighteen miles S. of Eleutheropolis, in the district of Daromas.]

The birth of John.

57 NOW Elisabeth's full time came that she should be delivered; and she brought forth a son. 58 And her neighbours and her cousins<sup>ε</sup> heard how the LORD had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called<sup>ο</sup> him Zacharias, after the name of his father.

60 And his mother answered and said, "Not so; but he shall be called John."

61 And they said unto her, "There

63 "Blessed be the LORD God of Israel;

For He hath visited<sup>τ</sup> and redeemed His people,

69 And hath raised up an horn<sup>ν</sup> of salvation for us

In the house of His servant David;

70 (As He spake by the mouth of His holy prophets,<sup>τ</sup>

Which have been since the world<sup>φ</sup> began:)

71 That we should be saved from our enemies,

And from the hand of all that hate us;

72 To perform the mercy<sup>ε</sup> promised to our fathers,

And to remember His holy covenant;

73 The oath<sup>ι</sup> which He sware to our father Abraham,

is none of thy kindred that is called by this name."

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table,<sup>π</sup> and wrote, saying, "His name is John."

And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 (And fear came on all that dwelt round about them: and all these sayings<sup>ο</sup> were noised abroad<sup>σ</sup> throughout all the hill country of Judea. 66 And all they that heard them laid<sup>ο</sup> them up in their hearts, saying, "What manner of child shall this be!")

And the hand<sup>ρ</sup> of the LORD was with him.)

67 And his father Zacharias was filled<sup>ι</sup> with the Holy Ghost, and prophesied, saying,

ε (Relations. Camp., Bishop Pearce. Kinsfolk. L. and II.)

ο (Were on the point of calling. Comp. Lu. 4, 17.)

π (Tablet, to be written. 2 Co. 3, 3. IIuds. So used Ex. 22, 15, 16, 19. Pr. 3, 3; and 7, 3. Is. 30, 8. Je. 17, 1. IIa. 2, 2.

ρ Or, things. (So Camp., Mack., L. and II.)

σ (That it might not be pretended that the important fact was in any wise obscure. Allix.)

ο Ch. 2, 19, 51.

ρ Ge. 39, 2. Ps. 80, 17, and 89, 21. Ac. 14, 21.

q Joel 2, 28.

τ (Looked graciously upon. Ru. 1, 6. Ps. 80, 14; and 106, 4. L. and II. Comp. 7, 16. Ex. 3, 16; and 4, 31. Ps. 111, 9.)

υ (A mighty Saviour; for "horn" as the symbol of power, see Ps. 18, 2; 75, 4, 10; 89, 24; 132, 17; and 148, 14. Je. 48, 2, 10, 25. La. 2, 3. Eze. 29, 21. Da. 7, 7; and 8, 8. Zec. 1, 18. Re. 13, 1. Troll., Cradock.)

ρ Je. 23, 5, 6, and 30, 10. Da. 9, 24. Ac. 3, 21. Ro. 1, 2.

φ (From the earliest times. Ge. 6, 4. Ps. 25, 6. Eccl-us. 36, 15. Jno. 9, 32. Ac. 3, 21, 24. Troll. From ancient times. L. and II. Since the age—Jewish dispensation.)

ς Ve. 54. Le. 26, 42. Ps. 98, 3; 105, 8, 9; and 106, 45. Eze. 16, 60.

ι Ge. 12, 3; 17, 4; and 22, 16, 17. He. 6, 13, 17.



v Je. 32, 39, 40.  
Ep. 4, 24. 2 Th.  
2, 13. 2 Ti. 1, 9.  
Tit. 2, 12. 1 Pe.  
1, 15. 2 Pe. 1, 4.

x (Not in the Vat.,  
Alex., or Beza  
Mss., nor in the  
Vulg., Syr., Goth.,  
Cop., Eth. Vss.,  
nor in Irenaeus.  
Wells.)

w Ve. 17. Is. 40,  
3. Mal. 3, 1, and  
4, 5. Mat. 11, 10.

ψ (In giving.  
Mat. 3, 7, 8. Bp.  
Pearce.)

ω Or, for.

α Ch. 3, 3. Ma.  
1, 4.

α Or, bowls of  
the mercy. (Ve-  
hement affection.)  
Titt. The Jews  
looked on the  
bowls as the seat  
of love and sym-  
pathy. Ph. 2, 1.  
Col. 2, 3. Troll.)

β Or, Sunrising;  
or, Branch. Nu.  
24, 17. Is. 11, 1.  
Zec. 3, 8, and 6,  
12. Mal. 4, 2.  
(This is the word  
in the Septuagint  
where the E. V. has  
"Branch.")  
Wall. The  
Branch. Is. 4, 2.  
Je. 23, 5, and 33,  
15. Bp. Pearce.)

γ (Will visit.  
Vat. Ms.)

γ Is. 9, 2. Mat. 7,  
49. 9. Mat. 4,  
16. Ac. 26, 18.

δ Or, to us. Bp.  
Pearce.)

ε (Used in the Old  
Testament to de-  
scribe the deepest  
darkness; and  
hence a state of  
distress, here spiri-  
tual destitution. L. and H.)

ζ (The effect of  
God's being re-  
conciled to us.  
Bp. Pearce.)

η (Strengthened...  
till the day came  
that he should  
shew. Tomson,  
Gen.)

θ (The country.  
Lightfoot. Not  
in the schools at  
Jerusalem.  
Craddock.)

74 That He would grant unto us,  
That we being delivered out of the hand of our enemies  
Might serve Him without fear,

75 In holiness<sup>v</sup> and righteousness before Him,  
All the days of our life.<sup>x</sup>

76 And thou, child, shalt be called the prophet of the Highest;  
For thou shalt go<sup>w</sup> before the face of the LORD to prepare His ways;

77 To give<sup>ψ</sup> knowledge of salvation unto His people  
By<sup>ω</sup> the remission<sup>α</sup> of their sins,

78 Through the tender<sup>α</sup> mercy of our God;  
Whereby the dayspring<sup>β</sup> from on high hath<sup>γ</sup> visited us,

79 To give light<sup>δ</sup> to them<sup>ε</sup> that sit in darkness and in the shadow of death,<sup>ε</sup>  
To guide our feet into the way of peace."<sup>ζ</sup>

<sup>80</sup> And the child grew, and waxed  
strong<sup>η</sup> in spirit, and was in the de-  
serts<sup>θ</sup> till the day of his shewing<sup>ι</sup> unto  
Israel.

II.] BEFORE A.D. 3. September 4th. [9  
Feast of Tabernacles.  
A.U.C. 750. A.J.P. 4711. Reign of Herod, 35;  
emperors of Augustus, 31.

#### ROME.

[At this time the mistress of the world. Judæa  
was included in the province of Syria, of which  
Saturninus was at this time President. Cyrenius,  
senator and procurator, who was employed to  
make the enrolment, was not appointed president  
till A.J.P. 4720. Clemens AL, in his *Stromata*  
says, "November, A.J.P. 4711." Calvisius, "about  
the beginning of the month October, after the  
Feast of Tabernacles." And so Scaliger. Light-  
foot, "the month Tisri, part of September and  
October, and about the Feast of Tabernacles."  
Bedford, "October 7th, A.J.P. 4710." The month  
of September and October was favourable to the  
purpose of a national registration, and for the  
folding of sheep by night in the open air—a prac-  
tice usual throughout those countries in spring  
and autumn.]

#### The birth of Jesus.

AND it came to pass in those days,  
A that there went out a decree from  
Caesar Augustus, that all the world<sup>α</sup>  
should be taxed.<sup>λ</sup> <sup>2</sup> (And this taxing  
was first made<sup>α</sup> when Cyrenius was  
governor of Syria.) <sup>3</sup> And all went  
to be taxed, every one into his own  
city. <sup>4</sup> And Joseph also went up from  
Galilee, out of the city of Nazareth,  
into Judæa, unto the city<sup>z</sup> of David,  
which is called Bethlehem; (because  
he was of the house<sup>β</sup> and lineage of  
David;) <sup>5</sup> to be taxed<sup>ε</sup> with Mary his  
espoused wife, being great with child.

<sup>6</sup> And so it was,<sup>ο</sup> that, while they  
were there, the days were accom-  
plished that she should be delivered.  
<sup>7</sup> And she brought forth her firstborn<sup>π</sup>

son, and wrapped him in swaddling  
clothes, and laid him in <sup>α</sup> manger;<sup>σ</sup>  
because there was no room for them  
in the inn.

#### The genealogy of Jesus.

Mat. i. 1—17. Ch. iii. 23—38.

[The genealogy subsisted entire, as the Talmudists  
grant, in the treatise *De Sponsal*, iv., 5, where  
they testify that that of the royal family was  
ascertainable without difficulty. Alix. Joseph  
was of the line of Solomon; Mary, of that of  
Nathan. Spanheim.]

BEFORE A.D. 3. A.U.C. 750. A.J.P. 4711. [11  
BETHLEHEM.

[The village commands an extensive view of the  
surrounding mountainous country, and rises in  
parterres of vineyards, almond groves, and fig  
plantations, watered by gentle rivulets that  
murmur through the terraces. Kitto's *Bib. Cyc.*  
It is certain that, in the month of December,  
neither men nor cattle would be out all night in  
the open air. The Jewish writers (Harmer, i., c.  
iii., obs. viii., 176) state that, on the falling of the  
first rains, the herds were brought home. This  
would be before the end of October at the latest.  
Greswell, iii., 403.]

#### The proclamation to the shepherds.

<sup>8</sup> AND there were in the same  
country shepherds abiding in the  
field, keeping watch<sup>τ</sup> over their flock  
by night. <sup>9</sup> And, lo, the angel of the  
LORD came upon them, and the glory  
of the LORD shone round about them:  
and they were sore afraid.

<sup>10</sup> And the angel said unto them,  
"Fear not: for, behold, I bring you  
good tidings of great joy, which shall  
be to all people. <sup>11</sup> For unto<sup>α</sup> you is  
born this day in the city of David a  
Saviour, which is Christ<sup>β</sup> the Lord.  
<sup>12</sup> And this shall be a sign unto you;  
Ye shall find the babe wrapped in  
swaddling clothes, lying in a manger."

<sup>13</sup> And suddenly there was with the  
angel a multitude of the heavenly  
host<sup>c</sup> praising God, and saying,

ε (Entering on his  
office. Lu. 10, 1.  
Ac. 1, 24. Troll.)

κ (Land of Judæa  
and Galilee, the  
inhabited, as con-  
trasted with the  
desert. Ex. 16,  
35. Hales. Com-  
pare ch. 21, 26;  
Ac. 11, 28; and  
ch. 4, 5, with De.  
34, 1—4. So Ip.  
Pearce, Troll.)

λ Or, enrolled.

μ (This enrolment  
became the first  
taxing when.  
Vat. Ms. Car-  
ried into execu-  
tion. Mack. Took  
effect. Campb.,  
Troll., L. and H.  
The taxing itself  
was first made.  
Hales. The levy-  
ing of the tax  
was first exe-  
cuted (Prideaux)  
when the emperor  
had deposed  
Archelaus.  
Pearce.)

z 1 Sa. 16, 1—4.  
Jno. 7, 42.

ν (Direct line.  
Ch. 1, 27. Mat.  
1, 16.)

ξ (With all their  
kindred meeting  
in a body before  
the Roman officer.  
Alix.)

ο (It happened.  
Sym.)

π (Called so, as  
being that son to  
whom the ordi-  
nance of Ex. 13,  
2, 13, and 22, 29.  
Nu. 13, 3, and 8,  
17, was applica-  
ble. L. and H.)

ρ (The. Scholef.)

σ (Necess of the  
coravunserai.  
Kitto.)

τ Or, the night  
watches.

α Is. 9, 6.

β Ch. 1, 43. Mat.  
1, 16, and 16, 16.  
Ac. 2, 36, and 10,  
36. Ph. 2, 11.  
Comp. 11os. 1, 7.

c Ge. 28, 12, and  
32, 1. Ps. 103,  
20, and 148, 2.  
Da. 7, 10. Ile.  
1, 14. Re. 5, 11.

d Ch. 19, 88. Ep.  
1, 6, and 3, 10.  
Re. 5, 13.

a (Peace on earth  
by the reconcilia-  
tion of God to  
man. Bishop  
Pearce, Burton,  
L. and H. Peace  
and good hope  
for the sons of  
men. Pesch-  
Syr.)

β (To men on earth  
be peace, or re-  
conciliation with  
God. Wells. Ch.  
1, 79. Is. 57, 19.  
Ro. 5, 1. Ep. 2,  
17. Col. 1, 20.  
For there is.....  
Mede.)

γ (There is the  
most signal ma-  
nifestation of  
God's goodwill to  
men. L. and H.  
The Alex. and  
Beza Mss., fol-  
lowed by the  
Old Lat., Goth.  
and Saz. Vss., &  
Irenæus read,  
"to men of good  
will," i.e. to such  
men as God is  
well pleased in,  
or, are accepted  
by God. Wells.  
Jno. 3, 16. Ep.  
2, 4. 2 Th. 2,  
16. 1 Jno. 4, 9.)

δ (Gr., as soon as  
L. and H.)

ε Gr., the men,  
i.e., the shep-  
herds.

ζ (Made fully  
known. L. and  
H.)

η Ve. 51. Ch. 1,  
66. Ge. 37, 11.

θ Ch. 1, 59. Ge.  
17, 12. Le. 12,  
3.

ι Ch. 1, 31. Mat.  
1, 21.

κ (Gr., name was  
named. L. and  
H.)

λ (Their. Vat.  
Ms. So the Alex.  
and some other  
Mss. Also the  
Syr., Pers., Eth.,  
and Goth. Vss.,  
and Origen.  
Wells.)

μ Le. 12, 2, 4.

ν (Up. Scholef.)

14

"Glory to God in the highest,<sup>d</sup>  
And on earth<sup>a</sup> peace,<sup>β</sup> good will<sup>γ</sup> toward men."

15 And it came to pass, as<sup>δ</sup> the  
angels were gone away from them  
into heaven, the shepherds<sup>ε</sup> said one  
to another, "Let us now go even unto  
Bethlehem, and see this thing which  
is come to pass, which the LORD hath  
made known unto us."

16 And they came with haste, and  
found Mary, and Joseph, and the  
babe lying in a manger. 17 And when  
they had seen it, they made known<sup>ζ</sup>  
abroad the saying which was told them  
concerning this Child. 18 And all they  
that heard it wondered at those things  
which were told them by the shep-  
herds.

19 But Mary kept<sup>η</sup> all these things,  
and pondered them in her heart.

20 And the shepherds returned, glo-  
rifying and praising God for all the  
things that they had heard and seen,  
as it was told unto them.

BEFORE A.D. 3. Feast of Tabernacles.  
Tisri (September 12th).  
A.U.C. 750. A.J.P. 4711.  
JERUSALEM.

The presentation in the temple.

[12

21 AND when eight days were  
accomplished for the circumcising<sup>θ</sup>  
of the Child, His name was called

29 "LORD, now lettest<sup>ι</sup> thou Thy servant depart

In peace, according to Thy word:

30 For mine eyes have seen Thy salvation,<sup>κ</sup>

31 Which Thou hast prepared before the face of all people;<sup>λ</sup>

32 A light to lighten<sup>μ</sup> the Gentiles,

And the glory of Thy people Israel."

33 And Joseph<sup>ν</sup> and His mother  
marvelled at those things which were  
spoken of Him.

"Behold, this Child is set<sup>ξ</sup> for the fall<sup>σ</sup> and rising again of many in Israel;  
And for a sign<sup>π</sup> which shall be spoken<sup>ρ</sup> against;

35 (Yea, a sword<sup>τ</sup> shall pierce through thy own soul also,)

That the thoughts of many hearts may be revealed."

36 And there was one Anna, a pro-  
phetess, the daughter of Phanuel, of  
the tribe of Aser: she was of a great  
age, and had lived with an husband

JESUS,<sup>ζ</sup> which was so<sup>η</sup> named of  
the angel before He was conceived  
in the womb.

22 And when the days of her<sup>θ</sup> puri-  
fication<sup>ι</sup> according to the law of Moses  
were accomplished, they brought<sup>κ</sup> Him  
to Jerusalem, to present Him to the  
LORD; 23 (as it is written<sup>λ</sup> in the law  
of the LORD, "EVERY MALE THAT  
OPENETH THE WOMB SHALL BE CALLED  
HOLY TO THE LORD;") 24 and to offer  
a sacrifice according to that which is  
said<sup>μ</sup> in the law of the LORD, "A  
PAIR OF TURTLEDOVES, OR TWO YOUNG  
PIGEONS."

25 And, behold, there was a man in  
Jerusalem, whose name was Simeon;<sup>ν</sup>  
and the same man was just and de-  
vout,<sup>ξ</sup> waiting<sup>π</sup> for the consolation of  
Israel: and the Holy Ghost was upon  
him. 26 And it was<sup>ρ</sup> revealed unto  
him by the Holy Ghost, that he should  
not see<sup>τ</sup> death, before he had seen the  
LORD'S Christ.

27 And he came by the Spirit<sup>σ</sup> into  
the temple: and when the parents  
brought in the child Jesus, to do<sup>φ</sup> for<sup>ν</sup>  
Him after the custom of the law,  
28 then took he Him up in his arms,  
and blessed God, and said,

i Ex. 13, 2; 22, 29;  
and 34, 19. Nu.  
3, 13; 8, 17; and  
18, 15.

k Le. 12, 2-8.

l (The Talmud  
mentions a Sime-  
on, son of Rabbi  
Hillel the elder,  
and father of  
Gamathiel. Ac.  
5, 34. Burton.)

λ (Circumspect in  
his behaviour.  
Bishop Hinds.  
Exact in the per-  
formance of his  
duties, both to  
man and God.  
L. and H.)

l Ve. 38. Is. 40,  
1. Ma. 15, 43.

μ (Had been. L.  
and H.)

m Ps. 89, 48. He.  
11, 5.

n Mat. 4, 1.

p Nu. 18, 15, 16.

ν (With respect to.  
L. and H.)

ξ (Ge. 46, 30. Ph.  
1, 23, dismisses,  
or, releasest. L.  
and H.)

q Ch. 3, 6. Is.  
49, 6, and 52, 7,  
10.

ο ("Peoples," i.e.,  
all the different  
nations of the  
earth. Bishop  
Hinds. Nations,  
i.e., Jews and  
Gentiles. Bishop  
Pearce. Re. 10,  
11, and 17, 15.)

r Is. 9, 2; 42, 6;  
49, 6; and 60, 1.  
Mat. 4, 16. Ac.  
13, 47, and 28,  
28.

π (His father and  
mother. Vat. Ms.  
Penn.)

ρ (Destined. Ph.  
1, 17. 1 Th. 3,  
3.)

σ Is. 8, 14. Ho.  
14, 9. Mat. 21,  
44. Ro. 9, 32.  
1 Co. 1, 23. 2 Co.  
2, 16. 1 Pe. 2, 7.

s Ac. 28, 22.

t He. 12, 3.

u Ps. 42, 10. Jno.  
19, 25.



φ (To. Vat. Ms.)

χ (Constant in her attendance. Ch. 24, 53. Ac. 26, 7. 1 Ti. 5, 5. Burton, Troll.)

ς (Fasted at the appointed seasons, and was always present at the times of prayer. Hele.)

ψ (God. Vat. Ms.)

υ Ve. 25. Ch. 24, 21. Ma. 15, 43.

ω Or, Israel. (So the Vulg. Heyl. All these in Jerusalem, who looked for a Bishop Pearce. Trollope.)

α (S. Luke intending to say nothing of the wise men, that having already been related by S. Matthew, having nothing to insert between His being presented in the Temple at forty days old and His coming to the Temple at the age of twelve years, makes this brief transition. Cradock.)

β (Favour or affection, as Ac. 4, 33. 2 Co. 6, 1, and 9, 14.)

υ Ex. 23, 15, and 34, 23. De. 16, 1.

γ (By the Jewish canons parents were required to instruct their children at this age in the trade for which they were intended. Chetub, p. 50.)

δ (His parents. Vat. Ms.)

ε (On the third day. Lightfoot.)

ς (There was a hall in the temple in which it was customary for any person present to enquire of the doctors respecting any matter in the law. Trollope.)

seven years from her virginity; <sup>37</sup> and she was a widow of <sup>φ</sup> about fourscore and four years, which departed<sup>κ</sup> not from the temple, but served God with fastings and prayers night and day. <sup>38</sup> And she coming in that instant gave thanks likewise unto the LORD, <sup>ψ</sup> and spake of Him to all them that looked<sup>υ</sup> for redemption in Jerusalem.<sup>ω</sup>

*The visit of the Magi.*  
Mat. ii.

[13]

[Joseph and Mary, led by what Simeon and Anna said, take up their abode at Bethlehem, as the fitting residence of the Messiah. As the parents of Jesus knew that it was necessary that He should be born in Bethlehem, so also did they think it as necessary that He should be brought up there; and from thence they had no special warrant to remove Him till the angel dismissed them into Egypt. Compare Mat. ii. 22, which implies that Joseph thought of returning to Bethlehem. Lightfoot, Hele, Cradock.]

A.D. 9. Passover, April.  
A.U.C. 762. A.J.P. 4723.  
JERUSALEM.

(Caponius, procurator of Judæa.)

*The catechising of Jesus with the doctors.*

[14]

<sup>39</sup> AND when they had performed all things according to the law of the LORD, they returned<sup>α</sup> into Galilee, to their own city Nazareth. <sup>40</sup> And the child grew, and waxed strong in spirit, filled with wisdom: and the grace<sup>β</sup> of God was upon Him.

<sup>41</sup> Now his parents went to Jerusalem every year at the feast of the passover.<sup>υ</sup> <sup>42</sup> And when He was twelve<sup>γ</sup> years old, they went up to Jerusalem after the custom of the feast.

<sup>43</sup> And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph<sup>δ</sup> and His mother knew not of it. <sup>44</sup> But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance. <sup>45</sup> And when they found Him not, they turned back again to Jerusalem, seeking Him.

<sup>46</sup> And it came to pass, that after

three<sup>ε</sup> days they found Him in the temple, sitting in the midst of the doctors,<sup>ς</sup> both hearing them, and asking them questions.

<sup>47</sup> And all that heard Him were astonished<sup>ω</sup> at His understanding and answers.

<sup>48</sup> And when they saw Him, they were amazed;<sup>ζ</sup> and His mother said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought<sup>θ</sup> thee sorrowing."

<sup>49</sup> And He said unto them, "How is it that ye sought Me? wist ye not that I must be about<sup>ι</sup> My Father's business?"<sup>κ</sup>

<sup>50</sup> And they understood<sup>λ</sup> not the saying which He spake unto them.

<sup>51</sup> And He went down with them, and came to Nazareth, and was subject<sup>α</sup> unto them: but His mother kept<sup>υ</sup> all these<sup>α</sup> sayings<sup>υ</sup> in her heart.

<sup>52</sup> And Jesus increased<sup>δ</sup> in wisdom and stature,<sup>ε</sup> and in favour with God and man.

III.] A.D. 29. Passover, April 16th.  
A.U.C. 782. A.J.P. 4741.

PEREÆ, and the whole country east of the Jordan lying between the Dead Sea and the Lake of Genesareth.

Parallel places, Mat. iii. 1—12. Ma. i. 4—8.

*The preaching of John.*

[15]

NOW in the fifteenth<sup>π</sup> year of the reign of Tiberius Cæsar, Pontius Pilate<sup>ρ</sup> being governor of Judæa, and Herod<sup>σ</sup> being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa<sup>τ</sup> and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, <sup>2</sup> Annas and Caiaphas<sup>ς</sup> being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

<sup>3</sup> And he came into all the country about Jordan, preaching<sup>ω</sup> the baptism of repentance<sup>α</sup> for the remission<sup>β</sup> of sins; <sup>4</sup> as it is written in the book of the words of Esaias the prophet, saying,

υ Ch. 4, 22. Mat. 7, 28. Ma. 1, 22. Juno. 7, 15.

η (Affected with joy and admiration. Tittman.)

θ (Seek thee. Vat. Ms.)

ι (At. Doddr. Campb.)

κ (Concerned in what belongs to My Father. H. H. Davis.)

λ Ch. 9, 45, and 18, 34.

λ (Justin Martyr (Dial. c. Tryph., p. 316) tells us He worked at the carpenter's trade. Comp. Ma. 6, 3. Randolph.)

μ Ve. 19. Da. 7, 28.

ν (The. Vat. Ms.)

υ (Things, as ve. 19. L. and H.)

ζ Ve. 40. 1 Sa. 2, 26.

θ Or, age.

π (Dated from A.U.C. 765. Augustus admitted Tiberius to a partnership in the empire, two years before his own death, A.U.C. 767.)

ρ (The fourth year of Pilate's government (Euseb., Hist. Eccl. i., 10), appointed A.U.C. 779.)

σ (Antipas.)

τ Ge. 25, 15. 1 Chr. 1, 31, and 5, 19.

χ (Joseph, or Caiaphas, was appointed A.U.C. 779, A.D. 26. See also Euseb., Eccl. Hist. i., 10.)

ω (Proclaiming. Campbell.)

α (Reformation. Campbell.)

β Ch. 1, 77.

γ Is. 40, 3. Jno. 1, 23.

"THE VOICE<sup>ε</sup> OF ONE CRYING IN THE WILDERNESS,  
PREPARE YE THE WAY OF THE LORD,



β (So the Sept. and Arab. Ch. 2, 10. Ps. 98, 2. Is. 52, 10.)

γ (A fear of punishment was not a sufficient motive to a total reformation, and would soon wear out of their minds. Heylin.)

δ (The destruction of the Jewish state. Bishop Pearce.)

ε Or, meet for.

δ Mat. 7, 19.

ζ (The multitudes. L. and H.)

η (Should. Vat. Ms., Penn. And so ve. 12, 14. Ac. 2, 37.)

θ Ch. 11, 41. 2 Co. 8, 14. Ja. 2, 15. 1 Jno. 3, 17, and 4, 20.

ι Ch. 7, 29. Mat. 21, 32.

θ (Teacher. L. and H.)

g Ch. 19, 8.

κ (Some. Schol.)

κ (Going on service. Michaelis (Int. i., 51) thinks part of the army of Herod engaged at this very time in a war with Aretas (Jos., Ant., xviii., v., 1, 2. Penn.)

5 MAKE HIS PATHS STRAIGHT.  
EVERY VALLEY SHALL BE FILLED,  
AND EVERY MOUNTAIN AND HILL SHALL BE BROUGHT LOW;  
AND THE CROOKED SHALL BE MADE STRAIGHT,  
AND THE ROUGH WAYS SHALL BE MADE SMOOTH;  
6 AND ALL FLESH SHALL SEE THE SALVATION<sup>β</sup> OF GOD."

'Then said he to the multitude | that came forth to be baptized of him,

"O generation of vipers,  
Who hath warned you to flee from the wrath<sup>γ</sup> to come?<sup>δ</sup>  
8 Bring forth therefore fruits worthy<sup>ε</sup> of repentance.

And begin not to say within yourselves,  
We have Abraham to our father:  
For I say unto you,  
That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees:  
Every tree<sup>d</sup> therefore which bringeth not forth good fruit  
Is hewn down, and cast into the fire."

10 And the people<sup>ζ</sup> asked him, saying, "What shall<sup>η</sup> we do then?"

11 He answereth and saith unto them, "He that hath two coats, let him impart<sup>θ</sup> to him that hath none; and he that hath meat, let him do likewise."

12 Then came also publicans<sup>ι</sup> to be baptized, and said unto him, "Master, <sup>θ</sup> what shall we do?"

13 And he said unto them, "Exact<sup>g</sup> no more than that which is appointed you."

"I indeed baptize you with water;  
But one<sup>κ</sup> mightier than I cometh,  
The latchet of Whose shoes I am not worthy to unloose:  
He shall baptize you with the Holy Ghost and with fire:

17 Whose fan<sup>κ</sup> is in His hand,  
And He will thoroughly purge<sup>σ</sup> His floor,  
And will gather<sup>h</sup> the wheat into His garner;<sup>τ</sup>  
But the chaff He will burn with fire unquenchable."

18 And many other things in his exhortation preached<sup>υ</sup> he unto the people.

A.D. 30. May 16th, ten days before Pentecost. A.D.C. 783. A.J.P. 4742. [25  
Parallel places, Mat. xiv. 3-5. Ma. vi. 17-20.

The imprisonment of John.  
(The pretext, as Josephus relates, Ant., xviii., v.,

14 And the<sup>κ</sup> soldiers<sup>κ</sup> likewise demanded of him, saying, "And what shall we do?"

And he said unto them, "Do violence<sup>λ</sup> to no man, neither accuse<sup>μ</sup> any falsely: and be content with your wages."<sup>ν</sup>

15 And as the people were in expectation,<sup>ξ</sup> and all men mused<sup>ο</sup> in their hearts of John, whether he were the Christ, or not; <sup>16</sup> John answered, saying unto them all,

2, was lest the people's high esteem for John should lead to some insurrection.)

19 BUT Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for<sup>φ</sup> all the evils which Herod had done, <sup>20</sup> added yet this above<sup>χ</sup> all, that he shut up John in prison.

λ Or, Put no man in fear. (Do not extort anything by. L. and H.)

μ (Lay false information. L. and H. Ex. 23, 1. Le. 19, 11.)

ν Or, allowance.

ξ Or, suspense.

ο Or, reasoned, or, debated.

π (He that is. Schol.)

ρ (Van, from the Latin, vannus; an instrument for winnowing. Ep. Pearce.)

σ (Cleanse. Sym.)

h Mi. 4, 12. Mat. 13, 30.

τ (Granary. Sym.)

υ (Prepared the people for the gospel. Burton. Exhorting them on many other points, he declared good tidings to the people. The same word as in ch. 4, 18. Ac. 13, 32. L. and H.)

φ (Beyond. Knatchbull.)

χ (In addition to. L. and H.)

ψ (*Having been baptized, and being in prayer.* L. and H. Jno. 1, 32.)

ω (*As. Vat. Ms.*)

α (*Not that the appearance was that of a dove, for that would not have been recognized as the token of the Divine Presence; but that the holy light, Ex. 40, 35, descended on Him, either in shape like a dove, or with that easy motion with which it alights on any object. Bishop Hinds. Hovered and descended as a dove. Burton.*)

β (*As a son of thirty years. Syr. Wanted a little of being fully thirty years of age. Burton. Was beginning to be above thirty years of age. Trollope. Was about thirty years of age when He began, viz., His ministry. L. & H. Wells.*)

γ (*The son, as was supposed of Joseph. Vat. Ms., Penn. Being, as He was by law allowed to be. Bishop Pearce. Mat. 13, 55. Jno. 6, 42.*)

δ (*It appears probable that S. Matthew gives the genealogy of Joseph, the reputed father of Jesus, and S. Luke that of Mary, His mother. See Dr. South's Sermons, v. 3, p. 255. Pilkington.*)

ε (*S. Luke does not mention the name of Mary, but Heli is supposed to be her father. It is so said in the Talmud. Burton, Penn. L. & H.*)

A.D. 29. Pentecost, June 6th.  
A.U.C. 782. A.J.P. 4741.  
Parallel places, Mat. iii. 13—17. Ma. i. 9—11.  
*The baptism of Jesus.*

21 NOW when all the people were baptized, it came to pass, that Jesus

“Thou art My beloved Son;  
In Thee I am well pleased.”

Parallel place, Mat. i. 1—17.  
*The genealogy.*

23 AND Jesus Himself began to be about thirty<sup>β</sup> years of age, being (as was supposed) the son<sup>γ</sup> of Joseph,<sup>δ</sup> which was the son of Heli,<sup>ε</sup>

PART I.—606 years.

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, 25 which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, 26 which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, 27 which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel,

PART II.—454 years.

Which was the son of Neri, 28 which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elinodam, which was the son of Er, 29 which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, 30 which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, 31 which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan,

also being baptized,<sup>ψ</sup> and praying, the heaven was opened, 22 and the Holy Ghost descended in a bodily shape like<sup>ω</sup> a dove<sup>α</sup> upon Him, and a voice came from heaven, which said,

PART III.—1052 years.

which was the son of David,<sup>i</sup> 32 which was the son of Jesse,<sup>k</sup> which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, 33 which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, 34 which was the son of Jacob,<sup>η</sup> which was the son of Isaac, which was the son of Abraham,

PART IV.—3329 years.

Which was the son of Thara,<sup>l</sup> which was the son of Nachor, 35 which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, 36 which was the son of Cainan,<sup>θ</sup> which was the son of Arphaxad, which was the son of Sem,<sup>m</sup> which was the son of Noe, which was the son of Lamech, 37 which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, 38 which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

IV.]

A.D. 29.

THE WILDERNESS.

[17 About the middle of Tisri, six weeks forward, i.e., from the beginning of our October, till about the tenth of November, and then was the cold increasing, the nights growing long, and the winter driving on apace. Lightfoot.]

Parallel places, Mat. iv. 1—11. Ma. i. 12, 13.

*The temptation.*

AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit<sup>η</sup> into the wilderness, 2 being forty<sup>ι</sup> days tempted<sup>κ</sup> of the devil. And in those days He

i 2 Sa. 5, 14.  
1 Chr. 3, 5.

k Ru. 4, 18.

η (*This genealogy suggested that God was the immediate Creator of man; 2nd, that He had made of one blood all nations; 3rd, it showed for how many generations mankind existed; 4th, it invited men to the Saviour by a view of the fraternal connexion between Him and them; and 5th, it pointed out the order of birth of some illustrious persons mentioned in the subsequent parts of the Gospel. Townson.*)

l Ge. 11, 24—26.

θ (*Joseph receives into his account the years of this generation. Denetrium (B.C. 220) uses the chronology of the Sept., and includes this second Cainan. Similarly Eupolemus fifty years later. Kitto.*)

m Ge. 5, 6, and 11, 10.

n Ve. 14. Ch. 2, 27.

ι (*The Syr. and Vulg. connect this with what goes before; the temptations by the Devil in a visible and conspicuous shape appear to have begun after the fortieth day. Comp. Mat. 4, 1—3.*)

κ (*Endeavouring by internal temptations and his secret wicked suggestions to move Him to the acting or entertaining of something that was evil. Crad.*)



o Ex. 34, 28.  
1 Ki. 19, 8.

λ (Seeking to incite Him to distrust of His Father's care and providence. Cradock.)

p De. 8, 3.

q Wisdom 16, 26.

μ (Bringing Him onward. Vat. Ms.)

ν (The land of Judaea. Comp. ch. 2, 1, and 21, 26. Ac. 11, 28. An high mountain whence He had a view of Jerusalem, and an extensive prospect of the country round about, as a specimen of all other Kingdoms. Rand. Comp. De. 34, 1—4.)

τ Jno. 12, 31, and 14, 30. Re. 13, 2.

o Or, fall down before me.

s De. 6, 13, and 10, 20.

π (Not in the Heb., but it is in the Sept.)

ρ (The Heb. has "fear," but as that includes man's duty to God, whether in affection or action, our Saviour reduces it to such a particular as was most suitable to the thing in hand. Lightf.)

σ (Or, wing of the temple—i.e., a flat part of the roof of one of its courts; perhaps on that side where the royal portico was, and where the valley on the outside lay deepest. See Josephus, Ant., xv., xi., 5. Bp. Pearce.)

t Ps. 91, 11.

u De. 6, 16.

τ (Make trial of. Campbell.)

ν (Every mode of temptation. Heylin, Green.)

did eat<sup>o</sup> nothing : and when they were ended, He afterward hungered.

<sup>3</sup> And the devil said unto Him, "If Thou be the Son of God, command this stone that it be made bread."<sup>λ</sup>

<sup>4</sup> And Jesus answered him, saying, "It is written,<sup>p</sup> That MAN SHALL NOT

"All this power will I give Thee, and the glory of them :  
For that is delivered<sup>r</sup> unto me ;  
And to whomsoever I will I give it.

<sup>7</sup> If thou therefore wilt worship<sup>o</sup> me, all shall be thine."

<sup>8</sup> And Jesus answered and said unto him, "Get thee behind Me, Satan: for it is written,<sup>s</sup> THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY<sup>π</sup> SHALT THOU SERVE."<sup>ρ</sup>

HE SHALL GIVE HIS ANGELS CHARGE OVER THEE,  
TO KEEP THEE :

<sup>11</sup> AND IN *THEIR* HANDS THEY SHALL BEAR THEE UP,  
LEST AT ANY TIME THOU DASH THY FOOT AGAINST A STONE."

<sup>12</sup> And Jesus answering said unto him, "It is said,<sup>u</sup> THOU SHALT NOT TEMPT<sup>t</sup> THE LORD THY GOD."

<sup>13</sup> And when the devil had ended all<sup>v</sup> the temptation, he departed from Him for a season.<sup>φ</sup>

Jesus at Bethany (beyond Jordan),  
Capernaum, and Jerusalem.  
Jno. i. 18—iii. 36. [18—24

The imprisonment of John.  
Ch. iii. 19, 20. Mat. xiv. 3—5. Ma. vi. 17—20. [25

Jesus in Samaria and in Cana.  
Jno. iv. 1—54. [26—28

A.D. 30. The thirty-first jubilee.  
(Perhaps May 30th, the sabbath after the  
day of Pentecost.) [29  
NAZARETH.

<sup>18</sup> "THE SPIRIT OF THE LORD IS UPON ME,  
BECAUSE HE HATH ANOINTED ME TO PREACH THE GOSPEL<sup>a</sup> TO  
THE POOR ;  
HE HATH SENT ME to heal the brokenhearted,  
TO PREACH DELIVERANCE TO THE CAPTIVES, AND RECOVERING OF  
SIGHT TO THE BLIND,  
TO SET AT LIBERTY THEM THAT ARE BRUISED,<sup>β</sup>  
TO PREACH THE ACCEPTABLE YEAR<sup>v</sup> OF THE LORD."<sup>δ</sup>

LIVE BY BREAD ALONE,<sup>7</sup> but by every word of God."

<sup>5</sup> And the devil, taking<sup>μ</sup> Him up into an high mountain, shewed unto Him all the kingdoms of the world<sup>ν</sup> in a moment of time.

<sup>6</sup> And the devil said unto Him,

<sup>9</sup> And he brought Him to Jerusalem, and set Him on a pinnacle<sup>σ</sup> of the temple, and said unto Him, "If thou be the Son of God, cast thyself down from hence : <sup>10</sup>for it is written,<sup>t</sup>

The rejection of Jesus by His townsmen.

<sup>14</sup> AND Jesus returned<sup>ν</sup> in the power of the Spirit into Galilee;<sup>ω</sup> and there went out a fame of Him through all the region round about.  
<sup>15</sup> And He taught in their synagogues, being glorified of all.

<sup>16</sup> And He came to Nazareth,<sup>z</sup> where He had been brought up: and, as His custom was, He went into the synagogue<sup>y</sup> on the sabbath day, and stood up for to read.<sup>x</sup> <sup>17</sup> And there was delivered unto Him the book of the prophet Esaias. And when He had opened<sup>y</sup> the book, He found the place where it was written,<sup>z</sup>

φ (For a time. Syr. Until an opportunity should occur of assailing Him again. Ch. 22, 53. Jno. 14, 30. L. and H.)

v Mat. 4, 12.  
Jno. 4, 43.

w Ac. 10, 37.

z Mat. 2, 23, and 13, 54. Ma. 6, 1.

y Ac. 13, 14, and 17, 2.

x (Strangers, if they were learned, might expound, as at Ac. 13, 15, but none did publicly read but such as were members of the synagogue. We read not that Jesus did in any but this. Lightfoot.)

ψ (Unrolled. Doddr., L. & H.)

z Is. 61, 1.

α (Good spell, i.e., a gladsome word, exactly answering to the Greek. Cradock. Good news. Doddr.)

β (This clause is not in the Heb. or in the Sept., but compare the Arab. Gough. It is in Is. 58, 6. It was allowed, in the reading of the prophets, to skip from one text to another. Lightfoot.)

γ (Reckoning from B.C. 458 this was the last half of the 'one week' of the seventy weeks, Da. 9, 27. Our Lord's ministry of three and a half years, ending A.D. 32, at the close of which He "confirmed the covenant," brought to a virtual end those things which had prefigured Him.)

δ (By receiving Him they might have averted the "day of vengeance." Is. 61, 2.)



ε (Rolled up. L. and H.)

ζ (Attendant.)

η (Which is in your ears, i.e., which ye have just heard. Syr., Penn.)

θ (Declared their approbation. Heyl. Expressed their admiration. Campbell.)

ι (The explanation given by our Lord, the evangelist has not recorded.)

α Jno. 6, 42.

κ (Unto. Vat. Ms.)

β Mat. 4, 13, and 11, 23.

λ (He declared that the reason why He did not do such miracles and cures here was because they undervalued Him, and by two ancient instances left them to conclude that He might not vouchsafe this favour to Nazareth. Cradock.)

ο Mat. 13, 57. Mat. 6, 4. Jno. 4, 44.

δ 1 Ki. 17, 9, and 18, 1. Ja. 5, 17.

μ (Except. Heyl., Scholeff.)

ε 2 Ki. 5, 14.

ν (The Greek form of the Hebrew name Elisha.)

ξ (But. Heylin, Schol., Burton. Comp. Mat. 12, 4.)

ο (Anger kindling into existence. Tittman.)

π Or, edge. (It is situated in a kind of round concave valley on the top of a high hill. Maundrell.)

ς Jno 8, 59, and 10, 39.

<sup>20</sup>And He closed<sup>ε</sup> the book, and He gave it again to the minister,<sup>ς</sup> and sat down. And the eyes of all them that were in the synagogue were fastened on Him. <sup>21</sup>And He began to say unto them, "This day is this scripture fulfilled in your ears."<sup>η</sup>

<sup>22</sup>And all bare<sup>θ</sup> Him witness, and wondered at the gracious words<sup>ι</sup> which proceeded out of His mouth. And they said, "Is not this Joseph's<sup>α</sup> son?"

<sup>23</sup>And He said unto them, "Ye will surely say unto Me this proverb, Physician, heal thyself: whatsoever we have heard done in<sup>κ</sup> Capernaum,<sup>β</sup> do also here in thy country."<sup>λ</sup> <sup>24</sup>And He said,<sup>λ</sup> "Verily I say unto you, No prophet<sup>κ</sup> is accepted in his own country. <sup>25</sup>But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven<sup>δ</sup> was shut up three years and six months, when great famine was throughout all the land; <sup>26</sup>but unto none of them was Elias sent, save<sup>μ</sup> unto Sarepta, a city of Sidon, unto a woman that was a widow. <sup>27</sup>And many lepers<sup>ο</sup> were in Israel in the time of Eliseus<sup>ν</sup> the prophet; and none of them was cleansed, saving<sup>ε</sup> Naaman the Syrian."

<sup>28</sup>And all they in the synagogue, when they heard these things, were filled with wrath,<sup>ο</sup> <sup>29</sup>and rose up, and thrust Him out of the city, and led Him unto the brow<sup>π</sup> of the hill whereon their city was built, that they might cast Him down headlong. <sup>30</sup>But He passing<sup>ν</sup> through the midst of them went His way,

A.D. 30.  
Parallel place, Mat. iv. 13—17.  
The choice of Capernaum.

<sup>31</sup>AND came down to Capernaum, a city of Galilee, and taught them on the sabbath days. <sup>32</sup>And they were astonished at His doctrine:<sup>ρ</sup> for His word<sup>ς</sup> was with power.<sup>τ</sup>

The call of Simon and Andrew, James and John.  
Mat. iv. 18—22. Ma. i. 16—20.

A.D. 30.  
Parallel place, Ma. i. 21—28.  
The cure of a demoniac.

<sup>33</sup>AND in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, <sup>34</sup>saying, "Let us alone;<sup>τ</sup> what have we to do with Thee,<sup>ν</sup> Thou Jesus of Nazareth? art Thou come to destroy<sup>φ</sup> us? I know<sup>h</sup> Thee who Thou art; the Holy<sup>i</sup> One of God."<sup>35</sup> And Jesus rebuked him, saying, "Hold thy peace, and come out of him."

And when the devil had thrown him in the midst, he came out of him, and hurt him not.

<sup>36</sup>And they were all amazed, and spake among themselves, saying, "What a word<sup>x</sup> is this! for with authority and power he commandeth the unclean<sup>ψ</sup> spirits,<sup>ω</sup> and they come out."

<sup>37</sup>And the fame of Him went out into every place of the country round about.

A.D. 30.  
CAPERNAUM.  
Parallel places, Mat. viii. 14, 15. Ma. i. 29—31.  
The cure of Peter's mother-in-law.

<sup>38</sup>AND He arose out<sup>α</sup> of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought Him for her. <sup>39</sup>And He stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

A.D. 30. The latter part of the year.  
A.U.C. 783. A.P.P. 4742.  
GALILEE.  
Parallel places, Mat. iv. 23—25, and viii. 16, 17.  
Ma. i. 32—39.  
The first general circuit, and the second call of the four disciples.

<sup>40</sup>NOW when the sun was setting,<sup>β</sup> all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them. <sup>41</sup>And devils also came out of many, crying out, and saying, "Thou art Christ, the Son of God."

[32 ρ (Teaching.)

γ Mat. 7, 28. Tit. 2, 15.

σ (With a "right." Mat. 7, 29. Jno. 1, 12. Bishop Pearce.)

τ Or, away.

υ (What hast Thou to do with us? Bishop Pearce. Ah! why shouldst Thou interfere with and trouble us?)

φ (Punish. Bp. Pearce. Ma. 1, 24.)

h Ve. 41.

i Ch. 1, 35. Ps. 16, 10. Da. 9, 24.

x (What a thing this is. Heylin. What is this word, that? Sch. What word is this? L. & H.)

ψ (So called for the sake of the Gentiles, with whom the word δαυιδιον was equivocal. The malady is marked with the most express character of a real possession, to set forth which, and to satisfy the Pagan world of the power of Jesus over demons, S. Luke gives more instances of this than of any other of His miracles. Townson.)

ω (One reason why malignant spirits were suffered to exert power at this time might be to remove Sadduceism from among the Jews and Epicurean Atheism among the Gentiles, two great impediments to the reception of the gospel. Jortin.)

α (From. Vat. Ms.)

β (Had set. Bp. Pearce. See ch. 6, 7.)

γ Or, to say that they knew Him to be. (So Bp. Pearce.)

δ (Was. Vat. Ms.)

ε (Unto. Vat. Ms.)

ζ (The lake was called Gennesar after the neighbouring region; though it is forty furlongs in breadth and one hundred & forty in length it is very sweet and very fit for drinking...it is clear also, terminating on every side in a sandy beach...and there are species of fish in it which, in taste and appearance, excel such as are to be found elsewhere. Josephus (Bell. iii., x., 7.)

h Jno. 21, 6.

η (This seems to imply that Peter had been before called, especially if this word, which is only used by S. Luke, Ch. 8, 24—45; 9, 33, 49; and 17, 14, be attended to.)

θ (See Jno. 21, 1. Evening was the time when fishermen began to fish; the fish are then most on the alert.)

ι (In reliance on. Green.)

κ (Nets, and so ve. 5. Vat. Ms.)

λ (Were rent. Vat. Ms. Began to break. Troll., Scholef. Was breaking. Burton, L. and II.)

1 2 Sa. 6, 9.  
1 Ki. 17, 18.

μ (Were. Cov. Pearce.)

And He rebuking *them* suffered them not to speak: <sup>7</sup> for they knew that He was Christ.

<sup>42</sup> And when it was 'day, He departed and went into a desert place: and the people sought Him, and came unto Him, and stayed Him, that He should not depart from them. <sup>43</sup> And He said unto them, "I must preach the kingdom of God to other cities also: for therefore am <sup>δ</sup> I sent."

<sup>44</sup> And He preached in <sup>ε</sup> the synagogues of Galilee.

V.] <sup>1</sup> And it came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret, <sup>5</sup> <sup>2</sup> and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets. <sup>3</sup> And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship.

<sup>4</sup> Now when He had left speaking, He said unto Simon, "Launch <sup>h</sup> out into the deep, and let down your nets for a draught."

<sup>5</sup> And Simon answering said unto Him, "Master, <sup>η</sup> we have toiled all the night, <sup>θ</sup> and have taken nothing: nevertheless at <sup>ι</sup> Thy word I will let down the net."

<sup>6</sup> And when they had this done, they inclosed a great multitude of fishes: and their net <sup>κ</sup> brake. <sup>λ</sup> <sup>7</sup> And

"But go, and shew thyself to the priest, And offer for thy cleansing, according as Moses commanded, <sup>ο</sup> For a testimony unto them."

<sup>15</sup> But so much the more went there a fame abroad of Him: and great multitudes <sup>π</sup> came together to hear, and to be healed by Him of their infirmities.

<sup>16</sup> And He withdrew <sup>7</sup> Himself into the wilderness, and prayed. <sup>σ</sup>

they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

<sup>5</sup> When Simon Peter saw *it*, he fell down at Jesus' knees, saying, "Depart <sup>ι</sup> from me; for I am a sinful man, O LORD." <sup>9</sup> For he was astonished, and all that were with him, at the draught of the fishes which they had taken: <sup>10</sup> and so *was* <sup>μ</sup> also James, and John, the sons of Zebedee, which were partners with Simon."

And Jesus said unto Simon, "Fear not; from henceforth thou shalt catch men."

<sup>11</sup> And when they had brought their ships to land, they forsook <sup>m</sup> all and followed Him.

A.D. 30.  
GALILEE.

Parallel places, Mat. viii. 2—4. Ma. i. 38—45.

The cleansing of a leper.

<sup>12</sup> AND it came to pass, when He was in a certain city, behold a man full <sup>ξ</sup> of leprosy: <sup>η</sup> who seeing Jesus fell on *his* face, and besought Him, saying, "LORD, <sup>π</sup> if Thou wilt, Thou canst make me clean."

<sup>13</sup> And He put forth *His* hand, and touched Him, saying, "I will: be thou clean."

And immediately the leprosy departed from him.

<sup>14</sup> And He charged him to tell <sup>ρ</sup> no man:

Parallel places, Mat. ix. 2—8. Ma. ii. 1—12.

Cure of a paralytic.

<sup>17</sup> AND it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the LORD was *present* to heal <sup>τ</sup> them.

v (After Jesus had called these disciples, Mat. 4, 18, Ma. 1, 16, He took a progress in Galilee, and returning, found them on the Lake, and called them a second time, when they left all and followed Him. Pilkington.)

m Ch. 18, 28. Mat. 4, 20, and 19, 27.

ξ (Wholly filled with leprosy. Syr.)

n ...7 (the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean. Le. 13, 13.

π (The adorations given to our Saviour by those Jews and Gentiles who knew nothing of His Divinity are, though true, no argument of His Divine nature, but were paid to Him, by them, as the Messiah, or as a prophet, or as the king of Israel. Whitby.)

ρ (Not to divulge how he was cured till he had been with the priests. Cradock.)

ο Le. 14, 4—22.

ρ Mat. 4, 23. Ma. 3, 7. Jno. 6, 2.

q Mat. 14, 23. Ma. 6, 46.

σ (He thought fit to clothe His feelings in words, to betake Himself to visible devotion, and to retire for this express purpose. Let all who wish to strengthen devout dispositions remember this example. Paley.)

τ (Present) for Him to heal. Vat. Ms., Penn.)

A.D. 30.  
CAPERNAUM.

[36]



v (*Jesus was in the gallery preaching to the multitude in the court below. This gallery is roofed, the roof being as high as that of the house, and supported by pillars; but not being intended for a terrace, is of very slight construction—of boards, with a thin covering of composition or plaster. The men having mounted to the terraced roof proceeded to remove a part of the light roofing of the gallery over the place where Jesus sat below. Kitto's Pic. Bib.*)

φ (*Themall. Vat. Ms., Penn.*)

r Ps. 32, 5. Is. 43, 25.

χ (*Are. Campb.*)

ψ (*I said it purposely that ye might take notice that I have power to forgive sins, as well as to heal diseases. Crad.*)

ω (*Praised. Gen.*)

α (*Reverential ave. Ma. 16, 8. Ac. 3, 10. Troll.*)

β (*Incredible. Campb.*)

γ (*Dinner, or, Supper. Ch. 14, 13. Ge. 21, 8, and 26, 30. 3 Esdras 3, 1. Eccl-us. 14, 13 (Greek). Troll.*)

ς Ch. 15, 1.

<sup>18</sup>And, behold, men brought in a bed a man which was taken with a palsy; and they sought means to bring him in, and to lay him before Him. <sup>19</sup>And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. φ

"What reason ye in your hearts?

<sup>23</sup>Whether is easier,  
To say, Thy sins be forgiven thee;  
Or to say, Rise up and walk?

<sup>24</sup>But that ye may know  
That the Son of man hath power upon earth to forgive sins, ψ

(He said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house."

<sup>25</sup>And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. <sup>26</sup>And they were all amazed, and they glorified God, and were filled with fear, α saying, "We have seen strange β things to-day."

A.D. 30.  
CAPERNAUM. [37  
Parallel places, Mat. ix. 9. Ma. ii. 13, 14.  
The call of Matthew.

<sup>27</sup>AND after these things He went forth, and saw a publican, named Levi, sitting at the receipt of cus-

"They that are whole need not a physician;  
But they that are sick.

<sup>32</sup>I came not to call the righteous,  
But sinners to repentance." ε

<sup>33</sup>And they said unto Him, "Why do the disciples of John fast often, and make prayers, and likewise the

"Can ye make the children of the bridechamber fast,  
While the bridegroom is with them?

<sup>35</sup>But the θ days δ will come,  
When the bridegroom shall be taken away from them,  
And then shall κ they fast in those days."

<sup>20</sup>And when He saw their faith, He said unto him, "Man, thy sins are forgiven thee."

<sup>21</sup>And the scribes and the Pharisees began to reason, saying, "Who is this which speaketh blasphemies? Who can forgive sins, but God alone?"

<sup>22</sup>But when Jesus perceived their thoughts, He answering said unto them,

tom: and He said unto him, "Follow Me."

<sup>28</sup>And he left all, rose up, and followed Him.

Jesus at Jerusalem. [38  
Jno. v.

A.D. 31. A.U.C. 784. A.J.P. 4743. [49  
CAPERNAUM.  
Parallel places, Mat. ix. 10—17. Ma. ii. 15—22.  
Matthew's feast.

<sup>29</sup>AND Levi made Him a great feast γ in his own house: and there was a great company of publicans δ and of others that sat down with them. <sup>30</sup>But their ε scribes and Pharisees murmured against His disciples, saying, "Why do ye eat and drink with publicans and sinners?" ζ

<sup>31</sup>And Jesus answering said unto them,

disciples of the Pharisees; but thine eat and drink?" η

<sup>34</sup>And He said unto them,

δ (*The Pharisees and their scribes. Vat. Ms. The scribes and..... among them. Scholef. Those of them who were scribes. Burton.*)

ι 1 Ti. 1, 15.

ε (*And therefore must converse with sinners; at the same time tacitly rebuking their arrogance and presumption in thinking themselves so righteous as not to need repentance. Randolph.*)

ς (*Why do not Thy disciples fast as well as we?*)

η (*They objected to the free manner in which Jesus and His disciples lived: going to entertainments, and neglecting the duties, as they thought, of fasting & abstinence, which their master and they, and also the Pharisees strictly observed.*)

θ (*Other. Burton.*)

ι (*Jesus reminds them of what their master had taught them, Jno. 3, 29; and therefore while He continued with His disciples it was a kind of festival-time, and no proper season for fasting; but when He should be taken from them, then this duty would become reasonable, and would be practised by them. Rand.*)

κ (*Will.*)



λ (*Rent from a new. Vat. Ms. Cutteth a piece out of a new. Penn.*)

μ (*Will make. Vat. Ms. Both rendeth the new one, and. Penn.*)

ν (*Put in from the new. Schol.*)

ξ (*Will not agree. Vat. Ms.*)

ο (*I do not think proper to require at first too much of My disciples, lest My teaching be lost on them, and they who might by degrees be weaned from their evil courses and inured to the practice of virtue and piety, should irrecoverably perish. Rand.*)

π (*Good. Vat. Ms. Dest. Penn.*)

ρ (*"A." So the Cod. Vat., urb. 2, the Cod. L., and some others. Penn. So the Syr. The sabbath in Passover-week. Pilkington. The feast of Pentecost was called the feast of weeks, because seven weeks were reckoned from the day on which the sheaf was offered. Le. 23, 15. This was probably the first sabbath in this series of weeks. So Lightf., Nov., Gres. Burton.*)

σ (*The first sabbath after the second day of unleavened bread. Dodd., Schol.*)

τ (*Barley.*)

υ (*Ex. 20, 10.*)

ϕ (*1 Sa. 21, 6.*)

ω (*Le. 24, 9.*)

ν (*The end of the first institution of the sabbath was for the good, benefit, and profit of mankind. Cradock.*)

36 And He spake also a parable unto them,

"No man putteth a piece<sup>λ</sup> of a new garment upon an old; If otherwise, then both the new maketh<sup>μ</sup> a rent, And the piece that was taken<sup>ν</sup> out of the new agreeth<sup>ξ</sup> not with the old.

37 And no man putteth new wine into old bottles;<sup>ο</sup> Else the new wine will burst the bottles, and be spilled, And the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine straightway desireth new: for he saith, The old is better."<sup>π</sup>

VI.] A.D. 31. The first sabbath after the second day of the Passover. A.U.C. 784. A.J.P. 4743.

ON THE WAY FROM JERUSALEM TO GALILEE.  
[The distance of Jerusalem from Capernaum was not more than sixty miles, which the common people of Galilee, who could not afford to be absent from home, and especially in the midst of summer, by travelling thirty miles a day, might accomplish, if necessary, in two days; and, by travelling twenty-five, could accomplish with ease in three. Greswell, Diss., ii., 288.]

Parallel places, Mat. xii. 1-14. Ma. ii. 23-iii. 6.

"Have ye not read so much as this, What David<sup>ρ</sup> did, when himself was an hungred, And they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, And gave also to them that were with him; Which it is not lawful to eat<sup>ω</sup> but for the priests alone?"

5 And He said unto them,

"That the son of man is lord also of the sabbath."<sup>ω</sup>

6 And it came to pass also on another sabbath,<sup>α</sup> that He entered into the synagogue and taught: and there was a man whose right hand was withered. 7 And the scribes and Pharisees watched Him, whether He would heal on the sabbath day; that they might find an accusation against Him. 8 But He knew their thoughts, and said to the man which had the withered hand, "Rise up, and stand forth in the midst."

And he arose and stood forth.

9 Then said Jesus unto them, "I will ask you one thing: Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy

Conversation on the sabbath.

AND it came to pass on the<sup>ρ</sup> second sabbath after the first,<sup>σ</sup> that He went through the corn fields; and His disciples plucked the ears of corn,<sup>τ</sup> and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, "Why do ye that which is not lawful<sup>υ</sup> to do on the sabbath days?"

3 And Jesus answering them said,

it?" 10 And looking round about upon them all, He said unto the man, "Stretch forth thy hand."

And he did so: and his hand was restored whole as the other.<sup>φ</sup>

11 And they were filled with madness: and communed one with another what they might do to Jesus.<sup>ψ</sup>

A.D. 31.  
GALILEE.

Parallel places, Mat. xii. 15-21. Ma. iii. 7-21.

The call of the twelve.

12 AND it came to pass in those days,<sup>ω</sup> that He went out into a mountain to pray,<sup>ν</sup> and continued all night in prayer to God.<sup>α</sup> 13 And when it

x Ch. 13, 14, and 14, 3. Jno. 9, 16.

φ (*Not in the Alex., Beza, and several other Mss., nor in the Vulg., Syr., Cop., and Goth. Vss. Wells.*)

χ (*Lit., at their wits' end. Burton.*)

ψ (*Jesus did not come in that pomp that they expected; His birth and appearance were mean: they could not expect from Him preferment for themselves, or deliverance for their nation; His teaching appeared strange, and He on all occasions freely exposed & rebuked them: they could not question His miracles or answer His arguments, but as they were strongly prejudiced against Him, this served only to enrage them the more. Rand.*)

ω (*The Pharisees, the governing party among the Jews, were now highly incensed against Him, and the Herodians, the party in the Roman interest, had joined them; Jesus, therefore, withdrew Himself, Mat. 12, 15. Ma. 3, 7: had our Lord continued openly to teach and work miracles, it might have occasioned public disturbances. Rand.*)

γ Mat. 14, 23.

α (*Not, in the prayer of God, i.e., great prayer. Heylin. Or, an oratory. Camp. But, "of which God is the object." Winer, Idioms, § 30, 1. Comp. ch. 6, 7. Ro. 10, 2 (Gk.)*)

β (*Comparatively poor and illiterate men, capable of being witnesses to His teaching & His miracles, but not likely to head an insurrection; persons of greater knowledge and higher station would have been more forward in promoting what they thought the interests of their Master's kingdom.* Rand.)

z Mat 10, 1.

a Jno. 1, 42.

b Jude 1.

γ (*Crowd, or, multitude, as* ve. 19. L. and H.)

c Mat. 4, 25. Ma. 3, 7.

d Mat. 14, 36.

δ (*Power.* Ch. 8, 46. Ma. 5, 30.)

ε (*The beatitudes contained in this and the following verses differ from those in Mat. 5, 3-10, in being applied directly to the actual condition of our Lord's hearers.* L. and H.)

e Mat. 5, 3, and 11, 5. Ja. 2, 5.

f Is. 55, 1, and 65, 13. Mat. 5, 6.

g Is. 61, 3. Mat 5, 4.

ζ (*Plainly intimating that His disciples must expect to be reviled and persecuted.* Rand.) Mat. 5, 11. 1 Pe. 2, 19; 3, 14; and 4, 14.

h Jno. 16, 2.

i Mat. 5, 12. Ac. 5, 41. Col. 1, 24. Ja. 1, 2.

was day, He called unto Him His disciples: and of them He chose<sup>β</sup> twelve,<sup>z</sup> whom also He named apostles; <sup>14</sup> Simon, (whom He also named Peter,<sup>a</sup>) and Andrew his brother, James and John, Philip and Bartholomew, <sup>15</sup> Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes, <sup>16</sup> and Judas the brother<sup>b</sup> of James, and Judas Iscariot, which also was the traitor.

<sup>17</sup> And He came down with them, and stood in the plain, and the company<sup>γ</sup> of His disciples, and a great multitude<sup>c</sup> of people out of all Judæa

and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; <sup>18</sup> and they that were vexed with unclean spirits: and they were healed. <sup>19</sup> And the whole multitude sought<sup>d</sup> to touch Him: for there went virtue<sup>δ</sup> out of Him, and healed them all.

A.D. 31.  
GALILEE.

*The sermon on the plain.*

<sup>20</sup> AND He lifted up His eyes on His disciples, and said,

“Blessed<sup>e</sup> be ye poor:<sup>e</sup>

For your's is the kingdom of God.

<sup>21</sup> Blessed are ye that hunger<sup>f</sup> now:

For ye shall be filled.

Blessed are ye that weep<sup>g</sup> now:

For ye shall laugh.

<sup>22</sup> Blessed are ye, when men shall hate<sup>h</sup> you,

And when they shall separate<sup>h</sup> you from their company,

And shall reproach you,

And cast out your name as evil,

For the Son of man's sake.

<sup>23</sup> Rejoice<sup>i</sup> ye in that day, and leap for joy:

For, behold, your reward is great in heaven:

For in the like manner did their fathers<sup>k</sup> unto the prophets.

<sup>24</sup> But woe<sup>j</sup> unto you that are rich!

For ye have received your consolation.<sup>j</sup>

<sup>25</sup> Woe unto you that are full!<sup>l</sup>

For ye shall hunger.

Woe unto you that laugh now!<sup>m</sup>

For ye shall mourn and weep.

<sup>26</sup> Woe unto you, when all men shall speak well<sup>n</sup> of you!

For so did<sup>c</sup> their fathers to the false prophets.

<sup>27</sup> But I say unto you which hear,<sup>k</sup>

Love<sup>o</sup> your enemies, do good to them which hate you,

<sup>28</sup> Bless them that curse you,

And pray<sup>p</sup> for them which despitefully use you.

<sup>29</sup> And unto him that smiteth<sup>q</sup> thee on the one cheek

Offer also the other;

And him that taketh away thy cloke

Forbid not to take thy coat also.

<sup>30</sup> Give to every man that asketh<sup>r</sup> of thee;

And of him that taketh away thy goods ask<sup>r</sup> them not again.

<sup>31</sup> And as ye would that men should do<sup>v</sup> to you,

Do ye also to them likewise.

k Ac. 7, 51.

l Ch. 12, 21. Am. 6, 1. Ja. 5, 1.

η (*Gr., all your.* L. and H. Ch. 16, 25. Mat. 6, 2.)

θ (*Full now.* Vat. Ms. Not sensible of your spiritual wants and condition. Wells.)

m Pr. 14, 13.

n Jno. 15, 19. 1 Jno. 4, 5.

ι (*They of the.* Vat. Ms., Penn.)

κ (*Those who profess themselves.* My disciples oblige themselves to a more strict and exemplary beneficence. Randolph.)

ο Ve. 35. Ex. 23, 4. Pr. 25. 21. Mat. 5, 44. Ro. 12, 20.

p Ch. 23, 34. Ac. 7, 60.

q Mat. 5, 39.

λ (*Hammond paraphrases “give to all distressed persons that ask from thee, and from him that receiveth any loan from thee exact no use.”* Ve. 34. De. 15, 7. Pr. 21, 26. Mat. 5, 42.)

μ (*Perhaps that they should not be demanded back, while the reason for borrowing them still subsisted. Of a bad man it is said, Eccl-us. 20, 14. “to-day he lendeth and to-morrow will he ask again.”* Bishop Pearce.)

ν Do that to no man which thou hatest. Tobit 4, 15.

r Mat. 5, 46.

§ (Kindness is a duty of humanity, but love can exist only where there is congeniality of soul. Our Lord requires that we should feel kindly to an enemy, and seek as much as possible his benefit, but He does not require that we actually love bad men. Titt.)

o (Favour, or, grace. Syr. L. and H.)

π (...Only. Vat. Ms.)

s Mat. 5, 42.

p (In return. Scholef.)

σ (Our Lord does not allude to commercial transactions, but to a kindly and disinterested assistance to a neighbour in distress, from a principle of love to God and Christian charity toward each other. Trollope. Ve. 30. Ps. 37, 26.)

τ (Cut not off the hope of any one. Syr.)

t Mat. 5, 45.

u Mat. 5, 48.

v Mat. 7, 1.

w Pr. 19, 17.

x (They give—shall be given, i.e., by God. Comp. Ch. 12, 20, 48, and 16, 9. Jno. 13, 6. L. and H.)

φ (The Eastern dress being loose, and having many folds in the upper part, & being confined at the waist by a girdle, allowed the wearer, to carry corn and other things of the same kind in his bosom. L. and H.)

z Mat. 7, 2. Ma. 4, 24. Ja. 2, 13.

- 32 For if ye love<sup>r</sup> them which love you,<sup>§</sup>  
What thank<sup>o</sup> have ye?  
For sinners also love those that love them.
- 33 And if ye do good to them<sup>π</sup> which do good to you,  
What thank have ye?  
For sinners also do even the same.
- 34 And if ye lend<sup>s</sup> to them of whom ye hope to receive,<sup>o</sup>  
What thank have ye?  
For sinners also lend to sinners, to receive as much again.
- 35 But love ye your enemies, and do good,  
And lend,<sup>σ</sup> hoping<sup>τ</sup> for nothing again;  
And your reward shall be great,  
And ye shall be the children<sup>t</sup> of the Highest:  
For He is kind unto the unthankful and to the evil.
- 36 Be ye therefore merciful,<sup>u</sup> as your Father also is merciful.
- 37 Judge<sup>v</sup> not, and ye shall not be judged:  
Condemn not, and ye shall not be condemned:  
Forgive, and ye shall be forgiven:  
Give,<sup>w</sup> and it shall be given unto you;  
Good measure, pressed down, and shaken together, and running over,  
Shall men<sup>x</sup> give into your bosom.<sup>φ</sup>  
For with the same measure that ye mete<sup>z</sup> withal  
It shall be measured to you again."
- 39 And He spake a parable<sup>x</sup> unto them,  
"Can the blind lead the blind?<sup>y</sup>  
Shall they not both fall into the ditch?  
40 The disciple<sup>z</sup> is not above his master:  
But every one that is perfect<sup>φ</sup> shall be as his master.  
41 And why beholdest thou the mote<sup>a</sup> that is in thy brother's eye,  
But perceivest not the beam that is in thine own eye?  
42 Either how canst thou say to thy brother,  
Brother, let me pull out the mote that is in thine eye,  
When thou thyself beholdest not the beam that is in thine own eye?  
Thou hypocrite, cast<sup>b</sup> out first the beam out of thine own eye,  
And then shalt thou see clearly to pull out the mote that is in thy brother's eye.
- 43 For a good<sup>w</sup> tree bringeth not forth corrupt fruit;  
Neither<sup>a</sup> doth a corrupt tree bring forth good fruit.  
44 For every<sup>c</sup> tree is known by his own fruit.<sup>β</sup>  
For of thorns men do not gather figs,  
Nor of a bramble bush gather they grapes.<sup>γ</sup>  
45 A good man out of the good treasure of his<sup>δ</sup> heart  
Bringeth forth that which is good;  
And an evil man out of the evil treasure of his heart  
Bringeth forth that which is evil:  
For of the abundance<sup>d</sup> of the heart his mouth speaketh.
- 46 And why call<sup>e</sup> ye Me, LORD, LORD,  
And do<sup>e</sup> not the things which I say?

x (Made use of this comparison. Heylin.)

y Mat. 15, 14.

z Mat. 10, 24. Jno. 13, 16, and 15, 20.

φ Or, shall be perfected as his Master. (Even when qualified to teach they must be prepared to be treated as their Master was. Burton.)

a Mat. 7, 3.

b Pr. 18, 17.

w (That is not a good tree which brings forth bad fruit. Burton.)

a (...Again. Vat. Mss., Penn.)

c Mat. 12, 33.

β (True religion consists in obedience to the whole will of God, as long as we live, and have opportunity to do so; and therefore purposes of, without actual, obedience to the commands of God will avail us nothing. Clarke.)

γ Gr., a grope.

δ (The. Vat. Ms.)

d Mat. 12, 34.

e Ch. 13, 25. Mal. 1, 6. Mat. 7, 21, and 25, 11.

ε (A protest against all who followed Him on false principles. Many He had observed were astonished at His miracles, delighted with His manner of teaching, and willing to be enlisted in the number of His disciples, to whom He declares that He desired no disciples but such as would at the same time become proselytes to virtue and piety. Randolph.)



f Mat. 7, 24.

ζ (Well-built.  
Vat. Ms. So  
the Syr. & Copt.  
Yss. Penn.)η (The soft earth.  
Comp. Mat. 7,  
26.)θ (The real, faith-  
ful, sincere, uni-  
versal, impartial  
obedience to the  
law of God is  
that alone which  
is available to  
salvation, or that  
will hold out in  
time of affliction  
and temptation,  
at the hour of  
death and in the  
day of judgment,  
and will never  
deceive any man  
who is content to  
build on it.  
Hammond.)ι (After Jesus  
had ended His  
discourse in the  
hearing. Sym.)κ (Esteemed by;  
respected. 1 Sa.  
26, 21 (Sept.).  
Ph. 2, 29.)λ (Those of the  
synagogue, Trol.  
Certain. L. and  
H. Some. Ran-  
dolph, Scholef.)μ (Earnestly.  
Pearce.)ν (Has himself  
built us a syna-  
gogue, Heylin,  
Rand., Scholef.  
At his own  
charge. Burton,  
Trollope.)ξ (Speak, and at  
the word my.....  
will. Vat. Ms.,  
Penn. Say it by  
a word. Bur-  
ton.)

ο Gr., this man.

π (If I.....how  
much more may-  
est Thou to whom  
God has com-  
mitted such ex-  
traordinary au-  
thority & power  
as we every day  
see evidenced.  
Clarke.)47 Whosoever cometh to Me, and heareth<sup>f</sup> My sayings, and doeth them,  
I will shew you to whom he is like :48 He is like a man which built an house,  
And digged deep, and laid the foundation on a rock :  
And when the flood arose, the stream beat vehemently upon that  
house,And could not shake it : for it was founded<sup>ζ</sup> upon a rock.49 But he that heareth, and doeth not,  
Is like a man that without a foundation  
Built an house upon the earth ;<sup>η</sup>  
Against which the stream did beat vehemently,  
And immediately it fell : and the ruin of that house was great.”<sup>θ</sup>VII.] A.D. 31. About pentecost, May 19th. [42  
A.U.C. 784. A.J.P. 4743.  
CAPERNAUM.[The distance of Nain from Capernaum was not  
more than might be accomplished by an ordinary  
day's journey of twenty-five or twenty-six Roman  
miles. Reland, *Palaest.*, ii., c. xi., 497 ; iii. 904.  
Greswell, ii., 325. See Josephus, *Ant.*, xx. 6.]

Parallel place, Mat. viii. 5—13.

The healing of the centurion's servant.

NOW when He had ended all His  
sayings in the audience<sup>ι</sup> of  
the people, He entered into Capernaum.2 And a certain centurion's servant,  
who was dear<sup>κ</sup> unto him, was sick,  
and ready to die. 3 And when he  
heard of Jesus, he sent unto Him the<sup>λ</sup>  
elders of the Jews beseeching Him  
that He would come and heal his  
servant. 4 And when they came to  
Jesus, they besought Him instantly,<sup>μ</sup>  
saying, "That he was worthy for  
whom He should do this : 5 for he  
loveth our nation, and he<sup>ν</sup> hath built  
us a synagogue."6 Then Jesus went with them. And  
when He was now not far from the  
house, the centurion sent friends to  
Him, saying unto Him, "Lord, trou-  
ble not Thyself : for I am not wor-  
thy that Thou shouldst enter under  
my roof : 7 wherefore neither thought  
I myself worthy to come unto Thee :  
but say in a word, and my servant  
shall be healed.<sup>ξ</sup> 8 For I also am a  
man set under authority, having  
under me soldiers, and I say unto  
one, Go, and he goeth ; and to an-  
other, Come, and he cometh ; and  
to my servant, Do this, and he doeth  
it.”<sup>π</sup>9 When Jesus heard these things,  
He marvelled at him, and turned  
Him<sup>ρ</sup> about, and said unto the people  
that followed Him, "I say unto you,  
I have not found so great faith, no,  
not in Israel.”<sup>σ</sup>10 And they that were sent, return-  
ing to the house, found the servant  
whole that had been sick.11 And it came to pass the day  
after, that He went into a city called  
Nain ; and many of His disciples went  
with Him, and much people.12 Now when He came nigh to the  
gate of the city, behold there was a  
dead man carried out,<sup>τ</sup> the only son  
of his mother, and she was a widow :  
and much<sup>υ</sup> people of the city was  
with her.13 And when the LORD saw her,  
He had compassion on her, and said  
unto her, "Weep not."14 And He came and touched the  
bier :<sup>φ</sup> and they that bare him stood  
still. And He said, "Young man,  
I say unto thee, Arise.”<sup>g</sup>15 And he that was dead sat up,  
and began to speak. And He de-  
livered him to his mother.16 And there came a fear<sup>ι</sup> on all :  
and they glorified God, saying, "That  
a great prophet<sup>κ</sup> is risen up among  
us ;" and, "That God hath visited<sup>λ</sup>  
His people."17 And this rumour of Him went  
forth throughout all Judæa, and  
throughout all the region round about.

ρ (Himself. Sym.)

σ (S. Matthew,  
ch. 8, 11, records  
that our Lord  
took occasion to  
foretell the rejec-  
tion of the Jews  
and the calling of  
the Gentiles.  
Randolph.)τ (Of the gate of  
the city. It was  
the practice of the  
ancient Greeks  
and Romans to  
bury their dead  
without the walls  
of their cities.  
L. and H.)υ (Josephus (con.  
Ap., ii., 26) says  
that it was a  
tradition of the  
elders that all  
Jews who chanced  
to "meet a corpse  
going to be buried  
should attend it."  
Bishop Pearce.  
The same custom  
is still observed  
by the modern  
Jews, and the re-  
spect with which  
the memory of a  
deceased person is  
regarded, is  
measured by the  
largeness or  
smallness of the  
attendance. Pic.  
Bib.)

φ Or, coffin.

g Ch. 8, 54. Jno.  
11, 43. Ac. 9,  
40. Ro. 4, 17.

ι Ch. 1, 65.

κ Ch. 24, 19. Jno.  
4, 19 ; 6, 14 ; and  
9, 17.λ (Taken care, or,  
the charge of His  
people. Sym.  
Mat. 25, 36.)

ψ (Those disciples who still kept close to John seeing him now imprisoned for the truth's sake, and that Jesus, though He wrought many miracles, took no notice, or seemed in any way solicitous to deliver him, might probably be offended, & possibly John himself might labour under some doubts and perplexities. Randolph.)

ω (Reported to. Sym.)

α (Graciously bestowed on. Dodd. Bestowed freely. Es. 5, 7. Eccl-us. 12, 3. 2 Mac. 3, 33, and 4, 32. 1 Co. 2, 12. Ga. 3, 18. Ph. 1, 29, and 2, 9.)

l Is. 35, 5.

β (To the poor and humble in spirit the gospel was proclaimed with the best success, they being best fitted for, and so most ready to receive it. Hele. Ch. 4, 18.)

γ (To whom I shall not prove a stumbling-block. Campbell.)

δ (Our Lord gives full assurance that He was the Christ, but in so prudent and cautious a manner that His enemies could not lay hold of it. He does not in express terms say who He is, yet very plainly intimates that to Him all the undoubted signs of the Messiah belonged. Rand.)

ε (If not, what. Syr., and so ve. 25.)

ζ (Because he knew more of the purpose of God than the greatest prophet ever did. Hele.)

m Mal. 3, 1.

A.D. 31.  
GALILEE.

[43

[The distance of the castle of Machaerus from Nain was probably a three days' journey. Gresswell, ii., 327.]

Parallel place, Mat. xi. 2—30.

The mission of John to Jesus.

18 AND the disciples<sup>ψ</sup> of John shewed<sup>ω</sup> him of all these things.

19 And John, calling unto him two of his disciples sent them to Jesus, saying, "Art Thou He that should come? or look we for another?"

"Go your way, and tell John what things ye have seen and heard; How that the blind<sup>d</sup> see, the lame walk, the lepers are cleansed, The deaf hear, the dead are raised, to the poor<sup>β</sup> the gospel is preached.

23 And blessed is he, whosoever shall not be offended in Me."<sup>δ</sup>

24 And when the messengers of John were departed, He began to

"What went ye out into the wilderness for to see?

A reed shaken with the wind?"<sup>ε</sup>

25 But what went ye out for to see?

A man clothed in soft raiment?

Behold, they which are gorgeously apparelled,

And live delicately, are in kings' courts.

26 But what went ye out for to see?

A prophet? Yea, I say unto you, and much more<sup>ζ</sup> than a prophet.

27 This is he, of whom it is written,<sup>η</sup>

BEHOLD, I SEND MY MESSENGER BEFORE THY FACE,

WHICH SHALL PREPARE THY WAY BEFORE THEE.

28 For I say unto you,

Among those that are born of women

There is not a greater prophet than John the Baptist:

But he that is least in the kingdom<sup>η</sup> of God

Is greater than he."

29 And<sup>θ</sup> all the people that heard Him, and the publicans, justified<sup>d</sup> God, being baptized with the baptism<sup>η</sup> of John. <sup>30</sup>But the Pharisees and

20 When the men were come unto Him they said, "John Baptist hath sent us unto Thee, saying, Art Thou He that should come? or look we for another?"

21 And in that same hour He cured many of their infirmities and plagues, and of evil spirits: and unto many that were blind He gave<sup>α</sup> sight.

22 Then Jesus answering said unto them,

η (The new and more excellent dispensation, now ready to take place. Rand.)

θ (Grotius considered ve. 29 and 30 a continuation of our Lord's discourse; and so did Dr. Clarke. Burton, L. and H.)

ι (Thankfully acknowledged the justice of. Sym., Burton. In calling them by John to repentance. Troll. Acknowledged that it was but justice in God to punish them unless they repented. Bishop Pearce. So L. and H. Ro. 3, 4. 1 Ti. 3, 16.)

κ Ch. 3, 12. Mat. 3, 5.

λ Or, frustrated. (So. L. and H.)

μ (Will. Knatch. Purpose. Troll.)

ο Ac. 20, 27.

π Or, within themselves. (In regard to. Troll. towards. — God would have had them called to repentance. Knatch, Pearce, Burton, L. & H.)

ρ (Wanting in nearly all the old Mss. Bp. Pearce, Burton. Not in the Alex., Beza, and many other Mss., nor in the Copt., Arab., and Eth. Vss. The addition has been early, as it is in the Syr. and Vulg. Wells.)

σ (Equally disposed to censure John for his austerities, and himself for His innocent freedoms. Rand.)

τ Ch. 1, 15. Mat. 3, 4. Ma. 1, 6.

υ (And yet wisdom is...i.e., the discerning can understand. Troll.)

"Whereunto then shall I liken the men of this generation?

And to what are they like?

32 They are like<sup>ς</sup> unto children sitting in the market-place,

And calling one to another, and saying,

We have piped unto you, and ye have not danced;

We have mourned to you, and ye have not wept.

33 For John<sup>ρ</sup> the Baptist came neither eating bread nor drinking wine;

And ye say, He hath a devil.

34 The Son of man is come eating and drinking;

And ye say, Behold a gluttonous man, and a wine-bibber,

A friend of publicans and sinners!

35 But<sup>υ</sup> wisdom is justified of all her children."

A.D. 31. GALILEE.  
*The first anointing of Jesus.*

[44]

<sup>36</sup>AND one of the Pharisees desired Him that He would eat with him. And He went unto the Pharisee's house, and sat<sup>d</sup> down to meat.

<sup>37</sup>And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, <sup>38</sup>and stood at His feet behind<sup>d</sup> Him weeping, and began to wash<sup>r</sup> His feet with tears,<sup>v</sup> and did wipe *them* with the hairs of her head, and kissed<sup>b</sup> His feet, and anointed *them* with the ointment.

<sup>39</sup>Now when the Pharisee which had bidden Him saw *it*, he spake within himself, saying, "This man, if he were a prophet,<sup>2</sup> would have known who and what manner of woman *this* is that toucheth Him: for she is a sinner."

<sup>40</sup>And Jesus answering said unto him, "Simon, I have somewhat to say unto thee."

And he saith, "Master,<sup>x</sup> say on."

<sup>41</sup>"There was a certain creditor<sup>ψ</sup> which had two debtors: the one owed five hundred pence,<sup>r</sup> and the other fifty. <sup>42</sup>And when they had nothing to pay, he frankly forgave<sup>w</sup> them both. Tell me therefore, which of them will love him most?"

<sup>43</sup>Simon answered and said, "I suppose that *he*, to whom he forgave most."

And He said unto him, "Thou hast rightly judged." <sup>44</sup>And He turned to the woman, and said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped *them* with the hairs of her head.<sup>a</sup>

<sup>45</sup>Thou gavest Me no kiss, but this woman since the time I<sup>b</sup> came in hath not ceased to kiss My feet. <sup>46</sup>My

<sup>5</sup> "A sower went out to sow his seed:

And as he sowed, some fell by the way-side;

And it was trodden down, and the fowls of the air devoured it.

head<sup>a</sup> with oil<sup>v</sup> thou didst not anoint: but this woman hath anointed My feet with ointment.<sup>δ</sup> <sup>47</sup>Wherefore I say unto thee, Her sins,<sup>4</sup> which are many, are forgiven;<sup>ε</sup> for<sup>ς</sup> she loved much: but to whom little is forgiven, the same loveth little."

<sup>48</sup>And He said unto her, "Thy sins are forgiven."<sup>η</sup>

<sup>49</sup>And they that sat at meat with Him began to say within<sup>η</sup> themselves, "Who is this that forgiveth sins also?"

<sup>50</sup>And He said to the woman, "Thy faith<sup>v</sup> hath saved thee; go in peace."<sup>θ</sup>

VIII.]

A.D. 31. GALILEE.  
*The second circuit.*

[45]

AND it came to pass afterward, that He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were<sup>t</sup>* with Him, <sup>2</sup>and certain women,<sup>w</sup> which had been healed of evil spirits and infirmities, Mary<sup>x</sup> called Magdalene, out of whom went seven devils,<sup>κ</sup> <sup>3</sup>and Joanna the wife of Chuza Herod's steward, and Susanna, and many others,<sup>λ</sup> which ministered unto Him<sup>α</sup> of their substance.

*The blasphemy of the Pharisees.*  
Mat. xii. 22—50. Ma. iii. 22—35.

[46]

A.D. 31. Casleu (December).  
A.U.C. 784. A.J.P. 4743.

[47]

GALILEE.

[Magdala, i.e., the Tower, Jos. xix. 38, on the W. shore of the Lake Genesaret, about midway between Tiberias and Capernaum. It was a seat of Jewish learning after the destruction of Jerusalem. A small Moslem village three miles N. by W. of Tiberias bears the name of Mejdcl. Kitto's *Dib. Cyc.*]

Parallel places, Mat. xiii. 1—52. Ma. iv. 1—34.

*The parable of the sower.*

<sup>4</sup>AND when much people were gathered together, and were come to Him out of every city, He spake by a parable: "

*ε (God having forgiven her on her sincere repentance, the sense of that mercy has filled her heart, and finds expression in these signs of love and gratitude. (Clarke.)*

*ς (Therefore, Wells, Dodd., Camp. That is the reason why. Heylin, Bishop Pearce.)*

*η (Among. Bp. Pearce.)*

*v Ch. 8, 48, and 18, 42. Mat. 9, 22. Ma. 5, 34, and 10, 52.*

*θ (The Jewish form of farwell. Ju. 18, 6. 1 Sa. 1, 17; 20, 42; and 23, 7. 2 Sa. 15, 9. Ja. 2, 16. A. Clarke.)*

*κ (Went. Bishop Pearce.)*

*w Mat. 27, 55, 56.*

*α Ma. 16, 9.*

*κ (Demons, not devils. According to the Pagan and Jewish notions, demons were the "spirits of deceased men," good or bad. Ac. 17, 18. Jos., Bell., vii., vi., 3.)*

*λ (Gr., other women. L. and H.)*

*μ (The best Mss. read "them." Burton.)*

*v (When the mind is under the influence of strong prejudices, of violent passions, or of inveterate habits, and when it is necessary to rectify error, to dissipate delusions, or to reprove sin, there is no way in which this difficult task can be so well executed as by a well-wrought and interesting parable. Bp. Porteus.)*

*p (Gr., reclined. L. and H. Mat. 26, 6. Ma. 14, 3. Jno. 11, 2.)*

*σ (The Jews ate their meals reclining on couches raised to the level of the table, so that their feet, at such times naked, might easily be touched by those who stood behind them. L. and H.)*

*τ (Water. Rh., Dodd., Beirap. Syr. Rendered "rain" in other parts of the New Testament. L. and H.)*

*v (Her tears. Heyl., Sch.)*

*φ (A token of the deepest reverence and humiliation; and a Greek no less than a Jewish practice. Trol., L. & H.)*

*q Ch. 15, 2.*

*χ (Teacher. L. and H.)*

*ψ (Gr., lender of money. L. & H.)*

*r See Mat. 18, 28.*

*ω (Gr., out of mere grace and favour. Ep. 4, 32. Col. 2, 13, and 3, 13.)*

*α (Her hair. Vat. Ms. Not in the Alex., Beza, and some other Mss., nor in the Vulg., Syr., Pers., Cop., or Eth. Vss. Wells.)*

*β ("She," Vulg., and Mss. of good authority. Heyl., Bp. Pearce. See ve. 37. Campb., Trol.)*

*ς Ps. 23, 5.*

*γ (Common oil of the olive. L. and H.)*

*δ (Fragrant oil, or perfume. L. and H.)*

*ε 1 Ti. 1, 14.*



ξ (Raised His voice. Heylin.)

ο (Not in the Old Lat., Vulg., Cur-Syr. and Pesch-Syr., Memph., Goth., and five Mss. Tregeles.)

π (Because you are disposed to attend to and improve by them. Hele.)

ρ (Rnstici et imperiti simpliciis quæ facta sunt audiunt; et cæpi voluptate facilius quibus delectantur consentiunt. Quinet. L. v, c., xi. Dr. Gray.)

γ Is. 6, 9.

σ (Seeing they regarded not His former teaching plainly delivered to them, wherein He taught the way to everlasting life, they should not understand the "mysteries," secrets, of His kingdom, i.e., the Christian Church; so that what the prophet Isaiah had long ago foretold of their obstinate ancestors should have its full completion in them. Cradock.)

τ (While it was convenient and no danger threatened. Tittman.)

υ (As they go along in life. Burton.)

φ (Anxious cares, both of riches and pleasures. Bp. Pearce.)

χ (By persevering. Bishop Pearce. Perseverance. Ch. 21, 19. Ro. 2, 7, and 8, 25. He. 10, 36, and 12, 1. Troll, L. and H.)

6 And some fell upon a rock, and as soon as it was sprung up, It withered away, because it lacked moisture.

7 And some fell among thorns;  
8 And the thorns sprang up with it, and choked it.  
9 And other fell on good ground, and sprang up, And bare fruit an hundredfold."

And when He had said these things, He cried,<sup>ξ</sup>  
"He that hath ears to hear, let him hear."

<sup>9</sup> And His disciples asked Him, say-  
ing,<sup>ο</sup> "What might this parable be?"  
<sup>10</sup> And He said, "Unto you<sup>π</sup> it is  
given to know the mysteries of the

kingdom of God: but to others in parables;<sup>ρ</sup> that seeing<sup>σ</sup> they might not see, and hearing they might not understand.<sup>τ</sup> <sup>11</sup> Now the parable is this:

The seed is the word of God.

<sup>12</sup> Those by the way-side are they that hear;  
Then cometh the devil, and taketh away the word out of their hearts,  
Lest they should believe and be saved.

<sup>13</sup> They on the rock are they, which,  
When they hear, receive the word with joy;  
And these have no root, which for a while<sup>γ</sup> believe,  
And in time of temptation fall away.

<sup>14</sup> And that which fell among thorns are they, which,  
When they have heard, go forth,<sup>υ</sup>  
And are choked with cares<sup>φ</sup> and riches and pleasures of this life,  
And bring no fruit to perfection.

<sup>15</sup> But that on the good ground are they, which  
In an honest and good heart, having heard the word,  
Keep it, and bring forth fruit with patience.<sup>χ</sup>

<sup>16</sup> No man, when he hath lighted a candle,  
Covereth<sup>ψ</sup> it with a vessel, or putteth it under a bed;  
But setteth it on a candlestick,  
That they which enter in may see the light.

<sup>17</sup> For nothing is secret,<sup>z</sup> that shall not be made manifest;  
Neither any thing hid, that shall not be known and come abroad.<sup>ω</sup>

<sup>18</sup> Take heed therefore how ye hear:<sup>a</sup>  
For whosoever hath,  
To him shall be given;<sup>a</sup>  
And whosoever hath not,  
From him shall be taken even that which he seemeth<sup>β</sup> to have."

<sup>19</sup> Then came to Him His mother<sup>δ</sup>  
and His brethren, and could not come  
at Him for the press.<sup>γ</sup>

<sup>20</sup> And it was told Him by certain which  
said, "Thy mother and thy brethren  
stand without, desiring to see thee."

<sup>21</sup> And He answered and said unto  
them, "My mother and My brethren  
are these which bear the word of  
God, and do it."

Parallel places, Mat. viii. 18—ix. 1.  
Ma. iv. 35—v. 20.

The rebuking of the storm.

[48

<sup>22</sup> NOW it came to pass on a certain day, that He went into a ship with His disciples: and He said unto them, "Let us go over unto the other side of the lake."

And they launched<sup>c</sup> forth.

<sup>23</sup> But as they sailed He fell asleep:

ψ (As everything in common life is to be put to its proper use, so is the hearing or reading of the Word of God; and if our hearts and lives are not improved thereby, we shall be condemned for misusing the instruments of our spiritual profit. Bp. Mann. Ch. 11, 33. Mat. 5, 15. Ma. 4, 21.)

z Ch. 12, 2. Mat. 10, 26.

ω (There is nothing now hid by Me under the veil of parables which shall not hereafter be made plain, neither anything kept secret from the multitude with any other design than that in due time it should be made known. L. and H.)

a (Your being favoured with a clearer insight is not simply a mark of favour, but a talent for which you are responsible. Bp. Hinds.)

a Ch. 19, 26. Mat. 13, 12, and 25, 29.

β Or, thinketh that he hath. ("Seemeth," because it was given him, but "hath not," because he did not receive it. Heylin.)

δ Mat. 12, 46. Ma. 3, 31.

γ (Crowd. L. & H.)

c Comp. Ac. 13, 13; 18, 21; and 27, 2, 13.

8 (Geraseses.  
Vat. Ms.)

ε (A certain man  
of the city. Bp.  
Pearce. *Belong-  
ing to the city.*  
Burton.)

ζ (Demons, and of  
long time ware.  
Vat. Ms. For  
several years.  
De. 12, 19. Jos.  
4.14 (Sept.). Ch.  
20, 9. Ac. 8, 11.  
Ro. 16, 25.)

η (Had not the  
habit of wearing  
clothes, or of liv-  
ing in a house.  
Burton.)

θ (The excavated  
sepulchres in  
which all the  
Jews who could  
bear the expense  
liked to inter  
their dead. They  
were unclean to  
the Jews, by rea-  
son of the bones  
which they con-  
tained, and were  
therefore never  
used for abode or  
retreat by sane  
persons. Pic.  
Bib.)

ι (For great was  
the time that he  
had been en-  
thrall'd by him.  
Syr.)

κ (That the Gada-  
renes might see  
the miserable con-  
dition of their  
countryman, and  
be the more sen-  
sible of the mercy  
of his cure.  
Clarke.)

λ ("Abyss" the  
depth of the  
earth, or the  
waters locally.  
Legh. Re. 20, 3.)

μ (Perhaps, as  
Grotius observes,  
to teach the  
Greeks that the  
law of Moses was  
of Divine origin,  
& the Jews that  
men who lived the  
life of swine were  
abominable in the  
sight of God and  
the proper prey  
of the devil.  
Randolph.)

and there came down a storm of wind  
on the lake; and they were filled  
with water, and were in jeopardy.

<sup>24</sup> And they came to Him, and awoke  
Him, saying, "Master, master, we  
perish."

Then He arose, and rebuked the  
wind and the raging of the water:  
and they ceased, and there was a  
calm.

<sup>25</sup> And He said unto them, "Where  
is your faith?"

And they being afraid wondered,  
saying one to another, "What manner  
of man is this! for He commandeth  
even the winds and water, and they obey  
Him."

<sup>26</sup> And they arrived at the country  
of the Gadarenes,<sup>8</sup> which is over  
against Galilee.

<sup>27</sup> And when He went forth to land,  
there met Him out<sup>ε</sup> of the city a cer-  
tain man, which had devils<sup>ζ</sup> long time,  
and ware<sup>η</sup> no clothes, neither abode  
in any house, but in the tombs.<sup>θ</sup>

<sup>28</sup> When he saw Jesus, he cried out,  
and fell down before Him, and with  
a loud voice said, "What have I to  
do with Thee, Jesus, thou Son of God  
Most High? I beseech Thee, torment  
me not."<sup>ι</sup> <sup>29</sup> (For He had commanded  
the unclean spirit to come out of the  
man. For oftentimes<sup>κ</sup> it had caught  
him: and he was kept bound with  
chains and in fetters; and he brake  
the bands, and was driven of the devil  
into the wilderness.)

<sup>30</sup> And Jesus asked him, saying,  
"What is thy name?"<sup>κ</sup>

And he said, "Legion:"—because  
many devils were entered into him.

<sup>31</sup> And they besought Him that He  
would not command them to go out  
into the deep.<sup>λ</sup>

<sup>32</sup> And there was there an herd of  
many swine feeding on the mountain:  
and they besought Him that He would  
suffer them to enter into them. And  
He suffered<sup>μ</sup> them.

<sup>33</sup> Then went the devils out of the  
man, and entered into the swine: and

the herd ran violently down a steep  
place<sup>ν</sup> into the lake, and were choked.

<sup>34</sup> When they that fed<sup>ε</sup> them saw  
what was done, they fled, and went  
and told it in the city and in the  
country. <sup>35</sup> Then they went out to  
see what was done; and came to  
Jesus, and found the man, out of  
whom the devils were departed, sit-  
ting at the feet of Jesus, clothed,  
and in his right mind: and they were  
afraid. <sup>36</sup> They also which saw it told  
them by what means he that was  
possessed of the devils was healed.  
<sup>37</sup> Then the whole multitude of the  
country of the Gadarenes<sup>ο</sup> round  
about besought<sup>δ</sup> Him to depart from  
them; for they were taken with great  
fear: and He went up into the ship,  
and returned back again.<sup>π</sup>

<sup>38</sup> Now the man out of whom the  
devils were departed besought Him  
that he might be with Him: but  
Jesus sent him away, saying, <sup>39</sup> "Re-  
turn to thine own house, and shew  
how great things God hath done unto  
thee."

And he went his way, and pub-  
lished throughout the whole city how  
great things Jesus had done unto him.

Matthew's feast.  
Ch. v. 29—39. Mat. ix. 10—17. Ma. ii. 15—22. [49]

A.D. 31. A.U.C. 784. A.J.P. 4743.  
CAPERNAUM. [50]  
Parallel places, Mat. ix. 18—26. Ma. v. 21—43.  
The raising of Jairus' daughter.

<sup>40</sup> AND it came to pass, that, when  
Jesus was returned, the people<sup>ρ</sup> gladly  
received Him: for they were all wait-  
ing for Him.

<sup>41</sup> And, behold, there came a man  
named Jairus, and he was a ruler of  
the synagogue:<sup>ρ</sup> and he fell down at  
Jesus' feet, and besought Him that  
He would come into his house: <sup>42</sup> for  
he had one only daughter, about  
twelve years of age, and she lay a  
dying.

But as He went the people thronged  
Him. <sup>43</sup> And a woman having an

ν (Went directly  
to the precipice,  
and plunged into  
the waters. Syr.)

ε (It is not impos-  
sible that they be-  
longed to Jesus,  
who kept them in  
spite of the prohi-  
bition, B.C. 70,  
against rearing  
hogs. Pic. Bib.)

ο (Geraseses.  
Vat. Ms.)

δ Ac. 16, 39.

π (Quietly with-  
drew from a peo-  
ple not disposed  
to receive Him;  
but He left not  
Himself without  
witness, neglected  
no proper oppor-  
tunity of making  
Himself and His  
miracles known.  
His prudence,  
goodness, and  
modesty are con-  
spicuous. Though  
in His own coun-  
try, where there  
was danger of  
giving offence  
and raising distur-  
bances, He some-  
times enjoined  
silence, yet here,  
where there was  
no such danger,  
He expressly  
commanded the  
person on whom  
the miracle was  
wrought to pub-  
lish it. Rand.)

ρ (In every city  
and town where  
there were ten  
men of rank and  
fashion, i.e., ten  
men versed in the  
study of the law,  
which number  
was held to be a  
lawful congrega-  
tion, there was  
built a syna-  
gogue; and ac-  
cording to the  
populousness of  
the place was the  
number of the  
synagogues.  
There were said  
to be twelve in  
Tiberias, & four  
hundred & eighty  
in Jerusalem.  
Lightfoot.)



σ (Power. Gr., Syr. My power has exerted itself.)

τ (There were two who had office, 1st, he who had the chief care of affairs, that nothing should be done disorderly; see ch. 13, 14; he gave warning when the reader should begin, and when the people should answer Amen. 2nd, the constant minister of the synagogue; he prayed, kept the book of the law, appointed the readers, and saw that they read aright. Lightfoot.)

υ (No more. Vat. Ms.)

φ ..... With Him. Vat. Ms.)

χ (It is still the custom in the East for multitudes to assemble in a place where a person has lately expired, and bewail him in a noisy manner, which is deemed an honour to the deceased. Harmer.)

ψ (Meaning that her death was like sleep—only for a time. Randolph. Jno. 11, 11.)

ω (Derided Him. Heylin.)

α (Omitted by the old Lat., Vulg., Cur.-Syr., and five Mss. Treg.)

ε Ch. 7, 14. Jno. 11, 43.

β (So 1 Ki. 17, 21; but Ju. 15, 19, Ps. 23, 3, La. 1, 11, 16, 19 (Sept.), it is used of a mere restoration to strength and vigour. Troll.)

γ (Jairus was a person of eminence, and his zeal might have been productive of evil effects, if he had not been laid under proper restraints. Randolph.)

issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, <sup>44</sup>came behind Him, and touched the border of His garment: and immediately her issue of blood stanch'd.

<sup>45</sup>And Jesus said, "Who touched Me?"

When all denied, Peter and they that were with him said, "Master, the multitude throng Thee and press Thee, and sayest Thou, "Who touched Me?"

<sup>46</sup>And Jesus said, "Somebody hath touched Me: for I perceive that virtue<sup>σ</sup> is gone out of Me."

<sup>47</sup>And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately.

<sup>48</sup>And He said unto her, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace."

<sup>49</sup>While He yet spake, there cometh one from the ruler<sup>τ</sup> of the synagogue's house, saying to him, "Thy daughter is dead; trouble<sup>χ</sup> not the Master."

<sup>50</sup>But when Jesus heard it, He answered him, saying, "Fear not: believe only, and she shall be made whole."

<sup>51</sup>And when He came into the

"Take nothing<sup>γ</sup> for your journey, Neither staves,<sup>θ</sup> nor scrip, neither bread, neither money; Neither have two coats apiece.

<sup>4</sup>And whatsoever house ye enter into, There abide,<sup>ε</sup> and thence depart.

<sup>5</sup>And whosoever will not receive you, When ye go out of that city,

Shake<sup>φ</sup> off the very dust from your feet for a testimony against<sup>λ</sup> them."

<sup>6</sup>And they departed, and went forth into the towns, preaching the gospel, and healing every where.

<sup>7</sup>Now Herod<sup>ς</sup> the tetrarch heard of all that was done by Him:<sup>μ</sup> and he was perplexed,<sup>ν</sup> because that it was said of some, that John was risen from the dead: <sup>8</sup>and of some, that Elias

house, He suffered no man to go in,<sup>φ</sup> save Peter, and James, and John, and the father and the mother of the maiden.

<sup>52</sup>And all wept, and bewailed<sup>κ</sup> her: but He said, "Weep not: she is not dead, but sleepeth."<sup>ψ</sup>

<sup>53</sup>And they laughed Him to scorn,<sup>ω</sup> knowing that she was dead.

<sup>54</sup>And He put them all out,<sup>α</sup> and took her by the hand, and called, saying, "Maid, arise."<sup>ε</sup>

<sup>55</sup>And her spirit came again,<sup>β</sup> and she arose straightway: and He commanded to give her meat.

<sup>56</sup>And her parents were astonished: but He charged them that they should tell no man what was done.<sup>ζ</sup>

The cure of two blind men. Mat. ix. 27—34.

[51]

The third circuit of Galilee. Mat. ix. 35—38. Ma. vi. 1—6.

[52]

IX.] A.D. 31. A.U.C. 784. A.J.P. 4743. GALILEE. [53] Parallel places, Mat. x.—xi. 1, and xiv. 1, 2. Ma. vi. 7—16.

The mission of the twelve. Herod's opinion of Jesus.

THEN He called His twelve disciples<sup>δ</sup> together, and gave them power and authority over all devils, and to cure diseases. <sup>2</sup>And He sent them to preach<sup>ε</sup> the kingdom<sup>ς</sup> of God, and to heal the sick.

<sup>3</sup>And He said unto them,

δ ("His disciples" is not in the Alex., Beza, and many other Mss., nor in the Syr., nor Dial. ag. Marc., nor Theophylact. Some Mss. and the Vulg., Capl., Eth., Goth., Arab. and Sax. Vss. have "apostles." Wells.)

ε (In fulfilling this mission, they were no doubt to exercise a discrimination of not scattering His good seed where there was no soil—not less strict than that which our Lord exercised in His own ministry. Ep. Ilands.)

ζ (They were to assure men that the kingdom of heaven, the new dispensation, was at hand, but they were not at this time to declare that Jesus was the Messiah. Randolph.)

η (Each man with the same coat, shoes, and staff which he now has. Hammond.)

θ (Only one staff. Burton.)

ι (Make that house your only place of abode. Ch. 10, 7. L. and H.)

κ (Consider such as Gentiles, to whom at present I forbid you to preach. Whitby. Ac. 13, 51.)

λ (Unto. Bishop Pearce. Mat. 8, 4.)

μ Mat. 14, 1. Ma. 6, 14.

ν (Omitted by the old Lat., some copies, Cur.-Syr., Memph., Theb., Arm., and six Mss. Tregelles.)

ω (Expresses a mixture of doubt and fear. Comp. ch. 24, 4. Ac. 2, 12; 5, 24; and 10, 17.)

The death of John. Mat. xiv. 6—12. Ma. vi. 21—29.

[54]



o (Gr., retired apart; i.e., from the multitude.)

π (Gladly...Yat. Ms.)

ρ (Towards evening, as Ju. 19, 11 (Sept.). The day already began.....when the twelve came, Yat. Ms. At the first evening (three o'clock) the disciples desire Jesus...At the "second evening" (six o'clock) Jesus is alone and the disciples at sea. Whitby.)

σ (Hamlets. Syr. Farms. Burton.)

τ (Or, shall we then buy, &c. So used, 2 Co. 13, 5, and Josephus (Ant., xvii., 11). Trollope.)

υ (Were. Cov. Sym.)

g Over and above unto them that had eaten. Jno. 6, 13.

φ ("In private." It occurs as two words in Ps. 4, 8. Je. 15, 7. Mi. 7, 14 (Sept.). Neither here nor Ma. 4, 10, are we to understand the disciples as excluded, but simply the multitude. Trollope.)

h Ve. 7. Mat. 14. 2.

x (It was not till after His sufferings had been finished, and the Son of man glorified by His resurrection and ascension, and by the sending of the Holy Spirit, that He was to be publicly proclaimed as a Prince and Saviour. Ac. 5, 31. L. and H.)

A.D. 32. Passover (April).  
A.U.C. 785. A.J.P. 4744.  
SEA OF GALILEE.

[55]

[Bethsaida of Gaulonitis, afterwards called Julias, which Pliny (*Nat. Hist.*, xv.) places on the east side of the lake and of the Jordan. It was originally only a village, but was rebuilt by Philip not long after the birth of Jesus (Josephus, *Ant.*, xviii., ii., 1). Kitto.]

Parallel places, Mat. xiv. 13—36. Ma. vi. 30—56. Jno. vi. 1—24.

*The miracle of the five loaves.*

<sup>10</sup>AND the apostles, when they were returned, told Him all that they had done. And He took them, and went aside privately<sup>o</sup> into a desert place belonging to the city called Bethsaida. <sup>11</sup>And the people, when they knew it, followed Him: and He received<sup>τ</sup> them, and spake unto them of the kingdom of God, and healed them that had need of healing.

<sup>12</sup>And when the day began to wear<sup>τ</sup> away, then came the twelve, and said unto Him, "Send the multitude away, that they may go into the towns and country<sup>σ</sup> round about, and lodge, and get victuals: for we are here in a desert place."

<sup>13</sup>But He said unto them, "Give ye them to eat."

And they said, "We have no more but five loaves and two fishes; except<sup>φ</sup> we should go and buy meat for all this people." <sup>14</sup>For they were about five thousand men.

And He said to His disciples, "Make them sit down by fifties in a company."

"The Son<sup>α</sup> of man must suffer many things, And be rejected<sup>α</sup> of the elders and chief priests and scribes, and be slain,<sup>β</sup> And be raised the third day."

<sup>23</sup>And He said to *them* all,

"If any *man* will come<sup>ι</sup> after Me,  
Let him deny himself,  
And take up his cross daily,  
And follow Me.

<sup>24</sup>For whosoever will<sup>υ</sup> save his life  
Shall lose it:  
But whosoever will lose his life for My sake,  
The same shall save it.

<sup>15</sup>And they did so, and made them all sit down.

<sup>16</sup>Then He took the five loaves and the two fishes, and looking up to heaven, He blessed them, and brake, and gave to the disciples to set before the multitude. <sup>17</sup>And they did eat, and were all filled: and there was<sup>υ</sup> taken up of fragments that remained<sup>υ</sup> to them twelve baskets.

*Discourse in the synagogue of Capernaum.* [56  
Jno. vi. 25—vii. 1.

*The visit of the scribes and Pharisees.* [57  
Mat. xv. 1—31. Ma. vii.

*The miracle of the seven loaves.* [58  
Mat. xv. 32—xvi. 12. Ma. viii. 1—26.

A.D. 32. [59  
CÆSAREA PHILIPPI.  
Parallel places, Mat. xvi. 13—xvii. 21. Ma. viii. 27—ix. 29.

*The transfiguration.*

<sup>18</sup>AND it came to pass, as He was alone<sup>φ</sup> praying, His disciples were with Him: and He asked them, saying, "Whom say the people that I am?"

<sup>19</sup>They answering said, "John<sup>h</sup> the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again."

<sup>20</sup>He said unto them, "But whom say ye that I am?"

Peter answering said, "The Christ<sup>υ</sup> of God."

<sup>21</sup>And He straitly charged<sup>υ</sup> them, and commanded *them* to tell no man that thing; <sup>22</sup>saying,

ψ (Because if Peter was little able to receive it, Mat. 16, 22, the multitudes were still more unable.)

ω (An appellation chosen by our Lord as carrying with it sufficient intimation that He was the Messiah, and yet that which could give the least offence. Randolph.)

α (Have His claims to be received as the Messiah disallowed. Comp. Ps. 118, 22, and Mat. 21, 42. L. and H.)

β (An open declaration of this at present, unaccompanied, as it must have been, with the proof of His divinity, which His resurrection and ascension afforded, while it would not have been sufficient to convince, might have hindered the accomplishment of His death. See 1 Co. 2, 8.)

ι Ch. 14, 27. Mat. 10, 38.

υ (Shall desire... shall lose. Sch.)

k Mat. 10, 33.  
Ro. 1, 16. 2 Ti.  
1, 8, and 2, 12.

8 ("That of His  
Father." So Ge-  
nevan and most  
of the old Vss.  
Sym.)

e Or, things.

ζ (Mount Hermon,  
now Jebel Es-  
Sheikh, the  
south-eastern  
branch of Anti-  
Libanus. It is  
above ten thou-  
sant feet in  
height, and its  
top is covered  
with snow  
throughout the  
summer. De. 3,  
8, 9, and 4, 48.  
Ps. 89, 12, and  
133, 3.)

η (Streaming out  
light. See ch.  
II. 36 (Gr.). Pp.  
Pearce. "Shin-  
ing" from the  
Trotic, found  
in all the old  
Vss., and used by  
Shakspeare, Spen-  
ser, and Milton.  
Cotton.)

ι Da. 8, 18, and  
10, 9.

θ (Awaking.  
Heylin. Awake.  
Scholef. Were  
scarcely awake  
when. Sym.)

κ (Well that we  
are here, to ad-  
minister to these  
guests. Rand.)

κ (Moses and  
Elias.)

λ (When they saw  
them entering the  
cloud. Heylin.  
Sym. As Moses  
and Elias enter-  
ed. Syr. L. and  
H.)

μ (Chosen. Vat.  
Ms.)

m Mat. 3, 17.

n Ac. 3, 22.

ν (Declared to be  
not like Moses,  
or like Elias, an  
inspired man;  
but the Imma-  
nuel—the Christ  
—the Anointed  
with the Holy  
Ghost—the Son  
of God. Bishop  
Hinds.)

25 For what is a man advantaged,  
If he gain the whole world,  
And lose himself, or be cast away?

26 For whosoever shall be ashamed<sup>k</sup> of Me and of My words,  
Of him shall the Son of man be ashamed,  
When He shall come in His own glory,  
And in His Father's,<sup>8</sup> and of the holy angels.

27 But I tell you of a truth,  
There be some standing here,  
Which shall not taste of death,  
Till they see the kingdom of God."

28 And it came to pass about an  
eight days after these sayings,<sup>e</sup> He  
took Peter and John and James, and  
went up into a mountain<sup>ζ</sup> to pray.  
29 And as He prayed, the fashion of  
His countenance was altered, and His  
raiment was white and glistering."

30 And, behold, there talked with  
Him two men, which were Moses and  
Elias: 31 who appeared in glory, and  
spake of His decease which He should  
accomplish at Jerusalem.

32 But Peter and they that were  
with Him were heavy with sleep:<sup>ι</sup>  
and when they were awake,<sup>θ</sup> they  
saw His glory, and the two men that  
stood with Him.

33 And it came to pass, as they de-  
parted from Him, Peter said unto  
Jesus, "Master, it is good<sup>κ</sup> for us to  
be here: and let us make three taber-  
nacles; one for Thee, and one for  
Moses, and one for Elias:"—not  
knowing what he said.

34 While he thus spake, there came  
a cloud, and overshadowed them:<sup>λ</sup>  
and they feared as<sup>λ</sup> they entered into  
the cloud. 35 And there came a voice  
out of the cloud, saying, "This is  
My beloved<sup>μ</sup> Son:<sup>μ</sup> hear<sup>ν</sup> Him."<sup>ν</sup>

36 And when the voice was past,<sup>ξ</sup>  
Jesus was found alone. And they  
kept it close,<sup>ο</sup> and told no man in  
those days any of those things which  
they had seen.<sup>π</sup>

37 And it came to pass, that on the  
next day, when they were come down  
from the hill, much people met Him.

38 And, behold, a man of the com-

pany cried out, saying, "Master, I  
beseech Thee, look upon my son: for  
he is mine only child. 39 And, lo, a  
spirit taketh him, and he suddenly  
crieth out; and it tearth him that  
he foameth again, and bruising him  
hardly departeth from him.<sup>ρ</sup> 40 And  
I besought thy disciples to cast him  
out; and they could not."

41 And Jesus answering said, "O  
faithless and perverse generation, how  
long shall I be with you, and suffer  
you? Bring thy son hither."

42 And as he was yet a coming, the  
devil threw him down, and tare him.

And Jesus rebuked the unclean  
spirit, and healed the child, and de-  
livered him again to his father.

A.D. 32. A.U.C. 785. A.J.P. 4744.

GALILEE.

Parallel places, Mat. xvii. 22—xviii. Ma. ix. 30—50.

Instructions and warnings.

43 AND they were all amazed at  
the mighty power of God. But while  
they wondered every one at all things  
which Jesus did, He said unto His  
disciples, 44 "Let these sayings<sup>σ</sup> sink  
down into your ears: for<sup>τ</sup> the Son of  
man shall be delivered into the hands  
of men." 45 But they understood<sup>υ</sup>  
not this saying, and it was hid from  
them, that they perceived it not: and  
they feared to ask Him of that say-  
ing.

46 Then there arose a reasoning  
among them, which of them should<sup>φ</sup>  
be greatest. 47 And Jesus, perceiv-  
ing the thought of their heart, took  
a child, and set him by Him, 48 and

ξ (Heard. Heyl.)  
ο (Secret. Sym.,  
Heyl. Gr., were  
silent—forebore  
to speak of what  
they had seen.  
L. and H.)

π (The publication  
of this glorious  
attestation of His  
mission was to be  
deferred to the  
proper season,  
when He Him-  
self should be re-  
moved out of all  
danger of being  
proclaimed a tem-  
poral king; which  
the people were  
ready on the least  
encouragement to  
do, and which the  
disciples, had they  
not been laid un-  
der such re-  
straints, might  
have thought  
themselves autho-  
rised to set up.  
Randolph.)

ρ (If we suppose,  
with Dr. Hom-  
mond, that it was  
the epilepsy, no-  
thing follows  
from this to kin-  
der the belief that  
it was caused by  
the power of an  
evil spirit.  
Wall.)

σ (These words,  
viz., that which  
immediately fol-  
lows. L. and  
H. Mark these  
words diligently.  
Tomson. Give  
great attention to  
these words.

Heylin. Ye hear  
the people ex-  
pressing asto-  
nishment at My  
miracles; but they  
little think what  
I advance to  
you, that He who  
has wrought them  
is to be delivered  
up. Burton. Not-  
withstanding this  
mighty power ye  
see in Me, yet.  
Wells.)

τ (Viz., as I have  
already told you.  
Wells.)

υ (Prepossessed  
with a false no-  
tion of the great  
worldly grandeur  
of the Messiah.  
Wells.)

φ (Was; entitled  
to the highest  
place in their  
Master's king-  
dom. L. and H.)



o Mat. 10, 40.  
Jno. 12, 44, and  
13, 20.

x (On My account.  
L. and H.)

ψ (In his own estimation, and most resembles this child in loveliness of mind. Mat. 18, 4. L. & H.)

ω (Is. Vat. Ms. Mat. 23, 11.)

β (He who has shewn no enmity to us is to be charitably judged of. L. and H.)

γ (You is for you. Vat. Ms. Ch. 11, 23. Mat. 12, 30. Penn.)

e (Fixed His resolution. Heyl.)

p 2 Ki. 1, 10.

ζ (Not in the best Mss. Burton.)

q Jno. 3, 17, and 12, 47.

r Mat. 8, 19.

s Mat. 8, 21.

θ (Leave that to others who are more at liberty. Randolph.)

t 1 Ki. 19, 20.

ι (But. Vat. Ms.)

κ (Possibly Jesus thought to employ these persons among the number of the seventy, & therefore peremptorily required their attendance in preference to other the most necessary duties. Randolph.)

λ (Hanging back and hankering after what he is bound to leave resolutely behind him. Tittman.)

μ (Descriptive of those who, engaged in any important concerns, allow their attention to be abstracted by things foreign. Troll, L. & H.)

said unto them, "Whosoever shall receive<sup>o</sup> this child in My name<sup>x</sup> receiveth Me: and whosoever shall receive Me receiveth Him that sent Me: for he that is least<sup>ψ</sup> among you all, the same shall<sup>ω</sup> be great."

49 And John answered and said, "Master, we saw one casting out devils in Thy name; and we forbid him, because he followeth not with us."

50 And Jesus said unto him, "Forbid him not:β for he that is not against us is for us."γ

Jesus in Jerusalem.

Jno. vii. 2—x. 21.

Jesus in Judæa east of the Jordan.

Mat. xix. 1. Ma. x. i.

A.D. 32.

JUDEA, EAST OF THE JORDAN.

Preparation to return to Jerusalem.

51 AND it came to pass, when the time was come that He should be received up, He stedfastly set<sup>e</sup> His face to go to Jerusalem, 52 and sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him. 53 And they did not receive Him, because His face was as though He would go to Jerusalem.

54 And when His disciples James and John saw this, they said, "LORD, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias<sup>θ</sup> did?"ζ

55 But He turned, and rebuked

"The harvest<sup>ν</sup> truly is great,

But the labourers are few:

Pray<sup>ω</sup> ye therefore the LORD of the harvest,  
That He would send forth labourers into His harvest.

3 Go your ways:

Behold, I send<sup>τ</sup> you forth as lambs among wolves.

4 Carry<sup>ψ</sup> neither purse, nor scrip, nor shoes:

And salute<sup>σ</sup> no man by the way.<sup>z</sup>

5 And into whatsoever house<sup>a</sup> ye enter,

First say, Peace be to this house.

6 And if the<sup>γ</sup> son of peace be there,

Your peace shall rest upon it:ν

If not, it shall turn to you again.

them, and said, "Ye know not what manner of spirit ye are of. 56 For the Son<sup>z</sup> of man is not come to destroy men's lives, but to save them."

And they went to another village.

57 And it came to pass, that, as they went in the way, a certain man said unto Him, "Lord, I will follow<sup>τ</sup> Thee whithersoever Thou goest."

58 And Jesus said unto him, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head." 59 And He said unto another, "Follow Me."

But he said, "LORD, suffer<sup>s</sup> me first to go and bury my father."

60 Jesus said unto him, "Let the dead bury their dead:θ but go thou and preach the kingdom of God."

61 And another also said, "LORD, I will follow thee; but let me first go bid<sup>t</sup> them farewell, which are at home at my house."

62 And<sup>z</sup> Jesus said unto him, "No man, having put his hand to the plough,<sup>\*</sup> and looking<sup>λ</sup> back,<sup>μ</sup> is fit for the kingdom of God."ν

X.] A.D. 32. A.U.C. 785. A.J.P. 4744.

EAST OF THE JORDAN.

The mission of the seventy.

AFTER these things the LORD A appointed other,<sup>ξ</sup> seventy<sup>o</sup> also, and sent<sup>τ</sup> them two and two<sup>π</sup> before His face into every city and place, whither He Himself would<sup>ρ</sup> come.

2 Therefore said He unto them,

ν (Doubtless our Lord had respect not only to the time at which He spoke, but also to the peculiar character of the persons whom He thus forbade to run the hazard of again entangling themselves with the world. L. and H.)

ξ (Obsolete for "others.")

o (Seventy-two. Vat. Ms., Vulg. Seventy others. Syr., Troll.)

u Mat. 10, 1. Ma. 6, 7.

π (That they might be mutual helpers, and by their joint testimony confirm their teaching. Cradock.)

ρ (Was about to come. Vat. Ms.)

v Mat. 9, 37. Jno. 4, 35.

w 2 Th. 3, 1.

x Mat. 10, 16.

y Ch. 9, 3. Mat. 10, 9, 10. Ma. 6, 8.

σ (To shew your sense of the urgency and importance of the business on which you are sent. L. and H. Do not stop to use the common and tedious forms of salutation. Burton.)

z 2 Ki. 4, 29.

a Mat. 10, 12.

τ (A son. Syr., Wall. One worthy of it. Heylin.)

v (Him. Wall. So Syr., "your ... shall descend on him.")



b Mat. 10, 11.

c 1 Co. 10, 27.

φ (Have. Penn.)

d Mat. 10, 10. 1  
Co. 9, 4. 1 Ti.  
5, 13.

e Ch. 9, 2.

f Ve. 11. Mat. 3,  
2; 4, 17; and  
10, 7.

g Ch. 9, 5. Mat.  
10, 14. Ac. 13,  
51, and 18, 6.

x (Unto our feet.  
Vat. Ms.)

ψ (Be assured  
that ye will an-  
swer most severe-  
ly for your re-  
jection of Him  
whom we pro-  
claim to you as  
the Messiah.)

h Mat. 10, 15.  
Ma. 6, 11.

ω (Of vengeance:  
their doom shall  
be greater than  
that which befell  
Sodom.)

α (No place of the  
name has been  
historically no-  
ticed since the  
days of Jerome.  
Kitto.)

i Mat. 11, 21.

k Eze. 3, 6.

l Mat. 11, 23.

β (Shalt not be...  
thou shalt go  
down to... Vat.  
Ms. Ge. 11, 4.  
De. 1, 28. 1s.  
14, 13. Je. 51,  
53.)

γ (To a state re-  
sembling that of  
the dead; which  
was fulfilled in  
the utter ruin  
which overwhelm-  
ed it during the  
Jewish war. L.  
and 11. Eze.  
26, 20, and 32,  
18. The denun-  
ciation has been  
so completely ac-  
complished that  
its site is quite  
uncertain. Kitto's  
Bib. Cyc.)

m Mat. 10, 40.  
Ma. 9, 37. Jno.  
13, 20.

n 1 Th. 4, 8.

o Jno. 5, 23.

δ (Seventy-two.  
Vat. Ms.)

7 And in the same house remain,<sup>b</sup>

Eating<sup>c</sup> and drinking such things as they give :<sup>φ</sup>

For the labourer is worthy of his hire.<sup>d</sup>

Go not from house to house.

8 And into whatsoever city ye enter, and they receive you,

Eat such things as are set before you :

9 And heal the sick<sup>e</sup> that are therein,

And say unto them, The kingdom<sup>f</sup> of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not,

Go your ways out into the streets of the same, and say,

11 Even the very dust<sup>g</sup> of your city, which cleaveth on<sup>x</sup> us,

We do wipe off against you :

Notwithstanding be ye sure of this, that the kingdom of God  
is come nigh<sup>ψ</sup> unto you.

12 But I say unto you,

That it shall be more tolerable<sup>h</sup> in that day<sup>ω</sup> for Sodom, than for that  
city.

13 Woe unto thee, Chorazin!<sup>α</sup> woe unto thee, Bethsaida!<sup>i</sup>

For if the mighty works had been done<sup>k</sup> in Tyre and Sidon,

Which have been done in you,

They had a great while ago repented, sitting in sackcloth and ashes.

4 But it shall be more tolerable for Tyre and Sidon at the judgment,  
than for you.

15 And thou, Capernaum,<sup>l</sup> which art exalted<sup>δ</sup> to heaven,

Shalt be thrust down to hell.<sup>γ</sup>

16 He that heareth<sup>m</sup> you heareth Me ;

And he that despiseth<sup>n</sup> you despiseth Me ;

And he that despiseth Me despiseth Him that sent<sup>o</sup> Me."

17 And the seventy<sup>δ</sup> returned again | Thy name."

with joy, saying, "Lord, even the | 18 And He said unto them,  
devils are subject unto us through

"I beheld Satan<sup>e</sup> as lightning fall from heaven.

19 Behold, I give<sup>s</sup> unto you power to tread<sup>ρ</sup> on serpents and scorpions,

And over all the power of the enemy :

And nothing shall by any means hurt<sup>τ</sup> you.

20 Notwithstanding in this rejoice not,

But that the spirits are subject unto you ;

But rather<sup>θ</sup> rejoice,

Because your names are written in heaven."<sup>q</sup>

21 In that hour Jesus rejoiced in | spirit, and said,

"I thank<sup>t</sup> Thee, O Father, LORD of heaven and earth,

That Thou hast hid these things from the wise and prudent,

And hast revealed them unto babes :

Even so, Father ; for so it seemed good in Thy sight.

All<sup>κ</sup> things are delivered<sup>τ</sup> to Me of My Father :

And no man<sup>λ</sup> knoweth<sup>σ</sup> who the Son is, but the Father ;

And who the Father is, but the Son,

And he to whom the Son will reveal Him."

<sup>e</sup> (I saw him  
(Satan) when he  
fell as lightning  
from heaven.  
Syr. I see the  
destruction of  
Satan's kingdom  
in the success of  
your ministry.  
Troll. When I  
sent you forth  
I foresaw that  
Satan would sud-  
denly lose his  
power. L. and  
11. Alluding to  
the removal of  
the Jewish dis-  
pensation, for-  
merly the prepa-  
ration for, now  
the great obstacle  
in, the way of  
Christianity.  
Jno. 12, 31, and  
16, 11. Re. 9, 1,  
and 12, 8, 9.)

<sup>5</sup> (Have given.  
Vat. Ms.)

<sup>p</sup> Ma. 16, 18.  
Ac. 28, 5.

<sup>η</sup> (Gr., do you  
injustice. L. &  
H.)

<sup>θ</sup> (Not in the  
Alex., Besa, and  
many other Mss.,  
nor in any of the  
seven ancient  
Vss. Wells.)

<sup>q</sup> Ex. 32, 32. Ps.  
69, 28. Is. 4, 3.  
Da. 12, 1. Ph.  
4, 3. He. 12, 23.  
Re. 13, 8; 20, 12;  
and 21, 27.

<sup>t</sup> (Adore. Camp.  
Give glory.  
Pearce. Ascribe  
glory. Doddr.  
Thankfully ac-  
knowledge Thy  
wisdom & good-  
ness. L. and H.  
Praise. Syr.  
To acknowledge  
God for what He  
is, is the highest  
kind of praise.  
Heyl. Mat. 11,  
25.)

<sup>κ</sup> Many ancient  
copies add, And  
turning to His  
disciples, He  
said.

<sup>τ</sup> Mat. 23, 18.  
Jno. 3, 35; 5,  
27; and 17, 2.

<sup>λ</sup> (No one. L. &  
H.)

<sup>σ</sup> Jno. 1, 18, and  
6, 44.

† Mat. 13, 16.

u 1 Pe. 1, 10.

μ (...Of Me. Vat. Ms.)

ν (One whose profession it was to study the Jewish law, both that which was written, and that which was derived from the tradition of the elders. L. & H.)

v Mat. 19, 16, and 22, 35.

ξ (To convince him how far short he came of performing what the law required. Gr. Ro. 3, 20. Ca. 3, 21.)

w De. 6, 5.

z Le. 19, 18.

y Le. 18, 5. Ne. 9, 29. Eze. 20, 11, 13, 21. Ro. 10, 5.

ο (Pass for a just man. Wells, Heylin, Pearce.)

π (Maimonides, in *Eutah*, has the following, "We must not contrive their (the Gentiles') death; but if they be in danger of death we are not bound to deliver them, for it is said, 'Thou shalt not rise up against the blood of thy neighbour;' but such a one is not thy neighbour.")

ρ (According to Jerome, this road was so infested with robbers as to be called "the bloody way." Burton, L. and H.)

σ (Robbers, highwaymen, Camp, Hinds, L. & H.)

τ (Jericho was at this time next in consequence to Jerusalem; twelve thousand priests and Levites were stationed here with a view to the rotation of service at the latter. Pic. Bib.)

<sup>23</sup> And He turned Him unto *His* | disciples, and said privately,

"Blessed<sup>t</sup> are the eyes which see the things that ye see:

<sup>24</sup> For I tell you, that many prophets and kings have desired"

To see those things which ye see,

And have not seen *them*;

And to hear those things which ye hear,<sup>u</sup>

And have not heard *them*."

<sup>25</sup> And, behold, a certain lawyer<sup>ν</sup> stood up, and tempted Him, saying, "Master, what shall I do to inherit eternal life?"<sup>v</sup>

<sup>26</sup> He said unto him, "What is written in the law? how readest thou?"<sup>ξ</sup>

<sup>27</sup> And he answering said, "Thou shalt love<sup>w</sup> the LORD thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour<sup>z</sup> as thyself."

<sup>28</sup> And He said unto him, "Thou hast answered right: this do, and thou shalt live."<sup>y</sup>

<sup>29</sup> But he, willing to justify<sup>ο</sup> himself, said unto Jesus, "And who is my neighbour?"<sup>π</sup>

<sup>30</sup> And Jesus answering said, "A certain man went down from Jerusalem to Jericho,<sup>ρ</sup> and fell among thieves,<sup>σ</sup> which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

<sup>31</sup> And by chance there came down a certain priest<sup>τ</sup> that way: and when he saw<sup>v</sup> him, he passed by on the other side.<sup>z</sup>

<sup>32</sup> And likewise a Levite, when he was at the place, came and looked on *him*, and passed by on the other side.

<sup>33</sup> But a certain Samaritan,<sup>α</sup> as he journeyed, came where he was: and when he saw him, he had compassion on *him*,<sup>34</sup> and went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn,<sup>β</sup> and took care of him.<sup>35</sup> And on the morrow when he departed, he took out two pence,<sup>δ</sup> and gave *them* to the host, and said

unto him, Take care of him; and whatsoever thou spendest more, when I come<sup>x</sup> again, I will repay thee.

<sup>36</sup> Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

<sup>37</sup> And he said, "He that shewed mercy on him."

Then said Jesus unto him, "Go, and do thou likewise."<sup>ψ</sup>

A.D. 32.  
BETHANY, NEAR JERUSALEM.

Entertainment of Jesus by Martha.

[67

<sup>38</sup> NOW it came to pass, as they went, that He entered into a certain village: and a certain woman named Martha<sup>c</sup> received<sup>ω</sup> Him into her house. <sup>39</sup> And she had a sister called Mary, which<sup>d</sup> also sat<sup>e</sup> at Jesus'<sup>a</sup> feet, and heard His word. <sup>40</sup> But Martha was cumbered<sup>h</sup> about much serving, and came to Him, and said, "LORD, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me."

<sup>41</sup> And Jesus<sup>γ</sup> answered and said unto her. "Martha, Martha, thou art careful<sup>f</sup> and troubled about many things:<sup>e</sup> <sup>42</sup> but one<sup>g</sup> thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

Jesus at Jerusalem.  
Jno. x. 22—42.

[68

XI.] A.D. 32. Between Jan. and April.  
A.U.C. 785. A.J.P. 4744.

EASt OF THE JORDAN.

[Ganlonitis, now Jaulân, part of the ancient Bashan (De. iv. 43), extended from the banks of the Yarmuk to the fountains of the Jordan (Jos., Bell., iii. iii., 5). It is mostly a flat fertile table land. In it are above one hundred and twenty ruined cities and villages. Porter (Jour. Sac. Lit., vi., 194.) S. Matthew and S. Mark, who give us an account of our LORD's circuits through Galilee, pass over this. Randolph.]

v (As soon as they saw him at a distance, took their course as far from him as possible. Tittman.)

z Ps. 38, 11.

a Jno. 4, 9.

φ (Gr., a place of reception for all, not the same as at ch. 2, 7; host, "a receiver of all." L. and H.)

b Mat. 20, 2.

x (Return hither. Tittman.)

ψ (No difference of religion ever ought to restrain us from doing offices of kindness and love. Rand. He is our neighbour whosoever needs our help, and we know to be poor and honest.)

c Jno. 11, 1, and 12, 2.

ω (Gr., as a guest. Ch. 19, 6. Ac. 17, 7. Ja. 2, 25.)

d 1 Co. 7, 32.

e Ch. 8, 35. Ac. 22, 3.

f (The Lord's feet. Vat. Ms.)

β (Distracted and hurried with constant attendance. Sym., Hinds.)

γ (The Lord. Vat. Ms.)

δ (Gr., full of anxious care. L. and H. Ph. 4, 5.)

ε (Providing many dishes. Bishop Pearce. So Theophylact and Basil.)

ζ (Of few things, or of one, is there need. Vat. Ms. So the Copt. and Eth. Vss. There is need of one only, i.e., one dish. Bishop Pearce. Ps. 27, 4.)

*Consequences of resisting evidence.*

AND it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples

said unto Him, "LORD, teach us to<sup>o</sup> pray, as John also taught his disciples." <sup>2</sup>And He said unto them, "When ye pray, say,<sup>o</sup>

Our<sup>r</sup> Father<sup>f</sup> which art in heaven,<sup>4</sup>  
Hallowed be Thy name.<sup>4</sup>  
Thy kingdom<sup>g</sup> come.  
Thy will be done, as in heaven, so in earth.<sup>4</sup>  
Give us day<sup>a</sup> by day our daily bread.  
And forgive us our sins;  
For we also forgive  
Every one that is indebted to us.  
And lead us not into temptation;  
But deliver us from evil."<sup>u</sup>

<sup>5</sup>And He said unto them, "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;<sup>v</sup> <sup>6</sup>for a friend of mine in his journey<sup>z</sup> is come to me, and I have

nothing to set before him? <sup>7</sup>And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed;<sup>o</sup> I cannot rise and give thee: <sup>8</sup>I say unto you,

Though he will not rise and give him,  
Because he is his friend,  
Yet because of his importunity<sup>n</sup>  
He will rise and give him as many as he needeth.

<sup>9</sup>And I say unto you,  
Ask,<sup>h</sup> and it shall be given you;  
Seek, and ye shall find;  
Knock, and it shall be opened unto you.  
<sup>10</sup>For every one that asketh receiveth;  
And he that seeketh findeth;  
And to him that knocketh it shall be opened.

<sup>11</sup>If a son shall ask bread of any of you that is a father,  
Will he give him a stone?  
Or if he ask a fish,  
Will he for a fish give him a serpent?  
<sup>12</sup>Or if he shall ask an egg,  
Will he offer<sup>r</sup> him a scorpion?  
<sup>13</sup>If ye then, being evil,  
Know how to give good gifts unto your children:  
How much more shall *your* heavenly Father  
Give the Holy Spirit<sup>o</sup> to them that ask Him?"

<sup>14</sup>And He was casting out a devil,<sup>i</sup> and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. <sup>15</sup>But some of them said, "He casteth out devils through Beel-

zebub<sup>r</sup> the chief of the devils."

<sup>16</sup>(And others, tempting Him, sought of Him a<sup>v</sup> sign from heaven.)

<sup>17</sup>But<sup>k</sup> He, knowing their thoughts, said unto them,

<sup>o</sup> (*Sleeping-chamber, Green. My children, as well as myself, are in bed. L. and H.*)

<sup>n</sup> (*When we perform this duty aright, we perform it as "seeing Him who is invisible." Our thoughts on such occasions are both right in themselves & honourable to Him; & they are the foundation of the affections which knit the heart to God. Is it strange that prayer, which supposes these thoughts, flows from, expresses, & inflames them, should be well-pleasing to that Being who loves and desires to be beloved by us? or that He should make it one of the means of obtaining His blessings? Ogden. Ch. 18, 1.)*

<sup>h</sup> Mat. 7, 7, and 21, 22. Ma. 11, 24. Jno. 15, 7. Ja. 1, 6. 1 Jno. 3, 22.

<sup>p</sup> Gr., give.

<sup>o</sup> (*Though many things that men ask are not really good for them, yet the graces & assistances of the Spirit of God are so certainly such that they will never be denied to them that ask them of the Father. Crad. Possibly the dispensation of the Spirit is meant, in which is restored to Christians all that was lost in Adam.)*

<sup>i</sup> Mat. 9, 32, and 12, 22.

<sup>r</sup> Gr., *derisively*, and so ve. 18, 19

<sup>v</sup> (*The. Syr. See ve. 29. Mat. 12, 33, and 16, 1.*)

<sup>k</sup> Mat. 12, 25. Ma. 3, 24.

<sup>q</sup> (*"How to," some particular form; see ve. 2, "when," L. and H. Some form to pray by. Wells.*)

<sup>o</sup> (*Origen says that this is not the same prayer as that in Mat. 6, 9. Burton.*)

<sup>s</sup> (*Omitted by the Vulg., Origen, Tertull., and several Mss. Tregelles.*)

<sup>f</sup> Mat. 6, 9.

<sup>u</sup> (*Omitted by the Vulg. and some other Lat. copies, Cur.-Syr., Arm., Origen (expressly), Tertull., Jerome, Augustine (expressly) and several Mss. Tregell., Wall.*)

<sup>x</sup> (*God Himself, His nature and attributes, as they are set forth in His word. Lu. 1, 49. Jno. 12, and 28, 17, 6. It includes the essence of religion—reverent obedience.*)

<sup>g</sup> Re. 22, 20.

<sup>a</sup> Or, for the day. (*Day after day. Pearce. Such things as are requisite for the support of this bodily life.*)

<sup>u</sup> (*Omitted by the Vulg., Arm., Origen (expressly), Tertull., Jerome, August. (expressly), and by several Mss. Tregelles.*)

<sup>v</sup> (*Perhaps the broad thin cakes of the East. The Orientals generally only prepare sufficient of bread and other food for the current day; so that a person who arrives at night is likely to find the house bare of victuals. Pic. Bib.)*

<sup>z</sup> Or, out of his way.



φ (Some among yourselves cast out devils, why do ye not similarly charge them? Let them be judges between us as to whether it is likely that the designs of Satan should be defeated by Satan. L. and H.)

χ (Apparent power. Heylin. Ex. 8, 19.)

ψ (The Holy Ghost, and powers of the coming dispensation. He. 6, 4. Wall.)

ω (In your sight. Wall. Before you expected it. Burton.)

α (Satan, who hitherto had ruled over them, but whose kingdom was about to come to an end. Mat. 12, 29. Ma. 3, 27.)

ι Is. 63, 12. Col. 2, 15.

β (Gk., complete suit of. Ep. 6, 11, 13. L. and H.)

μ Mat. 12, 30.

ν Mat. 12, 43.

γ Satan was, as it were, driven out by the preaching of the gospel; but if the nation continued to reject Jesus as the Messiah, the spirit of error, hatred, impenitence, and blasphemy, would take fuller possession of them than before.)

δ (Unoccupied, swept. Vat. Ms. Unoccupied by holy desires and good dispositions, and completely prepared to receive the unclean spirit a second time. L. and H.)

ε (Ornamented.)

ο Jno. 5, 14. He. 6, 4; and 10, 26. 2 Pe. 2, 20.

ζ (Becomes. Heyl.)

"Every kingdom divided against itself is brought to desolation; And a house divided against a house falleth.

18 If Satan also be divided against himself,  
How shall his kingdom stand?  
Because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils,  
By whom do your sons<sup>φ</sup> cast them out?  
Therefore shall they be your judges.

20 But if I with the finger<sup>χ</sup> of God  
Cast out devils,  
No doubt the kingdom of God<sup>ψ</sup> is come upon<sup>ω</sup> you.

21 When a strong<sup>α</sup> man armed keepeth his palace,  
His goods are in peace:

22 But when a stronger<sup>γ</sup> than he shall come upon him, and overcome him,  
He taketh from him all his armour<sup>β</sup> wherein he trusted,  
And divideth his spoils.

23 He that is not with<sup>μ</sup> Me is against Me:  
And he that gathereth not with Me scattereth.

24 When the unclean spirit<sup>ν</sup> is gone<sup>ι</sup> out of a man,  
He walketh through dry places, seeking rest;  
And finding none, he saith,  
I will return unto my house whence I came out.

25 And when he cometh,  
He findeth it swept<sup>δ</sup> and garnished.<sup>ε</sup>

26 Then goeth he,  
And taketh to him seven other spirits  
More wicked than himself;  
And they enter in, and dwell there;  
And the last<sup>ζ</sup> state of that man is<sup>ς</sup> worse<sup>θ</sup> than the first."

27 And it came to pass, as He spake | company lifted up her voice, and said  
these things, a certain woman of the | unto Him,

"Blessed<sup>ρ</sup> is the womb that bare thee,  
And the paps<sup>ο</sup> which thou hast sucked."

28 But He said,

"Yea rather,<sup>ρ</sup> blessed are they that  
Hear the word of God, and keep it."

29 And when the people were gather- | ed thick<sup>ι</sup> together, He began to say,

{ "This<sup>κ</sup> is an evil generation:  
They seek a sign;<sup>τ</sup>  
And there shall no sign be given it,  
But the sign of Jonas the prophet.<sup>λ</sup>  
30 For as Jonas<sup>μ</sup> was a sign unto the Ninevites,<sup>μ</sup>  
So shall also the Son of man be to this generation.

η (More deplorable and desperate than if the gospel had not been proclaimed to them. Randolph. Some texts render, "far worse." Etheridge. In the last days of the existence of the Jews as a nation, and immediately before the final destruction of Jerusalem, they became so utterly and hopelessly abandoned (see Josephus) that the records of national guilt exhibit nothing equal to their enormities. L. and H.)

ρ Ch. 1, 28, 48.

θ (Breasts. Heyl., Sym.)

ρ Ch. 8, 21. Mat. 7, 21. Ja. 1, 25.

ι (There was gathered together a great multitude of people. Sym.)

κ (... Generation is an evil generation. Vat. Ms. Added also by the old Latin, Vulg., Cur-Syr., Harc.-Syriac, Memph., Arm., and above eight Mss. Tregelles.)

τ Mat. 12, 38, 39.

λ (Omitted by the old Latin, Vulgate, Cur-Syriac, Memph., Arm., Jer-Syriac, and three Mss. Treg.)

ς Jonah 1, 17; and 2, 12.

μ (Jonah's entombment, his three days' preaching, and his denunciation, ere "forty days," were completely paralleled in our Lord's three years' ministry, His descending into the grave, and the destruction of Jerusalem ere forty years, A.D. 70.)

t Ki. 10, 1.

u Jonah 3, 5.

v (Message brought by.)

v Ch. 8, 16. Mat. 5, 15. Ma. 4, 21.

w See Mat. 5, 15.

ξ (The eye is the lamp of the body. Syriac. Heylin. Mat. 6, 22.)

o (For there are lights which dazzle and mislead—which blind the judgment instead of shewing objects in their shades and colours. Van Mildert.)

π (The judgment vitiated by ambition, pride, envy, malice, covetousness, and other wicked affections. Crad.)

ρ (Your whole conduct will be rightly directed. Heylin.)

σ Gk., a candle by its bright shining. (As a lamp with its flame enlightens thee. Syr. As when the light of a lamp directs all your motions. Heylin.)

τ (Gk., asked.)

v (This was the first of the two meals of the Jews, and a slight one, about eleven o'clock; their chief meal was "supper," after the heat of the day was over. Bp. Pearce.)

φ (Perhaps the only place in the New Testament where the word signifies a sprinkling or partial washing. Burton. Ma. 7, 3.)

χ (Ye Pharisees do make. Sym. So Wickliffe. Genev.)

z Mat. 23, 25.

31 The queen<sup>t</sup> of the south shall rise up in the judgment  
With the men of this generation, and condemn them:  
For she came from the utmost parts of the earth  
To hear the wisdom of Solomon;  
And, behold, a greater than Solomon is here.

32 The men of Nineve shall rise up in the judgment  
With this generation, and shall condemn it:  
For they repented<sup>u</sup> at the preaching<sup>v</sup> of Jonas;  
And, behold, a greater than Jonas is here.

33 No man, when he hath lighted<sup>v</sup> a candle,  
Putteth it in a secret place,  
Neither under a bushel,<sup>w</sup> but on a candlestick,  
That they which come in may see the light.

34 The light<sup>ξ</sup> of the body is the eye:  
Therefore when thine eye is single,  
Thy whole body also is full of light;  
But when thine eye is evil,  
Thy body also is full of darkness.

35 Take heed therefore that the light<sup>ρ</sup> which is in thee be not darkness.<sup>π</sup>

36 If thy whole body therefore be full of light,  
Having no part dark,  
The whole shall be full<sup>ρ</sup> of light,  
As when the bright shining<sup>σ</sup> of a candle doth give thee light.<sup>ρ</sup>

37 And as He spake, a certain Pharisee besought<sup>τ</sup> Him to dine<sup>v</sup> with him: and He went in, and sat down to meat. <sup>38</sup> And when the Pharisee saw it, he marvelled that he had not first washed<sup>φ</sup> before dinner. <sup>39</sup> And the Lord said unto him,

"Now do<sup>x</sup> ye Pharisees make clean  
The outside<sup>z</sup> of the cup and the platter;  
But your inward<sup>ρ</sup> part  
Is full of ravening<sup>φ</sup> and wickedness.

40 Ye fools,<sup>w</sup> did not He that made that which is without  
Make that which is within also?

41 But rather<sup>z</sup> give alms of such things as ye have;<sup>a</sup>  
And, behold, all things are clean unto you.

42 But woe unto you, Pharisees!  
For ye tithe<sup>β</sup> mint and rue and all manner of herbs,  
And pass<sup>v</sup> over judgment and the love of God:  
These ought ye to have done,  
And not to leave the other undone.

43 Woe unto you, Pharisees!  
For ye love the uppermost seats<sup>a</sup> in the synagogues,  
And greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites!<sup>ε</sup>  
For ye are as graves<sup>β</sup> which appear<sup>ε</sup> not,  
And the men that walk over them are not aware of them.<sup>η</sup>

y Tit. 1, 15.

φ (Rapacity. Mat. 23, 25.)

ω (Thoughtless. Dodd. Senseless men. Heyl. Wanting in understanding. Syr.)

z Ch. 12, 33. Is. 58, 7. Da. 4, 27.

a Or, as you are able. (But of whatever there is give alms. Syr. In proportion to your substance. Doddridge.)

Means. L. and H. The things that are within for alms, the ill-gotten goods which lie hidden from the eyes of men, this is truly to purge the inside of the pot. Knatch. That which is within the cup and platter. Trollope. That is, meat and drink—substantial alms. Burton.)

β (Pay tithe of. Mat. 23, 23.)

γ (...In silence—do not enforce. Pal. Burton.)

a Mat. 23, 6. Ma. 12, 38.

δ (Omitted by the Vulg., some copies of the old Lat., Cur-Syriac, Memph., Arm., Marcion, Ang., and above five Mss. Tregelles. This addition was early, from its being found in many ancient Vss. Wells. Mat. 23, 27.)

δ Ps. 5, 9.

ε (Tombs that are not known. Syr. Disguised by outward ornament. Burton. Entirely hide the corruption of your hearts. L. and H.)

: Mat. 23, 4.

ζ (Gk., bear witness to and allow. L. and II.)

η (That is, complete their work. Penn. Who both killed the Lord Jesus and their own prophets, and have persecuted us (chased us out), and ... are contrary to all men... to fill up their sins alway... 1 Th. 2, 15, 16.)

θ (Probably used for the "wise God." It is agreeable to the Hebrew idiom. Comp. Ac. 8, 10. 1 Co. 1, 24, 30. But see Mat. 23, 34. God in His wisdom has said, and now says, by Me. L. and H.)

ι (Will. Wall.)

δ Re. 18, 20.

ε Ge. 4, 8.

f 2 Chr. 24, 20.

κ (Will. perish. L'Empereur has maintained that the words are to be understood in anticipation of the event (Jos., Bell., iv., v., 4.) when "Zachariah, the son of Baruchas was slain in the middle of the temple. Penn.)

λ (The judgment for the shedding of all this righteous blood shall fall on this people before the present generation shall have passed away. Comp. Mat. 24, 34.)

μ (Taken the key. At the creation of doctors it was the custom to put a key into their hands. Mat. 23, 13.)

<sup>45</sup>Then answered one of the lawyers, and said unto Him, "Master, thus saying thou reproachest us also."

<sup>46</sup>And He said,

- α { "Woe unto you also, ye lawyers!  
For ye lade<sup>c</sup> men with burdens grievous to be borne,  
And ye yourselves touch not the burdens with one of your fingers.
- β { <sup>47</sup>Woe unto you!  
For ye build the sepulchres of the prophets,  
And your fathers killed them.
- γ { <sup>48</sup>Truly ye bear witness<sup>ς</sup> that ye allow the deeds of your fathers:  
For they indeed killed them,  
And ye build<sup>n</sup> their sepulchres.
- δ { <sup>49</sup>Therefore also said the wisdom<sup>θ</sup> of God,  
I will send them prophets and apostles,  
And some of them they shall<sup>1</sup> slay and persecute :
- ε { <sup>50</sup>That the blood of all the prophets,<sup>d</sup>  
Which was shed from the foundation of the world,  
May be required of this generation ;
- ζ { <sup>51</sup>From the blood of Abel<sup>ε</sup> unto the blood of Zacharias,<sup>f</sup>  
Which perished<sup>ε</sup> between the altar and the temple :  
Verily I say unto you,  
It shall be required<sup>λ</sup> of this generation.

A.D. 32.

JUDEA, EAST OF THE JORDAN.

[Trachonitis, now *Lejdāh*, on the north-east of Gaulenitis, from the fountains of the Jordan to the Sea of Galilee, and extending south toward Bozrah (Josephus, *Ant.*, xv., x., 1, 3). The general surface is elevated from twenty to thirty feet above the surrounding plain. It contains ruins of many cities of great extent : Dr. Eli Smith gives the names of sixty-nine. Porter, *Journal of Sacred Literature*, vi., 302.]

Characteristics of real disciples.

- <sup>52</sup>WOE unto you, lawyers !  
For ye have taken away<sup>μ</sup> the key of knowledge :  
Ye entered not in yourselves,  
And them that were entering in ye hindered."<sup>ν</sup>

<sup>53</sup>And as He said<sup>ε</sup> these things unto them, the scribes and the Pharisees began<sup>ν</sup> to urge Him vehemently, and to provoke<sup>τ</sup> Him to speak of many things : <sup>54</sup>laying wait for Him, and seeking to catch<sup>θ</sup> something out of His mouth, that they might accuse Him.

XII.] <sup>1</sup>In the mean time, when there were gathered together an innumerable<sup>ρ</sup> multitude of people, insomuch that they trode one upon another, He began to say unto His disciples first of all,<sup>σ</sup>

- α { "Beware ye of the leaven<sup>τ</sup> of the Pharisees,<sup>ν</sup>  
Which is hypocrisy.
- β { <sup>2</sup>For there is nothing covered,  
That shall not be revealed ;<sup>φ</sup>  
Neither hid,  
That shall not be known.<sup>χ</sup>
- γ { <sup>3</sup>Therefore whatsoever ye have spoken in darkness  
Shall be heard in the light ;  
And that which ye have spoken in the ear in closets  
Shall be proclaimed upon the housetops.

ν Or, forbade.

ξ (As He departed thence. Vat. Ms., Ephr., L. 33, and the Coptic Va. Penn.)

ο (To be displeased, and were wrathful, and controverted His word, and enticed Him. Syr.)

π (To question magisterially. Troll. Harass Him with questions. Burton.)

g Mat. 12, 13.

ρ (Indefinitely great. Ac. 21, 20; and 19, 19. He. 12, 22. Jude 14. Re. 5, 11.)

σ (First spoke particularly to his disciples. Heyl., Scholer. Beware for yourselves before all things—chiefly. Syriac. Above all things beware of. Syn., Wells. So Tynd., Cov., Tav., Parker.)

τ (Ferment, or yeast,—a substance in a state of putrefaction, the atoms of which are in a continual motion. Pic. Bib.)

υ (Who were puffed up into a great opinion of their own sanctity, and soured towards others. Crad.)

φ (Therefore do all things candidly and uprightly. Crad.)

χ (Hypocrisy will nothing avail men, for whatever they shall do or say in secret shall one day be brought to light. L. and H. Ch. 8, 17. Mat. 10, 26. Ma. 4, 22.)

[70



h Is. 51, 7. Je. 1,  
8. Mat. 10, 23.

i See Mat. 10, 23.

ψ (The providence  
of God extends  
to the smallest  
things, and to  
every event.  
Craddock.)

k Mat. 10, 32. Ma.  
S. 33. 2 Ti. 2,  
12. 1 Jno. 2, 23.

l Mat. 12, 31. Ma.  
3, 23. 1 Jno. 5  
16.

ω (See Mat. 12,  
32, where our  
Lord seems to  
refer to a per-  
suasion of the  
Jews that every  
Jew had a part  
in "the age to  
come," and that  
all of their sins  
which could not  
be forgiven in the  
Mosaic dispensa-  
tion—the present  
age, would yet be  
at last finally  
forgiven in "the  
age to come," i.e.,  
in the days of the  
Messiah. Rand.)

m Ch. 21, 14.  
Mat. 10, 10. Ma.  
13, 11.

a (Express your-  
selves, lit., put  
forth the mind.  
Syr.)

β (Gr., multitude.  
L. and H.)

γ (Teacher. L.  
and H.)

δ (Among the  
Jews, children  
had the inheri-  
tance equally di-  
vided, except that  
the first-born had  
a double portion.  
De. 21, 16, 17.  
Trollope.)

n Jno. 18, 36.

e (All....Vat. Ms.  
So most Mss.  
Burton. So in  
the Alex., Beza,  
and many other  
Mss., and in the  
Vulgate, Syriac,  
Arabic, Coptic,  
and Eth. Vss.  
Wells.)

- 4 And I say unto you My friends,  
Be not afraid<sup>h</sup> of them that kill the body,  
And after that have no more that they can do.
- 5 But I will forewarn you whom ye shall fear:  
Fear Him, which after He hath killed  
Hath power to cast into hell;  
Yea, I say unto you, Fear Him.
- 6 Are not five sparrows sold for two farthings,<sup>i</sup>  
And not one of them is forgotten before God?
- 7 But even the very hairs of your head are all numbered.<sup>ψ</sup>  
Fear not therefore: ye are of more value than many sparrows.
- 8 Also I say unto you,  
Whosoever shall confess<sup>k</sup> Me before men,  
Him shall the Son of man also confess before the angels of God:
- 9 But he that denieth Me before men  
Shall be denied before the angels of God.
- 10 And whosoever shall speak<sup>l</sup> a word against the Son of man,  
It shall be forgiven him:  
But unto him that blasphemeth against the Holy Ghost  
It shall not be forgiven.<sup>ω</sup>
- 11 And when they bring<sup>m</sup> you unto the synagogues,  
And unto magistrates, and powers,  
Take ye no thought
- 12 How or what thing ye shall answer,<sup>a</sup> or what ye shall say:  
For the Holy Ghost shall teach you  
In the same hour what ye ought to say."

13 And one of the company<sup>β</sup> said  
unto Him, "Master,<sup>γ</sup> speak to my  
brother, that he divide the inheri-  
tance<sup>δ</sup> with me."

14 And He said unto him, "Man,  
who made Me a judge<sup>γ</sup> or a divider  
over you?" 15 And He said unto  
them, "Take heed, and beware of<sup>ε</sup>  
covetousness: <sup>5</sup>for a man's life<sup>n</sup> con-  
sisteth not in the abundance of the  
things which he possesseth."

16 And He spake a parable unto  
them, saying, "The ground of a cer-  
tain rich man brought forth plenti-  
fully: 17 and he thought within him-  
self, saying, What shall I do, because  
I have no room where to bestow my

fruits? 18 And he said, This will I  
do: I will pull down my barns, and  
build greater; and there will I bestow  
all my fruits<sup>θ</sup> and my goods. 19 And  
I will say to my soul, Soul,<sup>ο</sup> thou  
hast much<sup>ι</sup> goods laid up for many  
years; take thine ease, eat, drink,  
and be merry.

20 But God said unto him, *Thou*  
fool,<sup>κ</sup> this night thy soul shall<sup>λ</sup>  
be required of thee:<sup>μ</sup> then whose shall  
those things be,<sup>ρ</sup> which thou hast  
provided? 21 So is he that layeth up  
treasure for himself, and is not rich  
toward God."

22 And He said unto His disci-  
ples,

"Therefore I say unto you,  
Take no thought<sup>π</sup> for your life, what ye shall eat;  
Neither for the<sup>π</sup> body, what ye shall put on.

23 The life is more than meat,  
And the body is more than raiment.<sup>ρ</sup>

5 (An over anxiety  
in acquiring  
wealth. Troll.)

η (Life is not in  
the abundance of  
riches. Syr. Is  
not secured to  
him by the abun-  
dance of his  
worldly posses-  
sions. See ve. 20.  
L. and H. Not  
even when a man  
has abundance  
does his life con-  
sist in his posses-  
sions. Burton.)

θ (Wheat.)

ο 1 Co. 15, 32.  
Ja. 5, 5.

ι (Many. Sym.)

κ (Man wanting  
in reason. Syr.)

λ Or, do they re-  
quire thy soul.

μ Make account  
for the loan of  
(thy) life. Wis-  
dom 15, 8. God,  
while He gives us  
the use of our-  
selves, yet retains  
possession of His  
property in us.  
Job 20, 22, and  
27, 8. Ps. 52, 7.  
Ja. 4, 14.)

ρ Ps. 39, 6. Je.  
17, 11.

ν (In a manner  
agreeable to God.  
Burton. Rich for  
God's glory.  
Troll. Ve. 33.  
Pr. 19, 17. Mat.  
6, 20. 1 Ti. 6,  
18. Ja. 2, 5.)

ο (Be not anxious,  
or, distrustful.  
Wall.)

π (Your. Vat.  
Ms.)

ρ (God will not  
deny you the  
lesser. Crad.,  
Burton.)

σ (.....When do-  
serted, by the in-  
sects which their  
nests are calcu-  
lated to produce.  
Philo. x., 12.  
Troll. Job 38,  
41. Ps. 147, 9.)

τ (By being an-  
xious add to his  
age. Pearce. By  
his solicitude pro-  
long his life one  
moment. Heyl.)

υ Or, live not in  
careful suspense.  
(So Newcome.  
Fluctuating be-  
tween hope and  
fear. Burton.  
Restless and un-  
settled in mind.  
Troll., L. & H.)

φ (Require—have  
need of. Penn.)

χ (And Who as a  
tender father will  
take care to sup-  
ply your wants  
in due time as  
long as He af-  
fords you life.  
Cradock.)

q Mat. 6, 33.

ψ (His. Vat. Ms.  
So the old Latin  
in some copies,  
the Memph.,  
Theb., and Eth.  
Vss., and two  
Mss. Tregelles.)

r Mat. 11, 25.

ω (I told you to  
seek this king-  
dom, I now tell  
you that God in-  
tends to give it  
you. Burton.)

s Mat. 19, 21. Ac.  
2, 45, and 4, 34.

α (Gr., money-  
bags—purse, as  
ch. 10, 4.)

- 24 Consider the ravens :  
For they neither sow nor reap ;  
Which neither have storehouse nor barn ;  
And God feedeth<sup>σ</sup> them :  
How much more are ye better than the fowls ?
- 25 And which of you with taking thought  
Can add to his stature one cubit ?<sup>τ</sup>
- 26 If ye then be not able to do that thing which is least,  
Why take ye thought for the rest ?
- 27 Consider the lilies how they grow :  
They toil not, they spin not ;  
And yet I say unto you, that Solomon in all his glory  
Was not arrayed like one of these.
- 28 If then God so clothe the grass,  
Which is to-day in the field,  
And to-morrow is east into the oven ;  
How much more will He clothe you, O ye of little faith ?
- 29 And seek not ye what ye shall eat, or what ye shall drink,  
Neither be ye of doubtful mind.<sup>υ</sup>
- 30 For all these things do the nations of the world seek<sup>φ</sup> after ;  
And your Father knoweth that ye have need of these things.<sup>χ</sup>
- 31 But rather seek ye the<sup>ψ</sup> kingdom<sup>2</sup> of God ;  
And all these things shall be added unto you.
- 32 Fear not, little flock ;  
For it is your Father's good pleasure<sup>σ</sup> to give you the kingdom.<sup>ω</sup>
- 33 Sell that ye have, and give alms :<sup>3</sup>  
Provide yourselves bags<sup>α</sup> which wax<sup>β</sup> not old,  
A treasure<sup>ε</sup> in the heavens that faileth not,  
Where no thief approacheth,  
Neither moth corrupteth.
- 34 For where your treasure is, there will your heart be also.
- 35 Let your loins<sup>γ</sup> be girded about, and your lights burning ;
- 36 And ye yourselves like unto men that wait for their lord,  
When he will return from the wedding ;<sup>δ</sup>  
That when he cometh and knocketh,  
They may open unto him immediately.
- 37 Blessed<sup>ε</sup> are those servants,  
Whom the lord when he cometh  
Shall find watching :  
Verily I say unto you, that he shall gird himself,  
And make them to sit down to meat,  
And will come forth and serve them.
- 38 And if he shall come in the second watch, or come in the third watch,  
And find them so,  
Blessed are those servants.
- 39 And this know, that if the goodman<sup>5</sup> of the house had known<sup>η</sup>  
What hour the thief would come,  
He would have watched,<sup>υ</sup>  
And not have suffered his house to be broken through.

β (Grow, become  
more and more,  
opposed to  
"wane." He. 11,  
34. Bp. Hinds.)

ι Ch. 16, 9. Mat.  
6, 20. 1 Ti. 6,  
19.

γ (Used figura-  
tively in Ep. 6,  
14, and 1 Pe. 1,  
13, as it is here.  
Be in a state of  
constant prepa-  
ration & watch-  
fulness. L. and  
H.)

δ (Wedding-feast,  
which would take  
place at night.  
Jewish marri-  
ages, like those  
of other ancient  
nations, being  
celebrated in the  
evening. L. and  
H. This and  
other allusions  
refer to the union  
of the Christ  
with His  
Church.)

ε (Happy. Doddr.  
Mat. 24, 46.)

ζ (Master of the  
house. Bishop  
Pearce. House-  
holder, as at  
Mat. 20, 1, 11.)

η (If living in a  
secure, careless  
state at all times  
except when there  
is notice of a  
thief coming  
would preserve  
the house, no man  
would ever be  
robbed. Wall.)

υ Mat. 24, 43. 1  
Th. 5, 2. 2 Pe.  
3, 10. Re. 3, 3,  
and 16, 15.

v Ch. 21, 34. Mat. 24, 41, and 25, 13. Ma. 13, 33. 1 Th. 5, 6. 2 Pe. 3, 12.

θ (All those to whom any authority over their brethren is committed, chiefly those who, during that time of severest trial to the faith of the first Christians, that preceding the destruction of Jerusalem, were appointed to feed the Lord's household, His Church, with the seasonable food of affectionate exhortation and encouragement. Mat. 24, 45, and 25, 21. 1 Co. 4, 2.)

w Mat. 24, 47.

x Mat. 24, 48.

y 2 Pe. 2, 10, 18, and 3, 17. 2 Ti. 2, 18; 3, 13; and 4, 10.

ι Or, cut him off. Mat. 24, 51. (Discard. Camp. Separate him from the rest. Pearce.)

κ (Gr., unfaithful — betray the trust reposed in them. L. and H.)

z Nu. 15, 30. De. 25, 2. Jno. 9, 41, and 15, 22. Ac. 17, 30. Ja. 4, 17.

a Le. 5, 17. 1 Ti. 1, 13.

λ (Lit., to whom much has been committed, of him will the more be asked. L. and H.)

40 Be ye therefore ready<sup>v</sup> also :  
For the Son of man cometh at an hour when ye think not."

41 Then Peter said unto Him, "LORD, | or even to all?"  
speakest Thou this parable unto us, | 42 And the LORD said,

"Who then is that faithful and wise steward,<sup>θ</sup>  
Whom *his* lord shall make ruler over his household,  
To give *them* *their* portion of meat in due season?

43 Blessed is that servant,  
Whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you,  
That he will make him ruler<sup>w</sup> over all that he hath.

45 But<sup>x</sup> and if that servant say in his heart,  
My lord delayeth his coming;  
And shall begin to beat the men-servants and maidens,  
And to eat and drink, and to be drunken;<sup>y</sup>

46 The lord of that servant will come  
In a day when he looketh not for *him*,  
And at an hour when he is not aware,  
And will cut him in sunder,<sup>ι</sup>

And will appoint him his portion with the unbelievers.<sup>κ</sup>  
47 And that servant<sup>z</sup> which knew his lord's will,  
And prepared not *himself*, neither did according to his will,  
Shall be beaten with many stripes.

48 But he that knew not,<sup>a</sup>  
And did commit things worthy of stripes,  
Shall be beaten with few stripes.

For unto whomsoever much is given,  
Of him shall be much required :  
And to whom men have committed much,  
Of him they will ask the more.<sup>λ</sup>

49 I am come to send fire<sup>b</sup> on the earth ;  
And what will<sup>μ</sup> I, if it be already kindled?

50 But I have a baptism<sup>c</sup> to be baptized with ;  
And how am I straitened<sup>ν</sup> till it be accomplished!<sup>ξ</sup>

51 Suppose ye that I am come to give peace on earth?  
I tell you, Nay; but rather division :<sup>ο</sup>  
52 For from henceforth there shall be five in one house divided,  
Three against two, and two against three.  
53 The father shall be divided against the son,  
And the son against the father;  
The mother against the daughter,  
And the daughter against the mother;  
The mother-in-law against her daughter-in-law,  
And the daughter-in-law against her mother-in-law."

54 And He said also to the people,

"When ye see a<sup>π</sup> cloud rise out of the west,<sup>ρ</sup>  
Straightway ye say, There cometh a shower; and so it is.

δ 1 Pe. 4, 12.

μ (I would that it already burned. Syr. What would I but that it were? Campb. O that it were. Knatch. I wish that it were. Pearce. I cannot but wish that it were. Troll. Quid volo nisi ut accendatur? Vulg.)

c Mat. 20, 22. Ma. 10, 38.

ν Or, pained. (Terrified with the apprehension of the approaching pangs. Cradock.)

ξ (Till the time of My death were come. Burton. Willing to do and suffer that whereunto I am appointed. Crad. Such blessings will follow, that I am pained with desire for its accomplishment. L. and H.)

ο (Its immediate effect. L. & H. Mi. 7, 6. Jno. 7, 43; 9, 16; and 10, 19.)

π (Gr., the. Mat. 16, 2.)

ρ (The west in Judaea is the region of the Mediterranean; and this, necessarily from that sea, of singular conformation and the immediate fore-runner of rain. Green, Troll.) 1 Ki. 18, 44.



x (As you are going. Heylin. For as thou art going. Scholef.)

ψ (In any worldly matter you endeavour to satisfy your adversary, and so you ought with respect to God. Burton. Pr. 25, 8. Mat. 5, 25.)

ω (Be careful. Sym. Do your utmost endeavour. Michaelis, Pearce, Troll. Ps. 32, 6. Is. 55, 6.)

α (The great God must be our adversary as long as we continue in wilful disobedience; His justice has claims that nothing without repentance can satisfy. Heylin.)

d Ma. 12, 42.

β (The Greek word used generally implies something recent. L. and H.)

γ (Perhaps some of the sect of Judas of Galilee, who, in the time of Coponius (A.D. 14), said that the Jews "were cowards who would submit to mortal men as their lords." See Jos., Bell., ii., viii., 1, and ii., 1, 3.)

δ (About forty years after. Jos., Bell., vi., viii., 5, and vii., ix.)

ε (Josephus, Bell., v., iv., 1, 2, 6, 12, mentions it as a fountain at the mouth of the valley of Tyropæon, where it is still found. Is. 8, 6. Ne. 2, 15. Jno. 9, 7, 11.)

ζ Or, debtors. Ch. 11, 4. Mat. 18, 24.

η (Such accidental circumstances are not to be regarded as particular providences. Troll.)

- 55 And when ye see the south wind blow,  
Ye say, There will be heat, and it cometh to pass.  
56 Ye hypocrites, ye can discern the face of the sky and of the earth;  
But how is it that ye do not discern this time?  
57 Yea, and why even of yourselves judge ye not what is right?  
58 When thou goest<sup>x</sup> with thine adversary<sup>ψ</sup> to the magistrate,  
As thou art in the way,  
Give diligence<sup>ω</sup> that thou mayest be delivered from him;<sup>a</sup>  
Lest he hale thee to the judge,  
And the judge deliver thee to the officer,  
And the officer cast thee into prison.  
59 I tell thee, thou shalt not depart thence,  
Till thou hast paid the very last mite."<sup>d</sup>

### XIII.] A.D. 32. A.U.C. 785. A.J.P. 4744. EAST OF THE JORDAN.

[Gaulonitis (Jaulan). Josephus (*Ant.*, xv., x., 3) says, "Caesar bestowed Trachon, Batanea, and Auranitis upon Herod, having taken them from Zenodorus; and then, after the death of the latter, he gave Herod the country that lay between Trachon and Galilee."]

Of sincerity and earnestness.

- "Suppose ye that these Galilæans  
Were sinners above all the Galilæans,  
Because they suffered such things?  
3 I tell you, Nay:  
But, except ye repent, ye shall all likewise<sup>δ</sup> perish.  
4 Or those eighteen, upon whom the tower in Siloam fell<sup>e</sup> and slew them,  
Think ye that they were sinners<sup>f</sup>  
Above all men that dwelt in Jerusalem?  
5 I tell you, Nay:<sup>g</sup>  
But except ye repent, ye shall all likewise perish."<sup>h</sup>

<sup>6</sup>He spake also this parable; "A certain man had a fig-tree<sup>e</sup> planted in his vineyard; and he came and sought fruit thereon, and found none.  
<sup>7</sup>Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth<sup>κ</sup> it the ground?  
<sup>8</sup>And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung<sup>λ</sup> it:  
<sup>9</sup>and if it<sup>μ</sup> bear fruit, well;" and if not, then after that thou shalt cut it down."

<sup>10</sup>And He was teaching in one of the synagogues on the sabbath.

<sup>11</sup>And, behold, there was a woman which had a spirit of infirmity<sup>ξ</sup> eigh-

THERE were present at that season some that told<sup>θ</sup> Him of the Galilæans,<sup>γ</sup> whose blood Pilate had mingled with their sacrifices.

<sup>2</sup>And Jesus answering said unto them,

teen years, and was bowed together, and could in no wise lift up herself.

<sup>12</sup>And when Jesus saw her, He called her to Him, and said unto her, "Woman, thou art loosed from thine infirmity."<sup>13</sup>And He laid<sup>ζ</sup> His hands on her, and immediately she was made straight, and glorified God.

<sup>14</sup>And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, "There<sup>9</sup> are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day."<sup>h</sup>

<sup>15</sup>The LORD then answered him, and said, "Thou hypocrite,<sup>ο</sup> doth not each<sup>π</sup> one of you on the sabbath

<sup>θ</sup> (The Jews were slaughtered on the day of the Passover in the midst of the sacrifices, and many of them buried in the ruins of the city. Rand. Jos., Bell., vi., viii., and ix.)

<sup>e</sup> Is. 5, 2. Mat. 21, 19.

<sup>κ</sup> (Renders the ground useless. Heylin, Hinds. Also hinders the ground from being useful. Burton.)

<sup>λ</sup> (This our Saviour and His apostles did by the proclamation of Jesus as the Messiah. Burton. The respite granted to the Jews. L. and H. God sent His son to dress and manure them. Cradock.)

<sup>μ</sup> (After that bear fruit. Vat. Ms. So Cod. L. and 33. Penn.)

<sup>ν</sup> (The Greek is elliptical, a thing often met with among the writers in that language. See Ge. 4, 7. Ru. 3, 13 (Sept.) Bp. Pearce. See also Thucydides, iii., 3. Ex. 32, 32. Da. 3, 15. 1 Sa. 12, 14.)

<sup>ξ</sup> (Caused by a spirit. Heylin, Pearce, Troll., L. and H.)

<sup>f</sup> Ma. 16, 18. Ac. 9, 17.

<sup>g</sup> Ex. 20, 9.

<sup>h</sup> Ch. 6, 7, and 14, 3. Mat. 12, 10. Ma. 3, 2.

<sup>ο</sup> (The objection made did not arise from a sincere reverence for the sabbath, but from feelings of envy and malice. L. and H.)

<sup>π</sup> (Every. Cov., Sym.)

*p* (That this was permitted, see Schabb., ii., 1. Erubb., p. 20, 2. Trollope.)

*i* Ch. 19, 9.

*k* See Mat. 10, 1. Ac. 10, 38. 1 Co. 5, 5. 2 Co. 12, 7. 1 Ti. 1, 20.

*σ* (The Gospel dispensation—that kingdom which the Messiah came to establish on earth—His Church. L. and H. Mat. 13, 31. Ma. 4, 30.)

*τ* (To what shall I compare it? Sym.)

*l* Mat. 13, 33.

*m* Mat. 9, 35. Ma. 6, 6.

*v* (In the process of being saved? Green. But few saved? Heylin. Perhaps, delivered out of the destruction which the apostles at this time, in common with all the Jews, entertained of the rooting out, at the coming of the Messiah, similarly to that of the seven nations of Canaan, of the other sixty-three nations of the world.)

*n* Mat. 7, 13. 2 Pe. 1, 10.

*o* Jno. 7, 34; 8, 21; and 13, 33. Ro. 9, 31.

loose his ox or *his* ass from the stall, and lead<sup>p</sup> him away to watering?  
<sup>16</sup> And ought not this woman, being a daughter of Abraham,<sup>i</sup> whom Satan<sup>k</sup> hath bound, lo, these eighteen years, be loosed from this bond on

“Unto what is the kingdom<sup>σ</sup> of God like?  
And whereunto shall I resemble<sup>τ</sup> it?  
<sup>19</sup> It is like a grain of mustard seed,  
Which a man took, and cast into his garden;  
And it grew, and waxed a great tree;  
And the fowls of the air lodged in the branches of it.”

<sup>20</sup> And again He said,

“Whereunto shall I liken the kingdom of God?  
<sup>21</sup> It is like leaven,  
Which a woman took and hid in three measures<sup>l</sup> of meal  
Till the whole was leavened.”

<sup>22</sup> And He went through the cities<sup>m</sup> and villages, teaching, and journeying toward Jerusalem.

<sup>24</sup> “Strive<sup>n</sup> to enter in at the strait gate:<sup>φ</sup>  
For many,<sup>o</sup> I say unto you, will seek to enter in,  
And shall not be able

<sup>25</sup> When once the master<sup>x</sup> of the house is risen up, and hath shut<sup>ψ</sup> to the door,

And ye begin to stand without,<sup>ω</sup>  
And to knock at the door, saying, LORD, Lord, open<sup>χ</sup> unto us;  
And He shall answer and say unto you,  
I know<sup>ω</sup> you not whence ye are:

<sup>26</sup> Then shall ye begin to say,  
We have eaten and drunk in Thy presence,  
And Thou hast taught in our streets.

<sup>27</sup> But He shall say,  
I tell you, I know you not whence ye are;  
DEPART FROM ME ALL YE WORKERS OF INIQUITY.<sup>α</sup>

<sup>28</sup> There shall be weeping<sup>β</sup> and gnashing of teeth,  
When ye shall see Abraham, and Isaac, and Jacob,  
And all the prophets,

In the kingdom of God,  
And you yourselves<sup>β</sup> thrust out.

<sup>29</sup> And they shall come from the East, and from the West,  
And from the North, and from the South,<sup>γ</sup>  
And shall sit down in the kingdom of God.

<sup>30</sup> And, behold, there are last which shall be first,  
And there are first which shall be last.”<sup>η</sup>

<sup>31</sup> The same day there came certain of the Pharisees, saying unto Him,  
“Get thee out, and depart hence:

the sabbath day?”<sup>17</sup> And when He had said these things, all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him.

<sup>18</sup> Then said He,

for Herod will kill thee.”

<sup>32</sup> And He said unto them, “Go ye, and tell that fox,

*φ* (“Door” is the reading of Origen and of five Mss. Tregelles.)

*x* (Who, having invited guests, sits before his door expecting them, till finding that he is waiting in vain, rises and enters in with those who have come. Crad. Ps. 32, 6. Is. 55, 6.)

*ψ* (Locked. Camp., Penn. Mat. 25, 10. Re. 3, 7.)

*ω* (Because you have delayed to seek admittance. L. and H. Pr. 1, 24–31.)

*p* Ch. 6, 46.

*q* Mat. 7, 23, and 25, 12, 41.

*r* Ps. 6, 8.

*α* (Everything repugnant to the δίκαιον. Mat. 1, 19, and 6, 1. Tittmau.)

*s* Mat. 8, 12; 13, 42; and 24, 51.

*β* (Foretelling the rejection of the Jews. Rand. Mat. 21, 43, and 22, 8.)

*γ* (Those who were aliens from the commonwealth of Israel shall embrace the gospel, while the Jews, for their impotence, obstinacy, and unbelief, shall be cast off. Craddock.)

*η* Mat. 19, 30, and 20, 16. Ma. 10, 31.

γ (My course shall be completed. Campbell. He. 2, 10.)

θ (Continue My course of preaching. Sym., Heylin. The same word as that translated "depart," ye. 31: I must, indeed, "depart hence," and go on My way to Jerusalem, for. L. and 11.)

ι (Anywhere but in Jerusalem. Wall, Crad., Heyl. Drusus has observed that the prophets were judged by the Sanhedrim only. Knatchbull.)

υ Mat. 23, 37.

φ Le. 26, 31. Ps. 69, 25. Is. 1, 7. Da. 9, 27. Mi. 3, 12.

κ (Ye shall not know Me, even when ye shall say. Penn.)

λ (Not in the Pesch.-Syr.)

μ Ch. 19, 38. Ps. 118, 26. Mat. 21, 9. Ma. 11, 10. Jno. 12, 13.

ν (After Jesus had entered. Sym., Wickl., Geneva.)

ξ (Sometimes signifies the ruler of the synagogue. Mat. 9, 18; sometimes a member of the Sanhedrim. Lu. 23, 13; sometimes a magistrate. Lu. 12, 58. Burton.)

ς (Applied in 2 Sa. 9, 7, and 12, 21. Pr. 9, 5, to a meal of more than ordinary preparation. Trollope.)

ζ (It was a religious obligation with the Jews to have their tables better spread on that day. See Ne. 8, 10. Tobit 2, 1. Troll.)

Behold, I cast out devils, and I do cures to-day and to-morrow,  
And the third day I shall be perfected.<sup>γ</sup>

33 Nevertheless I must walk<sup>θ</sup> to-day, and to-morrow, and the day following.

For it cannot be that a prophet perish out<sup>ι</sup> of Jerusalem.

34 O Jerusalem,<sup>υ</sup> Jerusalem, which killest the prophets,  
And stonest them that are sent unto thee;

How often would I have gathered thy children together,

As a hen doth gather her brood under her wings,

And ye would not!

35 Behold, your house is left<sup>φ</sup> unto you desolate:

And verily I say unto you,

Ye shall not see<sup>κ</sup> Me, until the time come when<sup>λ</sup> ye shall say,

Blessed is He that cometh<sup>ω</sup> in the name of the LORD."

XIV.] A.D. 32. A.U.C. 785. A.J.P. 4744. [71

EAST OF THE JORDAN.

[Auranitis, now Hauran, south of Trachonitis. Its capital was Bozrah (Busrah). It is perfectly flat, and the soil the most fertile in Syria. Dr. E. Smith gives the names of one hundred and forty-nine towns and villages. Porter, Jour. of Sac. Lit., vi. 303.]

The claims of God.

AND it came to pass as He went<sup>υ</sup> into the house of one of the chief<sup>φ</sup> Pharisees to eat bread<sup>ς</sup> on the sabbath<sup>ε</sup> day, that they watched Him.

2 And, behold, there was a certain man before Him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying,

8 "When thou art bidden of any man to a wedding,  
Sit not down in the highest<sup>φ</sup> room;

Lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee,

Give this man place;

And thou begin with shame<sup>χ</sup> to take the lowest<sup>ψ</sup> room.<sup>ξ</sup>

10 But when thou art bidden,

Go and sit down in the lowest room;

That when he that bade thee cometh,

He may say unto thee, Friend, go up higher:

Then shalt thou have worship<sup>ς</sup>

In the presence of them<sup>α</sup> that sit at meat with thee.

11 For whosoever exalteth himself shall be abased;<sup>ζ</sup>  
And he that humbleth himself shall be exalted.<sup>β</sup>

12 Then said He also to him that bade Him,

"When thou makest a dinner or a supper,

Call<sup>ν</sup> not thy friends, nor thy brethren,

Neither thy kinsmen, nor thy rich neighbours;

Lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast,

"Is it lawful to heal on the sabbath day?"<sup>ο</sup> 4 And they held their peace.

And He took<sup>π</sup> him, and healed him, and let him go; 5 and answered them, saying, "Which of you shall have an ass<sup>ρ</sup> or an ox fallen into a pit,<sup>σ</sup> and will not straightway pull him out on the sabbath day?"<sup>τ</sup>

6 And they could not answer Him again to these things.

7 And He put forth a parable<sup>σ</sup> to those which were bidden,<sup>τ</sup> when He marked how they chose out the chief rooms;<sup>υ</sup> saying unto them,

ο (..... Or not? Vat. Ms.)

π (Succoured. Tittman.)

ρ (Child, or (even) an ox. Vat. Ms., Penn. So the Pesch.-Syr. So some of the best Mss. Burton.)

σ Ch. 13, 15. Ex. 23, 5. De. 22, 4.

τ (Comparison, as ch. 5, 36. Mat. 15, 15.)

τ (Invited. Doddridge.)

υ (Scots. Doddridge. "To lie down first," i.e., to place themselves first on the couches. Bishop Pearce. The most honourable places. Troll. Chief places at table. L. & 11.)

φ (First. Pearce.)

χ (Feel ashamed. Tittman.)

ψ (Last, i.e., after the others have placed themselves on that couch. Pearce.)

γ Pr. 25, 6, 7.

ω (Honour. L. and 11. Respect, reverence. Comp. the word in the Form of Matrimony. Bishop Hinds.)

α (All them. Vat. Ms.)

ζ Ch. 18, 14. Job 22, 29. Ps. 15, 27. Pr. 29, 23. Mat. 23, 12. Ja. 4, 6. 1 Pe. 5, 5.

β (As men in their intercourse with each other love to lower those who exalt themselves, and to advance those who are unassuming: so will God. L. & H.)

γ (In the loud voice of those who give invitations from ostentatious motives. Troll.)



a Re. 19, 9.

b Mat. 22, 2.

c Pr. 9, 2.

§ (The Jews, who had for ages been prepared to expect the kingdom of the Messiah, received notice of its actual coming by the mission of John, and of our Lord and His apostles. L. and H.)

η (The generality of the Jews, the principally designed guests. Cradock.)

θ (Gr., a farm, as Mat. 22, 5. L. and H.)

ι (Pairs. Comp. 1 Ki. 19, 9. L. and H.)

d De. 20, 5-7.

κ (Prophetic that the great and the rich would refuse the call, and that few, except the poorest & meanest, of the Jews should embrace it. Randolph.)

λ (Lame.)

μ (Roals and enclosures. Burton.)

ν (By persuasion. Pearce, Troll.)

ξ (The. Vat. Ms.)

ο (Their offence consisted in allowing any occupation whatever to interfere with the more urgent and important ceremony to which they had been invited. Troll.)

14

Call the poor, the maimed, the lame, the blind :  
And thou shalt be blessed : for they cannot recompense thee :  
For thou shalt be recompensed at the resurrection of the just."

15 And when one of them that sat at meat with Him heard these things, he said unto Him, "Blessed is he that shall eat bread in the kingdom of God."<sup>a</sup>

16 Then said He unto him, "A certain man made a great supper,<sup>b</sup> and bade many : 17 and sent<sup>c</sup> his servant at supper-time to say to them that were bidden,<sup>§</sup> Come; for all things are now ready.

18 And they all<sup>η</sup> with one consent began to make excuse. The first said unto him, I have bought a piece<sup>θ</sup> of ground, and I must needs go and see it : I pray thee have me excused. 19 And another said, I have bought five yoke<sup>ι</sup> of oxen, and I go to prove them : I pray thee have me excused. 20 And another said, I have married a wife,<sup>d</sup> and therefore I cannot come.

26 "If any man come to Me,  
And hate not his father, and mother, and wife, and children,  
And brethren, and sisters, yea, and his own life also,  
He cannot be My disciple.

27 And whosoever doth not bear his<sup>κ</sup> cross,<sup>τ</sup>  
And come<sup>ε</sup> after Me,  
Cannot be My disciple.

28 For which of you, intending to build a tower,<sup>τ</sup>  
Sitteth not down first, and counteth<sup>ν</sup> the cost,  
Whether he have sufficient<sup>φ</sup> to finish it ?

29 Lest haply, after he hath laid the foundation,  
And is not able to finish it,  
All that behold it begin to mock him, saying,

30 This man began to build,  
And was not able to finish.

31 Or what king, going to make war against another king,  
Sitteth not down first and consulteth  
Whether he be able with ten thousand  
To meet him that cometh against him with twenty thousand ?  
32 Or else,<sup>κ</sup> while the other is yet a great way off,  
He sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh<sup>ν</sup> not all that he hath,  
He cannot<sup>ω</sup> be My disciple.

34 Salt<sup>α</sup> is good :  
But if the salt have lost his savour,  
Wherewith shall it be seasoned ?

21 So that servant came, and shewed his lord these things.

Then the master of the house being angry said to his seryant, Go out quickly into the streets and lanes of the city, and bring in hither the poor,<sup>κ</sup> and the maimed, and the halt,<sup>λ</sup> and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways<sup>μ</sup> and hedges, and compel<sup>τ</sup> them to come in, that my<sup>ε</sup> house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper."<sup>ο</sup>

25 And there went great multitudes with Him : and He turned, and said unto them,

p (...Own. Vat. Ms.)

σ (Is not prepared to follow the example which I shall set him of submitting to the severest sufferings. L. & H.)

e Eccl-us. 2, 1.

τ (Turreted mansion. Ch. 13, 4. Trollope.)

ν (Calculates the expense. Sym.)

φ (Consider what a profession of Christianity will cost him. Crad.)

χ (...If he be not able. Vat. Ms.)

ψ (Gr., "bids farewell," or, "takes leave," and is so translated. Ch. 9, 61. Ac. 18, 18, 21. 2 Co. 2, 13. L. and H. Ready to renounce his property and everything he has hitherto held dear, rather than renounce his conviction that I am the Messiah.)

α (A persevering faith, that in Me all the predictions and symbols of the Scriptures are fulfilled, will be sufficient to preserve you, but if that give way all is lost.)

ω (Be My steadfast disciple and endure unto the end, unless he has considered well whether he is prepared to meet the difficulties with which My followers will have to contend and to make the sacrifices which will be required of them. L. and H.)

f Mat. 9, 10.

g (Readily and kindly. Ro. 16, 2. L. and H. Associates with. Trollope.)

g Ac. 11, 3. Ga. 2, 12.

h Mat. 18, 12.

e (In search of. Trollope.)

i 1 Pe. 2, 25.

ζ (The truly good, so far from envying and grieving at the good of others, rejoice at it.)

η (Reformation. Campb. That general change of thought, judgment, and practice, which is meant in Scripture by repentance. Heylin. That thorough change of mind and conduct, which is necessary to the conversion of an habitual sinner. Trollope. Such a complete and lasting change of mind as shews itself in a corresponding change of conduct. L. and H.)

θ Gr., Drachma. It is one-eighth of an ounce, and is equal to the Roman denarius, or penny-in value, sevenpence-halfpenny. Mat. 18, 28.

ι (Is to fall. Sym. To my share. Trollope.)

κ (Between them his substance. Sym. So the old versions. Allotted to each of them his portion. Heylin. Divided unto them a livelihood. Bishop Pearce.)

λ (Turning all into money. Troll.)

35 It is neither fit for the land, nor yet for the dunghill;  
But men cast it out.  
He that hath ears to hear, let him hear."

XV.] A.D. 32. A.U.C. 785. A.J.P. 4744. [72  
EAST OF THE JORDAN.

[Batanea, now Jebel-ed-Druze, extends from the plain below the conspicuous "tel" (hill), called Khalediyeh on the north, to Sulkhad on the south. The soil is celebrated for the superiority of its wheat, and the pastures are the best in Syria. The whole region is picturesque, and its natural beauties are much enhanced by the ruins of scattered towns and villages scattered over the hills. Porter, *Jour. of Sac. Lit.*, vi., 305.]

The blessedness of repentance.

THEN drew near unto Him all the publicans<sup>f</sup> and sinners for to hear Him.

<sup>2</sup>And the Pharisees and scribes murmured, saying, This man receiveth<sup>g</sup> sinners, and eateth<sup>h</sup> with them.

<sup>3</sup>And He spake this parable unto them, saying, <sup>4</sup>"What man of you, having an hundred sheep,<sup>i</sup> if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after<sup>e</sup> that which is lost, until he find it? <sup>5</sup>And when he hath found it, he layeth it on his shoulders, rejoicing. <sup>6</sup>And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.<sup>i</sup>

<sup>7</sup>I say unto you, that likewise joy shall be in heaven<sup>j</sup> over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

<sup>8</sup>Either what woman having ten pieces<sup>θ</sup> of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? <sup>9</sup>And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

<sup>10</sup>Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

<sup>11</sup>And He said, "A certain man

had two sons: <sup>12</sup>and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."

<sup>13</sup>And not many days after the younger son gathered<sup>λ</sup> all together, and took his journey into a far country, and there wasted his substance with riotous<sup>μ</sup> living.

<sup>14</sup>And when he had spent all, there arose a mighty<sup>ξ</sup> famine in that land; and he began to be in want. <sup>15</sup>And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.<sup>ο</sup> <sup>16</sup>And he would<sup>π</sup> fain<sup>ν</sup> have filled his belly with the husks<sup>σ</sup> that the swine did eat: and no man gave unto him.

<sup>17</sup>And when he came<sup>τ</sup> to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish<sup>υ</sup> with hunger! <sup>18</sup>I will arise and go to my father, and will say unto him, Father, I have sinned against heaven,<sup>φ</sup> and before thee, <sup>19</sup>and am no more worthy to be called thy son: make me as one of thy hired servants. <sup>20</sup>And he arose, and came to his father.

But when<sup>κ</sup> he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed<sup>χ</sup> him.

<sup>21</sup>And the son said unto him, Father, I have sinned against heaven, and in thy sight,<sup>ψ</sup> and am no more worthy to be called thy son."

<sup>22</sup>But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; <sup>23</sup>and bring hither the fatted calf, and kill it; and let us eat and be merry: <sup>24</sup>for this my son was dead,<sup>ω</sup> and is alive again: he was lost, and is found. And they began to be merry.

μ (Ruinous debauchery. Titt. Ve. 30. Dissoluteness and extravagance. L. and H.)

ξ (Great. Sym.)

ο (A most hateful employment to a Jew. Newcome.)

π (Was content. As ch. 16, 21. Is. 1, 29; and 58, 2. Septuagint. Trollope.)

ρ (Longed to be fed with. Vat. Ms.)

σ (The fruit of the carob, ceratonia siliquosa; still used in the East. In Pliny (Nat. Hist., xv., 28) it is called the Egyptian fig. Trollope. The flat brown pods are six or eight inches in length, and are very sour before they are ripe, but at maturity contain a blackish kind of honey, that makes them an object of research among the poor. The Spaniards and Arabs live in part upon them.)

τ (Coming to himself. Ac. 12, 11. Trollope.)

υ (...Here. Vat. Ms.)

φ (That is, God. Mat. 21, 25. Comp. Da. 4, 23. 1 Mac. 3, 18. Troll.)

κ Ac. 2, 39. Ep. 2, 13.

χ (Gr., tenderly, warmly. Kitto.)

ψ (Before thee; as at ve. 18.)

ω (...Make me as one of thy hired servants. Vat. and Beza Mss.)

β (...By sin, and alive by repentance. Bishop Pearce. Ve. 32. Mat. 8, 22. Ro. 4, 19. Ep. 2, 1; and 5, 14. 1 Ti. 5, 6. 1 Jno. 3, 14. Re. 3, 1.)



δ (As the Jews were, at the Gentiles being admitted to equal privileges. Burton.)

ε (Have I served. Sym.)

η (There is no just cause of complaint to the righteous, because the penitent are received into favour; the joyful welcome given to the younger son did not lead to the disinheritation of the elder. Trollope.)

θ (Fitting. Mat. 3, 8. Hinds.)

ι (God is here the rich man, and every man is His steward. Bishop Pearce.)

κ (Truly, as in Nu. 22, 22. 2 Mac. 3, 11. (Sept.) Troll.)

λ (The phrase occurs Mat. 12, 36. Ac. 19, 40. Hic. 13, 17. 1 Pe. 4, 5. Trollope.)

μ (Gr., Have not strength to dig. L. and H. Regarded by the ancients as servile and laborious, & begging as mean and disgraceful. Trollope.)

ν (Gr., I know what I will do. L. and H.)

ξ The word *Batus* in the original containeth nine gallons three quarts. See Eze. 45, 10, 11, 14. (One-tenth of an homer, equal to an epha. The bath is able to contain seventy-two sextaries. Jos., Ant., viii., ii., 9. See Ezr. 7, 22.)

ο (Letters. Vat. Ms. Bond. Penn. Trollope.)

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. 26 And he called one of the servants and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry,<sup>δ</sup> and would not go in: therefore came his father out, and intreated him.

29 And he answering said to his father, Lo, these many years do<sup>ε</sup> I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30 but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.<sup>η</sup>

32 It was meet<sup>θ</sup> that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.<sup>ι</sup>

XVI.] A.D. 32. A.U.C. 785. A.J.P. 4744. [73

EAST OF THE JORDAN. [Iturea, now Jeldūr, between Trachonitis and the eastern base of Mount Hermon, immediately north of Gaulonitis. It is all table-land; the soil in general good, and water abundant. Of thirty-nine towns, in general heaps of ruins, twenty-nine have still a few inhabitants. The vast flocks of the nomade tribes cover the country in early spring, and devour the grass which springs luxuriantly from the rich soil. Porter, Jour. of Sac. Lit., vi., 313.]

Parallel places, Mat. xix. 3-12. Ma. x. 2-12.

The sin of men in living for themselves.

AND He said also unto His disciples, "There was a certain rich

10 He that is faithful<sup>m</sup> in that which is least

Is faithful also in much:

And he that is unjust in the least

Is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous<sup>β</sup> mammon,

Who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's,<sup>δ</sup>

Who shall give you that which is your<sup>ο</sup> own?

13 No servant can serve two masters:<sup>π</sup>

man, which had a steward; and the same was accused<sup>κ</sup> unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account<sup>λ</sup> of thy stewardship; for thou mayest be no longer steward.<sup>η</sup>

3 Then the steward said within himself, "What shall I do? for my lord taketh away from me the stewardship: I cannot dig;<sup>μ</sup> to beg I am ashamed. 4 I am resolved<sup>ν</sup> what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures<sup>ξ</sup> of oil.

And he said unto him, Take thy bill,<sup>ο</sup> and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou?

And he said, an hundred measures<sup>π</sup> of wheat.

And he said unto him, Take thy bill,<sup>ρ</sup> and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely:<sup>σ</sup> for the children of this world are in their generation<sup>τ</sup> wiser than the children of light.<sup>υ</sup> 9 And I say unto you, make to yourselves friends<sup>φ</sup> of the mammon<sup>ψ</sup> of unrighteousness; that, when ye fail,<sup>ω</sup> they<sup>α</sup> may receive you into everlasting habitations.

π Containeth about fourteen bushels and a pottle. (Cor or homer, about ten bushels. Ten ephas make a cor. Wall. Ten medimni (bushels). Jos., Ant., xv., ix., 2. Thirty modii. Epiphanius. Cor or homer, seventy-five gallons five pints. Bp. Cumb.)

ρ (Letters. Vat. Ms.)

σ (Prudently. Heyl., Pearce.)

τ (For (the interests of) their generation. Green. In their temporal affairs. Heylin. In transacting & managing their affairs. Pearce.)

υ (Persons who act from motives of religion. Jno. 12, 36. Ep. 5, 8. 1 Th. 5, 5.)

φ (Make such a use of the worldly goods which are entrusted to you for a while as God's stewards. L. and H. Ch. 11, 41. Da. 4, 27. Mat. 6, 19; and 19, 21. 1 Ti. 6, 17.)

χ (Or, with: by means of. Burton.)

ψ Or, riches, and so ve. 11.

ω (It fails. Vat. Ms.)

α (Used impersonally. Troll. L. and H.)

μ Ch. 19, 17. Mat. 25, 21.

β (False. Pearce. Deceitful. Ro. 2, 8. 1 Co. 13, 6. Trollope.)

δ (Another's. Heylin.)

ε (Ours. Vat. Ms., Penn.)

π Mat. 6, 24.



ζ (Gr., *Lovers of money.* L. and 11. Mat. 23, 14.)

η (*Sneered at.* Ch. 23, 35. Ps. 2, 4; and 22, 7. Pr. 15, 20. (Sept.), Trollope.)

θ (*Make yourselves as just men.* Bp. Pearce. *Arrogate a virtue which you do not possess.* Troll. Ch. 10, 29.)

ι (*The Lord.* Vat. Ms. Ps. 7, 9.)

κ (*That for which men esteem you is abomination in God's sight.* Bp. Pearce. 1 Sa. 16, 7.)

ο Ch. 7, 29. Mat. 4, 17, and 11, 12, 13.

ρ Ps. 102, 26. Is. 40, 8, and 51, 6. Mat. 5, 18. 1 Pe. 1, 25.

q Mat. 5, 32, and 19, 9. Ma. 10, 11. 1 Co. 7, 10.

μ (*Our Lord now shows the result of riches employed in luxury.* See ve. 14. Heyl., Scholeff.)

ν (Gr., *to make merry at a feast.* Ch. 12, 19; 15, 23, 24; and 24, 29, 32. L. & H.)

ξ (*Poor man.* Doddr., Campb.)

π (*On a certain occasion, and died while in that situation.* Green.)

ρ (*Ulcers.* Doddr.)

σ (*Content.* Trollope.)

τ (*The Jews had three expressions for the place where the souls of just men were conveyed—the garden of Eden, throne of glory, and Abraham's bosom.* Lightfoot, Olearius.)

υ (*The unseen world.* Doddr.)

For either he will hate the one, and love the other;  
Or else he will hold to the one, and despise the other.  
Ye cannot serve God and mammon."

<sup>14</sup>And the Pharisees also, who were | they derided<sup>η</sup> Him.  
covetous,<sup>ζ</sup> heard all these things; and | <sup>15</sup>And He said unto them,

"Ye are they which justify<sup>θ</sup> yourselves before men;  
But God<sup>ι</sup> knoweth your hearts:  
For that which is highly esteemed<sup>κ</sup> among men  
Is abomination in the sight of God.

<sup>16</sup>The law and the prophets *were* until John:<sup>ο</sup>  
Since that time the kingdom of God is preached,  
And every man presseth into it.

<sup>17</sup>And it is easier for heaven and earth to pass,  
Than one tittle of the law to fail.<sup>ρ</sup>

<sup>18</sup>Whosoever putteth<sup>ν</sup> away his wife, and marieth another,  
Committeth adultery:  
And whosoever marieth her that is put away from *her* husband  
Committeth adultery.

<sup>19</sup>There<sup>α</sup> was a certain rich man,  
which was clothed in purple and fine  
linen, and fared<sup>ν</sup> sumptuously every  
day:  
<sup>20</sup>and there was a certain beggar<sup>ξ</sup>  
named Lazarus, which was laid<sup>τ</sup> at his  
gate, full of sores,<sup>ρ</sup> <sup>21</sup>and desiring<sup>σ</sup>  
to be fed with the crumbs which fell  
from the rich man's table: moreover  
the dogs came and licked his sores.

<sup>22</sup>And it came to pass, that the  
beggar died, and was carried by the  
angels into Abraham's bosom:<sup>τ</sup> the  
rich man also died, and was buried;  
<sup>23</sup>and in hell<sup>υ</sup> he lift up his eyes,  
being in torments, and seeth Abraham  
afar off, and Lazarus in his  
bosom.

<sup>24</sup>And he cried and said, Father  
Abraham, have mercy on me, and  
send Lazarus, that he may dip the  
tip of his finger in water, and cool<sup>τ</sup>  
my tongue; for I am tormented<sup>ς</sup> in  
this flame.

<sup>25</sup>But Abraham said, Son,<sup>φ</sup> re-  
member that thou in thy lifetime re-  
ceivedst<sup>δ</sup> thy good things, and like-

wise Lazarus evil things: but now  
he is comforted,<sup>χ</sup> and thou art tor-  
mented. <sup>26</sup>And beside all this, be-  
tween us and you there is a great  
gulf fixed: so that they which would  
pass from hence to you cannot;  
neither can they pass to us, that  
*would* come from thence.

<sup>27</sup>Then he said, I pray thee there-  
fore, father, that thou wouldest send  
him to my father's house: <sup>28</sup>for I  
have five brethren; that he may tes-  
tify unto them, lest they also come  
into this place of torment.

<sup>29</sup>Abraham saith unto him, They have  
Moses and the prophets;<sup>ω</sup> let them  
hear them.

<sup>30</sup>And he said, Nay,<sup>ψ</sup> father Abra-  
ham: but if one went unto them  
from the dead, they will repent.<sup>ω</sup>

<sup>31</sup>And he said unto him, If they  
hear not Moses and the prophets,  
neither will they be persuaded,<sup>υ</sup>  
though<sup>α</sup> one rose from the dead."<sup>β</sup>

XVII.] <sup>1</sup>Then said He unto the<sup>γ</sup>  
disciples,

"It is impossible but that offences<sup>ς</sup> will come:  
But woe unto him, through whom they come!<sup>ω</sup>  
It were better for him

τ Zec. 14, 12.

ς Is. 66, 24. Ma.  
9, 44.

φ (*As at Mat. 22,  
12, a mild ad-  
dress as to one to  
whom good-will  
and civility were  
due. What a  
lesson of gentle-  
ness to us in our  
intercourse with  
each other!*  
Newcome.)

τ Ch. 6, 24. Job  
21, 13.

χ (...Here. Vat.  
Ms.)

υ Is. 8, 20, and  
34, 16. Jno. 5,  
39, 45. Ac. 15,  
21, and 17, 11.

ψ (*I know that  
they will not hear  
them.*)

ω (*Thoroughly  
change their dis-  
position & course  
of life.* L. and  
11.)

υ Jno. 12, 10.

α (*Warnings from  
the dead will not  
work in those  
whom the Word  
of God does not  
persuade and  
bring to obedi-  
ence.* Cradock.)

β (*The evidence  
with which the  
practice of reli-  
gion possesses the  
soul is not liable  
to be impaired by  
time, as might an  
impression once  
made on the  
senses; but by  
purifying the  
heart it will raise  
and improve the  
understanding to  
conceive more  
clearly and to  
judge more right-  
ly of heavenly  
things: the con-  
templation of  
which will return  
on the heart the  
warmth of liveli-  
er hopes and  
more vigorous in-  
citements to ob-  
edience.* Town-  
son.)

γ (His. Vat. Ms.)

δ (*Hindrances to  
faith and obedi-  
ence.* L. and H.)

ω Mat. 18, 6, 7.  
Ma. 9, 42. 1 Co.  
11, 19.

ζ (*Draw from their Christian course. Crad.*)

η (*Persons of a child-like frame of mind. L. and H.*)

α Mat. 18, 15, 21.

γ Le. 19, 17. Pr. 17, 10. Ja. 5, 19.

θ (*Perhaps, our power of working miracles.*)

ι Mat. 17, 20, and 21, 21. Ma. 9, 23, and 11, 23.

κ (*Thriving and growing as that is described to be, Mat. 13, 32.*)

λ (*The black mulberry; it is lofty & affords shade. So the Arab., Syr., and the older English Vss. The Pharaoh's fig-tree of the Egyptians. Troll. Being a timber-tree it had an extensive root. Pic. Bib.*)

λ (... Come immediately, and sit down to meat. L. and H. At once, pass on and recline thyself. Pesch.-Syr.)

μ (*The. Vat. Ms.*)

ν (*Suppose. Camp. Think. Pearce. Hinds. I think he will not. Burton. Dr. Owen thinks this answer languid and needless, and says that it is wanting in the Copt. and Arm. Vss. Sym.*)

2 That a millstone were hanged about his neck,  
And he cast into the sea,  
Than that he should offend<sup>s</sup> one of these little<sup>n</sup> ones.

3 Take heed to yourselves :  
If thy brother trespass<sup>z</sup> against thee, rebuke<sup>y</sup> him ;  
And if he repent, forgive him.

4 And if he trespass against thee seven times in a day,  
And seven times in a day turn again to thee, saying, I repent ;  
Thou shalt forgive him."

5 And the apostles said unto the LORD, "Increase our faith."<sup>θ</sup>

"If ye had faith<sup>j</sup> as<sup>a</sup> a grain of mustard seed,  
Ye might say unto this sycamine<sup>k</sup> tree,  
Be thou plucked up by the root, and be thou planted in the sea ;  
And it should obey you.

7 But which of you, having a servant plowing or feeding cattle,  
Will say<sup>λ</sup> unto him by and by, when he is come from the field,  
Go and sit down to meat ?

8 And will not rather say unto him,  
Make ready wherewith I may sup, and gird thyself, and serve me,  
Till I have eaten and drunken ;  
And afterward thou shalt eat and drink ?

9 Doth he thank that<sup>κ</sup> servant  
Because he did the things that were commanded him ? I trow<sup>n</sup> not.

10 So likewise ye,  
When ye shall have done all those things which are commanded you,  
Say, We are unprofitable<sup>ε</sup> servants :<sup>z</sup>  
We have done that which was our duty to do."<sup>o</sup>

*The raising of Lazarus.*  
Jno. xi. 1—54.

[74

A.D. 32. A.U.C. 785. A.J.P. 4744.  
NEIGHBOURHOOD OF EPHRAIM.

[Per locum inter Samariam et Galilæum medium.—  
L. de Dieu. Samaria ad dextram, Galilæa ad sinistram, relietis.—Olearius. Per medias fines Samariæ et Galilææ.—Krebsius, L. de Dieu, Burton.]

*The coming abrogation of the Mosaic dispensation.*

11 AND it came to pass, as He went to Jerusalem, that He passed through the midst<sup>π</sup> of Samaria and Galilee.

12 And as He entered<sup>ρ</sup> into a certain village, there met Him ten men that were lepers, which stood<sup>σ</sup> afar off : 13 and they lifted up *their* voices, and said, "Jesus, Master, have mercy on us."

14 And when He saw them, He said unto them, "Go shew<sup>a</sup> yourselves

unto the priests."

And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 and fell down on *his* face at His feet, giving Him thanks : and he was a Samaritan.

17 And Jesus answering said, "Were there not ten<sup>τ</sup> cleansed ? but where *are* the nine ? 18 There are not found that returned to give glory to God, save this stranger."<sup>υ</sup>—19 And He said unto him, "Arise, go thy way :<sup>δ</sup> thy faith hath made thee whole."

20 And when He was demanded<sup>φ</sup> of the Pharisees, when the kingdom of God should come, He answered them and said,

ε (*Of whom there is no need, or dispensable persons, not useless or indolent servants, but those to whom God owes no favour. Thanks, even among men, is due only where men have received a benefit. Titt. Unnecessary, such as have no merit in what we have done. Bp. Pearce. Have no claim. Troll. Must not think that we deserve anything at God's hand, but must persevere on in the duties required of us, remitting with all humility the reward to God's good will. Cradock.*)

z Job 22, 3, and 35, 7. Ps. 16, 2. Mat. 25, 30. Ro. 3, 12, and 11, 35. 1 Co. 9, 16. Philem. 11.

o (*Have given nothing but that which He had a just right to claim. Rand.*)

π (*The confines of the two countries are meant. In the Arab. and Syr. it is "between Samaria and Galilee." Troll. In the mid-way along the confines of. Randolph.*)

ρ (*Gr., was entering. L. and H.*)

σ (*.....Up. Vat. Ms. Le. 13, 46.*)

α Ch. 5, 14. Le. 13, 2, and 14, 2. Mat. 8, 4.

τ (*The... Schol. Penn.*)

υ (*Alien. Camp. L. and H. Dr. Burton, after Luther, Pricæus, Wolfius, Vater, puts a mark of interrogation.*)

δ Ch. 7, 50 ; 8, 48 ; and 13, 42. Mat. 9, 22. Ma. 5, 34, and 10, 52.

φ (*Asked by. L. and H.*)

x Or, with outward show. (So Burton. Waiting for. Tynd., Cran. A spynge. Wickl. Coming in connexion with watching—i.e., found to be coming for all the watching that may be employed to note its approach. Green. Watchings. Pesch.-Syr. Human discernment. Euthymius. Being on the watch (Jos., Bell., i., 29). Trollope.)

c Ro. 14, 17.

ψ Or, among. Jno. i., 14, 26. (So Rp. Pearce, Burton, Troll. "The kingdom of God," says Greenham, "was not in every one of the Pharisees, but amongst them." Comp. ch. 1, 68, and 7, 16.)

ω (.....Of trouble about to come.)

α (One of these days in which the offer of Me as the Messiah is being made to you.)

β (So entitled, because, being the Son of God, He was content for our sakes to become the Son of man. L. & H.)

γ (Some called them into the desert, others to the Mount of Olives. Jos., Bell., vi., 2. Ant., xx., viii., 5, 6. Ch. 21, 8. Mat. 24, 23. Ma. 13, 21.)

δ (Seek Him not. Penn.)

ε (Descriptive of suddenness and celerity. Ch. 10, 18. Zec. 9, 14. Virg., Æn., xi., 26. Trollope. Mat. 24, 27.)

ζ (That is, Over the whole land (of Judæa). Heyl, Pearce.)

d Ch. 9, 22. Ps. 118, 22. Ma. 8, 31; 9, 31; and 10, 33.

11 "The kingdom of God cometh not with observation :  
Neither shall they say, Lo here ! or, lo there !  
For behold, the kingdom<sup>c</sup> of God is within<sup>ψ</sup> you."

22 And He said unto the disciples,

"The days<sup>ω</sup> will come,  
When ye shall desire to see<sup>α</sup> one of the days of the Son<sup>β</sup> of man,  
And ye shall not see it.

23 And they shall say<sup>γ</sup> to you, See here ; or, see there :  
Go not after<sup>δ</sup> them, nor follow them.

24 For as the lightning,<sup>ε</sup> that lighteneth out of the one *part* under heaven,  
Shineth unto the other *part* under heaven ;  
So shall also the Son of man be<sup>ζ</sup> in His day.

25 But first must He suffer many things,  
And be rejected<sup>d</sup> of this generation.

26 And as<sup>γ</sup> it was in the days of Noe,  
So shall it be also in the days of the Son of man.

27 They did eat, they drank,  
They married wives, they were given in marriage,  
Until the day that Noe entered into the ark,  
And the flood came, and destroyed them all.

28 Likewise<sup>e</sup> also as it was in the days of Lot ;  
They did eat, they drank,  
They bought, they sold, they planted, they builded ;

29 But the same day that Lot went out of Sodom  
It rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.<sup>f</sup>

31 In that day,<sup>g</sup>  
He which shall be upon the housetop,<sup>γ</sup> and his stuff<sup>ι</sup> in the house,  
Let him not come down to take it<sup>κ</sup> away :  
And he that is in the field,  
Let him likewise not return back.

32 Remember Lot's wife.<sup>λ</sup>

33 Whosoever shall seek<sup>μ</sup> to save his life  
Shall lose<sup>κ</sup> it ;  
And whosoever shall lose his life  
Shall preserve it.

34 I tell you,  
In that night<sup>ν</sup> there shall be two *men* in one bed ;  
The one shall be taken,<sup>ξ</sup> and the other shall be left.

35 Two *women* shall be grinding together ;  
The one shall be taken, and the other left.

36 Two *men* shall be in the field ;  
The one shall be taken, and the other left.<sup>π</sup>

37 And they answered and said unto Him, "Where,<sup>π</sup> LORD?"  
And He said unto them, "Where-

soever the body is, thither will the eagles be gathered together."<sup>ρ</sup>

η (When in the deepest security. Crad. Ge. vii. Mat. 24, 37.)

e Ge. xix.

f 2 Th. 1, 7.

θ (Let every one that is in Judæa make all possible speed to get out of it. Cradcock.)

g Mat. 24, 17. Ma. 13, 15.

ι (Goods. Sym., Campbell.)

κ (Them. Camp.)

λ (Who hesitated to adopt the measures the circumstances required. Troll. And the danger of not thoroughly cleaving to the Lord ; the bane of constancy in the purpose of our minds, and of perseverance in the tenor of our conduct. Bishop Andrewes.)

μ (By denying Christianity.)

ν Ch. 9, 24. Mat. 10, 39, and 16, 25. Ma. 8, 35. Jno. 12, 25.

ν (That time of gloomy horrors. Trollope.)

ξ (Some staying in the land shall fall, others who have hurried out of it shall escape. Crad. Mat. 24, 40. 1 Th. 4, 17.)

ο (Wanting in most of the Greek copies. (And in the most ancient Mss. and Vss. Penn.)

π (Will these misfortunes from hostile invasion be felt? Wolfius, Burton.)

ρ (As birds of prey find out a carcass, so whosoever the Jews shall be found the conquering armies will meet and destroy them. Job 39, 30. Mat. 24, 28.)



σ (Gr., they—i.e., the disciples. L. and II.)

i Ch. 11, 5, and 21, 36. Ro. 12, 12. Ep. 6, 18. Col. 4, 2. 1 Th. 5, 17.

τ (Tire, or, flag. 2 Co. 4, 1. Ga. 6, 9. 2 Th. 3, 13. Trollope.)

v Gr., certain city.

φ (Gr., was in the habit of coming. L. and II.)

χ (Do me justice. Pearce, Troll, L. and II.)

k Ch. 11, 8.

ψ (That she come not continually molesting me. Pesch.-Syr.)

l Re. 6, 10.

ω (Sinners and provokers. It never signifies bearing long with one's friends. Wall, Commonly used for delaying to punish a bad man. Pearce.)

m 2 Pe. 3, 8, 9. He. 10, 37.

a (Swift when it comes. Burton.)

β (Such a faith as will importune God with prayers. Comp. ch. 21, 23. (Greek.) Knatchbull.)

γ (In the land. Crad., Dodd., Campb., Pearce, Trollope.)

δ (Concerning. Trollope.)

n Ch. 10, 23, and 16, 15.

e Or, as being.

o Re. 3, 17. Is. 1, 15, and 58, 2.

t (More than. Vat. Ms.)

XVIII.] <sup>1</sup>And He spake a parable unto them *to this end*, that men<sup>σ</sup> ought always to pray,<sup>i</sup> and not to faint;<sup>τ</sup> <sup>2</sup>saying, "There was in a<sup>v</sup> city a judge, which feared not God, neither regarded man: <sup>3</sup>and there was a widow in that city; and she came<sup>φ</sup> unto him, saying, *Avenge* me of mine adversary."

<sup>4</sup>And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; <sup>5</sup>yet because this widow troubleth<sup>k</sup> me, I will avenge her, lest by her continual coming she weary<sup>ψ</sup> me."

<sup>6</sup>And the LORD said, "Hear what the unjust judge saith."

<sup>7</sup>And shall not God avenge His own elect, which cry<sup>l</sup> day and night unto Him, though He bear long with them?<sup>ω</sup> <sup>8</sup>I tell you that He will<sup>m</sup> avenge them speedily.<sup>a</sup> Nevertheless when the Son of man cometh, shall He find faith<sup>β</sup> on the earth?<sup>γ</sup>

A.D. 32. A.U.C. 785. A.J.P. 4744. EPHRAIM.

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[A village in the district of "Apherema.....added unto Judea from the country of Samaria. 1 Macc. xi. 34, 57.]

The sacrifice of the wicked and the prayer of the righteous.

<sup>9</sup>AND He spake this parable unto<sup>δ</sup> certain which trusted<sup>n</sup> in themselves that they were<sup>e</sup> righteous, and despised others: <sup>10</sup>"Two men went up into the temple to pray; the one a Pharisee, and the other a publican. <sup>11</sup>The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not<sup>o</sup> as other men are, extortioners, unjust, adulterers, or even as this publican. <sup>12</sup>I fast twice in the week, I give tithes of all that I possess."

<sup>13</sup>And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

<sup>14</sup>I tell you, this man went down to his house justified *rather*<sup>t</sup> than

the other: for every one that exalteth himself shall be abased;<sup>p</sup> and he that humbleth himself shall be exalted."<sup>k</sup>

A.D. 32. A.U.C. 785. A.J.P. 4744.

ON THE WAY TO JERUSALEM.

Parallel places, Mat. xix. 13—30, and xx. 1—28. Ma. x. 13—31.

Of docility.

<sup>15</sup>AND they brought unto Him also infants,<sup>λ</sup> that He would touch them: but when *His* disciples saw it, they rebuked them.

<sup>16</sup>But Jesus called them *unto Him*, and said, "Suffer little children to come unto Me, and forbid them not: for of such<sup>μ</sup> is the kingdom of God. <sup>17</sup>Verily I say unto you, Whosoever shall not receive the kingdom of God as<sup>ν</sup> a little child shall<sup>ξ</sup> in no wise enter therein."

<sup>18</sup>And a certain ruler asked Him, saying, "Good Master, what shall I do to inherit eternal life?"

<sup>19</sup>And Jesus said unto him, "Why callest thou Me good? none is good, save one, *that is*, God. <sup>20</sup>Thou knowest the commandments,<sup>π</sup> Do NOT COMMIT ADULTERY, Do NOT KILL, Do NOT STEAL, Do NOT BEAR FALSE WITNESS, HONOUR THY FATHER AND THY MOTHER."

<sup>21</sup>And he said, "All these have I kept<sup>ρ</sup> from my youth up."<sup>σ</sup>

<sup>22</sup>Now when Jesus heard these things, He said unto him, "Yet lackest thou one thing: sell<sup>q</sup> all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me."

<sup>23</sup>And when he heard this, he was very sorrowful: for he was very rich.

<sup>24</sup>And when Jesus saw<sup>υ</sup> that he was very sorrowful, He said, "How hardly<sup>τ</sup> shall they that have riches enter into the kingdom of God! <sup>25</sup>For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

<sup>26</sup>And they that heard it said, "Who then can be saved?"

p Ch. 14, 11. Job 22, 29. Mat. 23, 12. Ja. 4, 6. 1 Pe. 5, 5.

k (The repetition of this saying of our Lord on three different occasions is a striking proof of the necessity of humility to the Christian. It was probably proverbial with reference to worldly interests. Pr. 13, 33; 16, 18; and 29, 23, but our Lord has applied it to the great concerns of religion. L. and H.)

λ (Infants also. Coverdale.)

μ (As resemble children in humility, innocence, harmlessness, & freedom from malice; dependence on and preference of their parents to all others, and contentedness with their corrections. Crad.) 1 Co. 14, 20. 1 Pe. 2, 2.

ν (That is, with humility, trust, and affection: in Scripture language, fear of God, love of God. Bp. Hinds.)

ξ (Will.)

π (The hint intended to be conveyed by our Lord was that to do so was impossible. Ex. 20, 12. De. 5, 16. Ro. 13, 9. Ep. 6, 2. Col. 3, 20.)

ρ (Have not lived in any manifest violation of any of them. Crad.)

σ (Not in Tynd., Tomson, or the Genev. Sym.)

q Mat. 6, 19, and 19, 21. 1 Ti. 6, 19.

υ (...Beheld him... Vat. Ms.)

τ Pr. 11, 28.

s Ch. 1, 37. Je.  
32, 17. Zec. 8.  
6. Mat. 19, 26.

x (Our own. Vat.  
Ms. Hoping for  
some reward on  
earth—dreaming  
still of a tem-  
poral-Messiah-  
kingdom in which  
they should enjoy  
eminent dignities.  
Crad.)

t De. 33, 9.

ψ ('Much' as in  
most of our old  
Vss. Sym. Ab-  
undantly. Heyl.  
Things which are  
much more valu-  
able; i. e., spir-  
itual blessings.  
Burton.)

ω (In the midst of  
their persecutions  
and losses they  
shall be an hun-  
dredfold more  
happy than they  
were before; and  
the gifts, graces,  
and comforts of  
His Spirit shall  
be to them a bet-  
ter portion than  
anything of  
which they can  
be deprived.  
Crad.)

u Mat. 16, 21; and  
17, 22.

v Ps. xxii. Is.  
liii.

w Ch. 23, 1. Mat.  
27, 2. Jno. 18,  
28. Ac. 3, 18.

a (With contempt  
and injury.  
Titt.)

β (Could not re-  
concile them with  
their traditions,  
and their inter-  
pretations of the  
Scriptures. Trol-  
lope. Ch. 2, 50. Ma.  
9, 32. Jno. 10,  
6; and 12, 16.)

γ (Lit., as He was  
high. Randolph.  
While He was  
near. Comp. Ch.  
10, 9; 15, 1;  
18, 40; and 19,  
29. Is. 1, 8. Je.  
23, 23. (Sept.)  
Ro. 13, 12. It is  
thus left undeter-  
mined at which  
extremity of the  
city the miracle  
was wrought.  
Trollope.)

27 And He said, "The things which  
are impossible with men are possible  
with God."<sup>s</sup>

28 Then Peter said, "Lo, we have  
left all,<sup>x</sup> and followed Thee."

29 And He said unto them, "Verily  
I say unto you, There is no man  
that hath left<sup>t</sup> house, or parents, or  
brethren, or wife, or children, for  
the kingdom of God's sake,<sup>30</sup> who  
shall not receive manifold<sup>ψ</sup> more in  
this present time, and in the world  
to come life everlasting."<sup>ω</sup>

Parallel places, Mat. xx. 17—28.

Ma. x. 32—45.

The incompatibility of love of the world with  
love to God.

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31 THEN He took unto Him the  
twelve, and said unto them, "Be-  
hold, we go<sup>u</sup> up to Jerusalem, and  
all things that are written<sup>v</sup> by the  
prophets concerning the Son of man  
shall be accomplished. 32 For He  
shall be delivered<sup>w</sup> unto the Gentiles,  
and shall be mocked, and spitefully<sup>a</sup>  
entreated, and spitted on: 33 and they  
shall scourge Him, and put Him to  
death: and the third day He shall  
rise again."

34 And they understood<sup>β</sup> none of  
these things: and this saying was  
hid from them, neither knew they  
the things which were spoken.

A.D. 32.

JERICHO.

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Parallel places, Mat. xx. 29—34. Ma. x. 46—52.

The cure of a blind man.

35 AND it came to pass, that as  
He was come<sup>v</sup> nigh unto Jericho, a  
certain blind man sat by the way  
side begging: 36 and hearing the  
multitude pass by, he asked what it  
meant. 37 And they told him, that  
Jesus of Nazareth passeth by.

38 And he cried, saying, "Jesus,  
thou son of David, have mercy on  
me."—39 And they which went be-  
fore rebuked him, that he should hold  
his peace: but he cried so much the  
more, "Thou son of David, have  
mercy on me."

40 And Jesus stood, and commanded  
him to be brought unto Him: and  
when he was come near, He asked  
him, 41 saying, "What wilt thou that I  
shall do unto thee?"

And he said, "Lord, that I may  
receive my sight."<sup>s</sup>

42 And Jesus said unto him, "Re-  
ceive thy sight: thy faith hath saved<sup>e</sup>  
thee."

43 And immediately he received<sup>t</sup>  
his sight, and followed Him, glorify-  
ing<sup>x</sup> God: and all the people, when  
they saw it, gave praise unto God.

XIX.] A.D. 32. A.U.C. 785. A.J.P. 4741. [80

JERICHO (now Rihah).

[According to the Jerusalem Itinerary the distance  
to Jerusalem was eighteen Roman miles. Origen  
makes it nineteen and a half, Josephus fifteen.  
Ju. i. 16. Josephus, Bell., iv., viii., 3.]

Of faithfulness in God's service.

AND Jesus entered and passed<sup>v</sup>  
through Jericho.

2 And, behold, there was a man  
named Zacchæus, which was the  
chief<sup>θ</sup> among the publicans, and he  
was rich. 3 And he sought to see  
Jesus who He was; and could not  
for the press,<sup>κ</sup> because he was little  
of stature. 4 And he ran before, and  
climbed up into a sycomore<sup>λ</sup> tree to  
see Him: for He was to pass that  
way.

5 And when Jesus came to the  
place, He looked up, and saw him, and  
said unto him, "Zacchæus, make  
haste, and come down; for to-day I  
must abide at thy house."

6 And he made haste, and came  
down, and received Him joyfully.  
7 And when they saw it, they all  
murmured, saying, "That He was  
gone to be guest with a man that is  
a sinner."<sup>μ</sup>

8 And Zacchæus stood,<sup>ν</sup> and said  
unto the Lord; "Behold, Lord, the  
half of my goods I give<sup>ξ</sup> to the poor;  
and if I have taken any thing from  
any man by false accusation,<sup>ο</sup> I re-  
store<sup>π</sup> him fourfold."<sup>γ</sup>

9 And Jesus said unto him, "This

δ (See. And so  
ve. 42. Penn.)

ε (Cured. Heyl.  
Made thee whole.  
Scholef.)

ζ (Saw. Penn.)

z Ch. 5, 26. Ac  
4, 21; and 11, 18.

η (Having enter-  
ed Jericho, was  
passing through  
it. Bp. Pearce,  
L. and Il.)

θ (Collector-Gen-  
eral. Crad. A  
farmer of the  
tolls, or head-col-  
lector, under  
whom the sub-  
collectors acted.  
The Jews were  
sometimes admit-  
ted to this rank,  
though it properly  
belonged to  
Roman knights.  
Jos., Bell., ii,  
xiv., 9. Troll.)

ι (The person of  
Jesus. Heylin.  
What sort of  
person He was.  
Scholef, L. and  
Il.)

κ (From among  
the multitude.  
As at ve. 39.  
L. and Il.)

λ (Wild fig-tree.  
Pesch-Syr.)

μ (Of an evil  
and reproachful  
name. Craddock.)  
Ch. 5, 30. Mat.  
9, 11.

ν (...Forth. Sym.)

ξ (Will. give.  
Sym. Promise  
to. Grotius.)

ο (Wrongfully.  
Doddr. False in-  
formation, as  
though he had  
not paid what  
was due to the  
revenue. L. and  
H.)

π (Will restore.  
Sym., Heylin.  
From this time  
forward, to those  
whom he had  
wronged, in ini-  
mation of that  
which was en-  
joined, Ex. 22,  
1.)

γ 1 Sa. 12, 3.  
2 Sa. 12, 6.



p (His name speaks Him a Jew (Ezr. 2, 9; and 8, 14), yet Jesus reputes him not a child of Abraham till he does the work of Abraham. Jno. 8, 39. Ro. 4, 11. Ga. 3, 7. Crad.)

z Mat. 10, 6; 15, 24; and 18, 11. σ (While they were attentive to. Heylin.)

τ (Further spake. Scholef.)

υ (In that hour would be revealed the kingdom of God. Pesch-Syr.)

φ (Herod the Great travelled to Rome, to obtain the kingdom of Judea from Antony (Jos., Ant., xiv., xiv., 2, 3), and afterwards to Rhodes, to obtain a confirmation of it from Augustus (xv., vi., 6). Archelaus did the same (Ant. xvii., ix., 3). Mat. 25, 14. Ma. 13, 34.)

χ (The sovereignty. Penn.)

ψ (Gr., Ten of his servants. L. and H.)

ω Mina, here translated a pound, is twelve ounces and a half: which, according to 5s. the ounce, is £3 2s. 6d.

α (Traffic. Heyl., Pearce.)

β (The Jews—opposed to the servants, ve. 13. Jno. 1, 11.)

γ Gr., silver. And so ve. 23.

α Ch. 16, 10. Mat. 25, 21.

δ (So in the Rabbinical writings, Vajikra, R., v., p. 150.)

ε Mat. 25, 24.

ζ (One who is not altogether alien from the tenderness of humanity, yet represses it, because he thinks that nothing of his rights should be conceded. Titt.)

day is salvation come to this house, forso much as he<sup>p</sup> also is a son of Abraham. <sup>10</sup>For the Son of man is come to seek<sup>z</sup> and to save that which was lost."

<sup>11</sup>And as they heard<sup>σ</sup> these things, He added and spake<sup>τ</sup> a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.<sup>υ</sup>—<sup>12</sup>He said therefore, "A certain nobleman<sup>φ</sup> went into a far country to receive for himself a kingdom,<sup>χ</sup> and to return. <sup>13</sup>And he called his<sup>ψ</sup> ten servants, and delivered them ten pounds,<sup>ω</sup> and said unto them, Occupy<sup>α</sup> till I come.

<sup>14</sup>But his citizens<sup>β</sup> hated him, and sent a message after him, saying, We will not have this man to reign over us.

<sup>15</sup>And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money,<sup>γ</sup> that he might know how much every man had gained by trading.

<sup>16</sup>Then came the first, saying, Lord, thy pound hath gained ten pounds.

<sup>17</sup>And he said unto him, Well, thou good servant: because thou hast been faithful<sup>α</sup> in a very little, have thou authority over ten cities.

<sup>18</sup>And the second came, saying, Lord, thy pound hath gained five pounds.

<sup>19</sup>And he said likewise to him, Be thou also over five cities.

<sup>20</sup>And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: <sup>21</sup>for I feared<sup>δ</sup> thee, because thou art an austere<sup>ε</sup> man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

<sup>22</sup>And he saith unto him, Out of thine own mouth<sup>ζ</sup> will I judge thee, thou wicked<sup>η</sup> servant. Thou knewest that I was an austere man, taking

up that I laid not down, and reaping that I did not sow: <sup>23</sup>wherefore then gavest not thou my money into the bank,<sup>θ</sup> that at my coming I might have required mine own with usury? <sup>24</sup>And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. <sup>25</sup>And they said unto Him, LORD, he hath ten pounds. <sup>26</sup>For I say unto you, That unto every one which hath<sup>δ</sup> shall be given; and from him that hath not, even that he hath shall be taken away<sup>λ</sup> from him. <sup>27</sup>But those mine enemies, which would not that I should reign over them, bring hither, and slay<sup>κ</sup> them before me."<sup>ν</sup>

The second anointing of Jesus  
Jno. xi. 55—xii. 11. [81]

Monday, April 1st.  
JERUSALEM. [82]  
Parallel places, Mat. xxi. 1—17. Ma. xi. 1—11.  
Jno. xii. 12—36.

The entry into the city.

<sup>28</sup>AND when He had thus spoken, He went before,<sup>ξ</sup> ascending up to Jerusalem.

<sup>29</sup>And it came to pass, when He was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, He sent two of His<sup>ο</sup> disciples, <sup>30</sup>saying, "Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

<sup>31</sup>And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the LORD hath need of him."

<sup>32</sup>And they that were sent went their way, and found even as He had said unto them.

<sup>33</sup>And as they were loosing the colt, the owners thereof said unto them, "Why loose ye the colt?"

<sup>34</sup>And they said, "The LORD hath need of him."

<sup>35</sup>And they brought him to Jesus: and they cast their garments<sup>π</sup> upon the colt, and they set Jesus thereon.<sup>ρ</sup>

c 2 Sa. 1, 16. Job 15, 6. Mat. 12, 37.

ς (Malignant. Campb.)

η (And therefore must have concluded that I would certainly expect to reap where I did sow; and consequently such thought of Me, however false, ought to have quickened thee to more diligence. Crad.)

θ (Properly, the table at which the money changers sat. Troll.)

ι (Interest.)

κ (Wanting in the Beza and five other Mss. Bp. Pearce, Troll.)

δ Ch. 8, 18. Mat. 13, 12; and 25, 29. Ma. 4, 25.

λ (Whosoever is the author of his own deceiving, is not only without excuse, but without pity. He receives the wages of his own service; and, if that service be an unprofitable one, he has no one to blame but himself. Bp. Andrewes.)

μ (This custom, which prevails in the East to this day, was universally practised among the ancients. Troll.)

ν (Fulfilled in the terrible vengeance which fell upon the Jews, A.D. 70.)

ξ (Went forward. Erasmus. Went forward, i.e., on His journey (Xen., Cyr., iv., ii., 12). Troll.)

ο (The. Vat. Ms.)

π (Mantles. Campbell. 2 Ki. 9, 13.)

ρ (And Jesus rode on him. Pesch-Syr.)



e Ch. 13, 35.  
Ps. 118, 26.

f Ch. 2, 14. Ep.  
2, 14.

σ (Strongly proverbial of the impossibility that the Messiah's kingdom should not be acknowledged. Troll. What they say is true, and if it were sought to smother it, God would have it proclaimed in some unlikely way. Crad. Ha. 2, 11. Comp. Jul. Cesar, iii., 2; Macbeth, ii., 1.)

τ (Burst into tears at the consideration of their obstinacy. Crad. Juno. 12, 25.)

v (On account of it.)  
φ (I wish that thou hadst. Burton, Troll. L. & H.)

χ (These things which are for thy peace, and in this thy day. Pesch.-Syr.)

ψ (This might truly be called the day of Jerusalem, when their Messiah had come to them. Burton.)

ω (Well being. L. and H.)

a (As it is. Bp. Hinds.)

g Ch. 21, 20. Is. 23, 3, 4. Je. 6, 3.

β (Rampart, or mound. Troll. Thirty-nine furlongs in length, and thus cut off from the besieged all possibility of escape. L. & H.)

γ (Josephus, Bell., v., xii., 2, has given us an account of this wall, which Titus built round the whole city. "Raphael," says Dr. Burton, "thinks it was a wall of wood, and that, therefore, our Saviour's words were literally accomplished.")

<sup>36</sup> And as He went, they spread their clothes in the way. <sup>37</sup> And when He was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; <sup>38</sup> saying, "Blessed be the King that cometh<sup>e</sup> in the name of the LORD: peace<sup>f</sup> in heaven, and glory in the highest."

"If<sup>φ</sup> thou hadst known,<sup>x</sup> even thou, At least in this thy day,<sup>ψ</sup>  
The things which belong unto thy peace!<sup>ω</sup>  
But now<sup>a</sup> they are hid from thine eyes.

<sup>43</sup> For the days shall come upon thee,  
That thine enemies shall cast<sup>τ</sup> a trench<sup>β</sup> about thee,  
And compass<sup>γ</sup> thee round, and keep thee in on every side,  
<sup>44</sup> And shall<sup>λ</sup> lay thee even with the ground,  
And thy children within thee;  
And they shall not leave<sup>ν</sup> in thee one stone upon another;  
Because thou knewest<sup>δ</sup> not the time of thy visitation."<sup>ε</sup>

<sup>45</sup> And He went into the temple, and began to cast<sup>κ</sup> out them that sold therein, and them that bought; <sup>46</sup> saying unto them, "It is written,<sup>κ</sup> MY HOUSE IS<sup>ς</sup> THE HOUSE OF PRAYER: but ye have made it a DEN OF THIEVES."

Tuesday, April 2nd.  
JERUSALEM.

Parallel places, Mat. xxi. 18, 19. Ma. xi. 12—19.  
The teaching in the temple.

<sup>47</sup> And He taught daily in the temple. But the chief<sup>m</sup> priests and the scribes and the chief of the people sought to destroy Him, <sup>48</sup> and could not find what they might do: for all the people were very attentive<sup>ε</sup> to hear Him.

Conversation on the withered fig-tree.  
Mat. xxi. 20—22. Ma. xi. 20—26.

XX.] A.D. 32. Wednesday, April 3rd.  
JERUSALEM.

Parallel places, Mat. xxi. 23—46.  
Ma. xi. 27—xii. 12.

The questioning of the authority of Jesus.

AND it came to pass, that on one A of those days, as He taught the people in the temple, and preached the gospel, the chief priests and the

<sup>39</sup> And some of the Pharisees from among the multitude said unto Him, "Master, rebuke thy disciples."

<sup>40</sup> And He answered and said unto them, "I tell you that, if these should hold their peace, the stones<sup>σ</sup> would immediately cry out."

<sup>41</sup> And when He was come near, He beheld the city, and wept<sup>τ</sup> over<sup>ν</sup> it, <sup>42</sup> saying,

h 1 Ki. 9, 7. Mi. 3, 12.

i Ma. 13, 2.

δ (Wouldest not know. Heylin. Through thy guilty negligence and unwillingness to know. See 1 Sa. 2, 12. Is. 1, 3, and 5, 13. Je. 9, 3, 6. Ho. 4, 6. Jno. 15, 21, and 16, 3. 2 Th. 1, 8. 2 Pe. 3, 5. L. and H.)

ε (My coming to look on thee and save thee. L. and H. Ch. 1, 68, 78. Da. 9, 24. 1 Pe. 2, 12.)

κ Jno. 2, 14.

λ Is. 56, 7. Je. 7, 11.

ς (Shall be. Vat. Ms.)

m Jno. 7, 19, and 8, 37.

ν Or, hanged on Him. Ac. 16, 14.

κ (The chief priests with the scribes and the elders came upon Him. Sym. So Wicl. Tynd. Sent by the Sanhedrim to publicly question Jesus. L. & H.)

λ (Word, that is, question. Bishop Pearce.)

μ (Was John appointed to his ministry by God, or were his preaching and baptism a mere device of men? L. and H.)

ο Ch. 7, 29. Mat. 14, 5, and 21, 26.

ν (They were thus self-convicted of being unworthy to receive from Jesus an answer to their question. L. and H.)

ξ (The Church, which God the Father established among the Jews, and furnished with all needful helps and means, and committed to the care of public teachers. Crad.)

scribes came upon Him with the elders,<sup>κ</sup> <sup>2</sup> and spake unto Him, saying, "Tell us, by what authority doest thou these things? or who is he that gave thee this authority?"

<sup>3</sup> And He answered and said unto them, "I will also ask you one thing;<sup>λ</sup> and answer Me: <sup>4</sup> The baptism of John, was it from heaven, or of men?"<sup>μ</sup>

<sup>5</sup> And they reasoned with themselves, saying, "If we shall say, From heaven; He will say, Why then believed ye him not? <sup>6</sup> But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet."<sup>ο</sup>—<sup>7</sup> And they answered, that they could not tell<sup>ν</sup> whence it was.

<sup>8</sup> And Jesus said unto them, "Neither tell I you by what authority I do these things."

<sup>9</sup> Then began He to speak to the people this parable; "A certain man planted a vineyard,<sup>ξ</sup> and let it forth to husbandmen, and went into a far country for a long time. <sup>10</sup> And at the season he sent a servant to the

p De. 4, 6, and 26, 17, 19.

π (Used. Camp.)

p (Him also they cast out, after they had wounded him. Pearce.)

σ (Or, surely. Pearce. See 1 Sa. 25, 21. 1 Ki. 25, 21. Je. 5, 4 (Sept.)

τ (They first answered as S. Mat. theu says, ch. 21, 41, but afterwards perceiving wherewith the parable tended, they recalled their words. Clarke.)

γ (The builders are those rulers of the Jewish Church who ought to have built it up by accepting Him as their long-promised Messiah; and whom S. Peter (Ac. 4, 11) addresses as "you builders." So the Christian Church is described as a building, 1 Co. 3, 9, 17. Ep. 2, 21. 1 Pe. 2, 5. L. and H.)

v (The Lord Jesus Christ, the foundation of His Church; as the chief corner stone in a building, upholds the chief weight of it. This had its accomplishment especially at our Lord's resurrection and ascension. Crad.)

r Da. 2, 34, 35.

φ (Those who take offence out of indifference or dislike shall only hurt themselves; and those who oppose out of malice and wickedness shall utterly be destroyed.)

χ (Who wished to do exactly what was right. Burton. Anxious to have the judgment of our Lord on a point of duty. L. and H. Copyright-minded. Crad.)

husbandmen, that they should give him of the fruit<sup>p</sup> of the vineyard: but the husbandmen beat him, and sent him away empty. <sup>11</sup> And again he sent another servant: and they beat him also, and entreated<sup>π</sup> him shamefully, and sent him away empty. <sup>12</sup> And again he sent a third: and they wounded him also, and cast him out.<sup>p</sup>

<sup>13</sup> Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may<sup>σ</sup> be they will reverence him when they see him.

<sup>14</sup> But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's. <sup>15</sup> So they cast him out of the vineyard, and killed him.

What therefore shall the lord of the vineyard do unto them? <sup>16</sup> He shall come and destroy these husbandmen, and shall give the vineyard to others."

And when they heard it, they said, "God forbid."<sup>τ</sup>

<sup>17</sup> And He beheld them, and said, "What is this then that is written,<sup>γ</sup> THE STONE<sup>v</sup> WHICH THE BUILDERS REJECTED, THE SAME IS BECOME THE HEAD OF THE CORNER? <sup>18</sup> Whosoever shall fall<sup>r</sup> upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."<sup>φ</sup>

<sup>19</sup> And the chief priests and the scribes the same hour sought to lay hands on Him; and they feared the people: for they perceived that He had spoken this parable against them.

Wednesday, April 3rd.

JERUSALEM.

Parallel places, Mat. xxii. 15—xxiii. Ma. xii. 13—44. Jno. xii. 36—50.

The teaching of Jesus in the temple.

<sup>20</sup> AND they watched Him, and sent forth spies, which should feign themselves just<sup>χ</sup> men, that they might take hold of His words, that so they

might deliver Him unto the power and authority of the governor.

<sup>21</sup> And they asked Him, saying, "Master, we know that thou sayest and teachest rightly, neither acceptest<sup>ψ</sup> thou the person<sup>ω</sup> of any, but teachest the way of God truly:<sup>a</sup> <sup>22</sup> Is it lawful for us to give tribute<sup>δ</sup> unto Cæsar, or no?"

<sup>23</sup> But He perceived their craftiness, and said unto them, "Why tempt ye Me? <sup>24</sup> Shew Me a penny.<sup>γ</sup> Whose image and superscription hath it?"

They answered and said, "Cæsar's."

<sup>25</sup> And He said unto them, "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's."<sup>δ</sup>

<sup>26</sup> And they could not take hold of His words<sup>ε</sup> before the people: and they marvelled at His answer, and held their peace.

<sup>27</sup> Then came to Him certain of the Sadducees, which deny that there is any resurrection;<sup>ζ</sup> and they asked Him, <sup>28</sup> saying, "Master, Moses<sup>η</sup> wrote unto us, IF ANY MAN'S BROTHER DIE, HAVING A WIFE, AND HE DIE WITHOUT CHILDREN, THAT HIS BROTHER SHOULD TAKE HIS WIFE, AND RAISE UP SEED UNTO HIS BROTHER. <sup>29</sup> There were therefore<sup>θ</sup> seven brethren: and the first took a wife, and died without children. <sup>30</sup> And the second took her to wife, and he died childless. <sup>31</sup> And the third took her; and in like manner the seven also: and they left no children, and died. <sup>32</sup> Last of all the woman died also.

<sup>33</sup> Therefore in the resurrection whose wife of them is she? for seven had her to wife."

<sup>34</sup> And Jesus answering said unto them, "The children of this world<sup>θ</sup> marry, and are given in marriage: <sup>35</sup> but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: <sup>36</sup> neither can they die any more: for they are equal unto the angels; and

ψ (Recognized; *hast regard to*. Bishop Hinds. A Hebrew phrase denoting "partiality," and synonymous with that, Jude 16. See Le. 19, 15. De. 10, 17. 2 Chr. 19, 7. Troll.)

ω (A man's external appearance or condition; whatever distinguishes man from man, outwardly, as opposed to the hidden qualities of the heart. Ac. 10, 34. Ga. 2, 6. Ep. 6, 9. Col. 3, 24. 1 Pe. 1, 17. Bishop Hinds.)

a Or, of a truth.

δ (Herod the Great, having been made King of Judæa by the Romans, was accordingly a promoter of paying them tribute; so was Herod Antipas. Their partisans among the Jews were called Herodians. They were probably of the sect of the Sadducees. Comp. Mat. 16, 6, with Ma. 8, 14. Crad.)

γ (The denarius.)

δ (Religion affords no good plea for withholding from the sovereign the dues to which he is entitled; while we must beware that we do not omit the higher duties which we owe to God. L. and H.)

ε (A word. Vat. Ms.)

ζ (Any future state for man after death. Ac. 23, 6, 8.)

ς De. 25, 5.

η (Now there were. Tomson, Genév. Sym., Pearce.)

θ (That is, "men while they continue in this mortal life." The expression, ch. 16, 8, has a different meaning. L. and H.)



μ (Do not obtain this new life by generation, but by resurrection. Grad. No. 8, 23.)

ν (In his account of what passed at. Ex. 3, 6 L. and H.)

ξ (Then they are not so dead as that they shall not live again; else, after they were dead, God could not be said to be their God. Grad.)

ο (It follows that the soul survives the body, and persons still continue to exist. Randolph.)

π (Did not venture, i.e., for fear of being so confounded and exposed again. Bp. Pearce.)

τ Ps. 110, 1. Ac. 2, 34.

ρ (They thought that the Messiah should be a mere man of the lineage of David, and not the Son of God. Grad.)

υ Ch. 11, 43.

σ (To sit down first in the synagogues, and to lie down first at feasts. Pearce.)

τ (Judgment; or, punishment. Pearce. Be punished with greater severity. Heyl.)

υ Ex. 23, 15. De. 16, 16.

υ (Chrest. 2 Ki. 12, 9. 2 Chr. 24, 8. Mat. 27, 6. Jno. 8, 20. Josephus (Ant., xix., vi., 1) mentions this chrest.)

ω See Ma. 12, 42.

α 2 Co. 8, 12.

φ (Out of; or, from. Pearce.)

χ (With which kings and others had adorned it, and which were hung on its walls and pillars. Josephus, Ant., xv., xi., 3. Judith 16, 19. 2 Mac. 5, 16; and 9, 16.)

are the children of God, being the children of the resurrection.<sup>41</sup> <sup>37</sup> Now that the dead are raised, even Moses shewed at the bush,<sup>ν</sup> when he calleth the LORD the God of Abraham, and the God of Isaac, and the God of Jacob. <sup>38</sup> For He is not a God of the dead, but of the living:<sup>ξ</sup> for all live<sup>ο</sup> unto Him."

<sup>39</sup> Then certain of the scribes answering said, "Master, thou hast well said."<sup>40</sup> And after that they durst<sup>τ</sup> not ask Him any question at all.

46 "Beware of the scribes,

Which desire to walk in long robes,  
And love greetings<sup>υ</sup> in the markets,  
And the highest seats<sup>σ</sup> in the synagogues,  
And the chief rooms at feasts;

47 Which devour widows' houses,  
And for a show make long prayers :

The same shall receive greater damnation."<sup>τ</sup>

XXI.] <sup>1</sup> And He looked up, and saw the rich men casting their gifts<sup>ρ</sup> into the treasury.<sup>υ</sup> <sup>2</sup> And He saw also a certain poor widow casting in thither two mites.<sup>ω</sup> <sup>3</sup> And He said, "Of a truth I say unto you, that this poor widow hath cast in more<sup>α</sup> than they all: <sup>4</sup> for all these have of<sup>φ</sup> their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had."

A.D. 32. Wednesday, April 3rd.  
JERUSALEM.

[87 Parallel places, Mat. xxiv. 1—35. Ma. xiii. 1—31.

Prediction of the destruction of the temple.

<sup>5</sup> AND as some spake of the temple, how it was adorned with goodly stones and gifts,<sup>χ</sup> He said, <sup>6</sup> "As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down."<sup>γ</sup>

<sup>7</sup> And they asked Him, saying, "Master, but when shall these things be? and what sign will there be when these things shall come to pass?"<sup>ψ</sup>

<sup>41</sup> And He said unto them, "How say they that Christ is David's son?

<sup>42</sup> And David himself saith<sup>ι</sup> in the book of Psalms, THE LORD SAID UNTO MY LORD, SIT THOU ON MY RIGHT HAND, <sup>43</sup> TILL I MAKE THINE ENEMIES THY FOOTSTOOL. <sup>44</sup> David therefore calleth Him LORD,<sup>ρ</sup> how is He then his son?"

<sup>45</sup> Then in the audience of all the people He said unto His disciples,

γ Ch. 19, 44.

ψ (By what sign shall it be known when they are near their accomplishment? Heylin)

z Let no man deceive you by any means. 2 Th. 2, 3. Ep. 5, 6.

ω Or, and, "the time." Mat. 3, 2, and 4, 17. (The time has drawn nigh. Pes.-Syr. The long-expected time of the Messiah. Green, Burton.)

α (.....Have first come. Pearce.)

β (Of the age during which the Jewish state was to subsist. Bp. Pearce.)

γ (Immediately. Pearce, Scholef., L. and H.)

δ (See Josephus, Bell., iv., iv., 5.)

ε (To this Josephus (Bell., vi., v., and Tacitus (Hist., v., 13) bear witness. L. and H.)

α .....The devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days... Re. 2, 10.

δ Ac. 4, 3; 5, 18; 12, 4; and 16, 24.

ε ...If any man suffer as a Christian, let him not be ashamed..... 1 Pe. 4, 16; and 2, 13.

ξ (That you are persuaded of the truth of what you teach. Pearce.)

δ Ch. 12, 11. Mat. 10, 19.

η (Wisdom of speech. Troil.

θ (Contradict. Heyl. Tit. 1, 2.)

ε Ac. 6, 10.



(Relations. Sym. Kinsmen. Tyud.)

f Ac. 7, 59; and 12, 2.

g Mat. 10, 22.

h (Save your lives by your patience. Green.)

h (Camps. Pearce.)

h Ho. 9, 7.

i Le. 26, 14—33. De. 28, 15—68; and 29, 19. Da. 9, 26. Zec. 11, 1. Mal. 4, 1.

u (Words of pity; for to them shall the difficulties of escape be greater than to others. L. and H.)

v (During the siege, and at the taking of Jerusalem, 1,100,000; besides vast multitudes in other parts of Judaea, during the war. Jos., Bell., vi., ix., 3.)

ξ (Josephus says 97,000.)

o (Three years and a half from the approach of Cestius Gallus to its destruction by Titus on the 8th of Elul, A.U.C. 823, A.D. 70.)

π (Till the Gentiles have done all which God has decreed they should do. Pearce.)

p (The coming in of all sadness, misery and confusion at "that great and notable day of the Lord." Comp. Is. 13, 10. Joel 2, 30. Ac. 2, 19. 2 Pe. 3, 10.)

σ (Land.)

τ (Smiting of hands from astonishment at the voice of the sea. Pes.-Syr.)

v (Perceive that this is what Daniel meant. Da. 7, 13. Burton.)

φ (Deliverance from your distressing fears lest ye should have followed cunningly devised fables... 2 Pe. 1, 16. Ro. 8, 19, 23.)

<sup>16</sup> And ye shall be betrayed both by parents, and brethren, and kinsfolks,<sup>4</sup> and friends; and some of you shall they cause to be put to death.<sup>f</sup>

<sup>17</sup> And ye shall be hated of all men for My name's sake. <sup>18</sup> But there shall not an hair of your head perish.<sup>g</sup> <sup>19</sup> In your patience possess<sup>h</sup> ye your souls.

<sup>20</sup> And when ye shall see Jerusalem compassed with armies,<sup>a</sup> then know that the desolation thereof is nigh. <sup>21</sup> Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. <sup>22</sup> For these be the days of vengeance,<sup>h</sup> that all things which are written<sup>i</sup> may be fulfilled.

<sup>23</sup> But woe<sup>u</sup> unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. <sup>24</sup> And they shall fall<sup>v</sup> by the edge of the sword, and shall be led away captive<sup>ξ</sup> into all nations: and Jerusalem shall be trodden<sup>o</sup> down of the Gentiles, until<sup>π</sup> the times of the Gentiles be fulfilled.

<sup>25</sup> And there shall be signs<sup>p</sup> in the sun, and in the moon, and in the stars; and upon the earth<sup>τ</sup> distress of nations, with perplexity; the sea and the waves roaring; <sup>26</sup> men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. <sup>27</sup> And then shall they see<sup>σ</sup> the Son of man coming in a cloud with power and great glory. <sup>28</sup> And when these things begin to come to pass, then look up, and lift up your heads; for your redemption<sup>φ</sup> draweth nigh."

<sup>29</sup> And He spake to them a parable; "Behold the fig-tree, and all the trees; <sup>30</sup> when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. <sup>31</sup> So likewise ye, when ye see

these things come to pass, know ye that the kingdom of God is nigh at hand. <sup>32</sup> Verily I say unto you, This generation<sup>ψ</sup> shall not pass away, till all be fulfilled.<sup>ω</sup> <sup>33</sup> Heaven and earth shall pass away: but My words shall not pass away."

A.D. 32. Wednesday.

JERUSALEM.

Parallel places, Mat. xxiv. 36—51. Ma. xiii. 32—37. Of unpreparedness.

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<sup>34</sup> AND take heed to yourselves, lest at any time your hearts be overcharged<sup>d</sup> with surfeiting, and drunkenness, and cares of this life, and<sup>δ</sup> so that day come upon you unawares. <sup>35</sup> For as a snare<sup>γ</sup> shall it come on all them that dwell<sup>δ</sup> on the face of the whole earth. <sup>36</sup> Watch<sup>e</sup> ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand<sup>ε</sup> before the Son of man."

Parables concerning three classes of men. Mat. xxv. 1—46.

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<sup>37</sup> AND in the day-time<sup>m</sup> He was teaching in the temple; and at night<sup>n</sup> He went out, and abode in the mount that is called the mount of Olives. <sup>38</sup> And all the people came early in the morning to Him in the temple, for to hear Him.

XXII.] A.D. 32. Thursday, April 4th. [90

A.U.C. 785. A.J.P. 4744.

Parallel places, Mat. xxvi. 1—19. Ma. xiv. 1—16. The preparation for the Passover.

NOW the feast of unleavened bread drew nigh, which is called the Passover. <sup>2</sup> And the chief priests<sup>o</sup> and scribes sought how they might kill Him; for<sup>n</sup> they feared the people.

<sup>3</sup> Then entered<sup>θ</sup> Satan into Judas surnamed Iscariot, being of the number of the twelve. <sup>4</sup> And he went his way, and communed with the chief priests and captains,<sup>ι</sup> how he might betray Him unto them. <sup>5</sup> And they were glad, and covenanted<sup>p</sup> to give him money. <sup>6</sup> And he promised,<sup>κ</sup> and sought opportunity to betray Him

ψ (Race. Pes.-Syr.)

ω (Shall have come to pass. Green.)

α (Entangled in the ruin which is coming on your country. L. and H.)

β (Lest. Sym.)

γ (As suddenly as a snare lays hold of a man. Ecc. 9, 12. Is. 24, 17. Bp. Pearce.)

δ (Sit at ease and apprehend no danger. L. and H.)...She saith in her heart, I sit as a queen, and am no widow, and shall see no sorrow. Re. 18, 7. Is. 47, 7. Zep. 2, 15.

ε (But watch ye... that ye may be able to escape. Vat. Ms.)

ζ (Acquitted. Comp. Ezr. 9, 15. Ps. 1, 5; and 130, 3. Na. 1, 6. Mal. 3, 2. Distinguished from those Jews who will be involved in the general destruction. To be acquitted and condemned are expressed (Ro. 14, 4) by standing and falling. Bp. Pearce. Ps. 50, 5. Ep. 6, 13.)

m Jno. 8, 1, 2.

n Ch. 23, 39.

o Ps. 2, 2. Jno. 11, 47. Ac. 4, 27.

η (They found it difficult to kill Him, and were obliged to consult about the means. Ch. 19, 48. Ma. 11, 18.)

θ (By a mental suggestion; as Ep. 2, 2. Troll.)

ι (Jewish officers, heads of the constant nightly watch in the temple. L. and H.)

p Zec. 11, 12.

κ (Assented to the terms. Troll.)

α Or, without tumult.

γ Ex. 12, 3-6.

μ (The apartment allotted to strangers. Ch. 2, 7. Ma. 14, 14.)

ν (The testimony of Philo is, that the master of every household, or some fit person in the behalf of any particular company, without having recourse to the regular priesthood, was empowered to act as his own priest. Op. ii., 169, b. 16.—24. De Mose, ii., Greswell, iii., 146.)

ξ Or, I have heartily desired. (Ardently desired. Heylin. Very much. Peace. The strongest manner of affirmation; as in Ge. 2, 17; and 31, 30. Nu. 11, 4. Is. 6, 9. Mat. 13, 14. Ac. 4, 17; and 5, 28. Troll.)

ο (Until that of which the passover is a type shall take place. Peace. That is, His death. Burton. Ch. 14, 15. Ac. 10, 41.)

π (At the passover four cups were drunk by each person. This was the third, or cup of blessing.)

ρ (Dr. Burton translates, "This is My body—that which is given for you:—this is the cup, the new covenant in My blood—that which is shed for you.")

σ (As One who suffered in your stead; and while affected with sentiments of tender devotion, rise up to the sober continual practice of every thing that is good, excellent, & praiseworthy. Ogden.) 1 Co. 11, 26. He. 10, 10.

unto them in the absence<sup>α</sup> of the multitude.

<sup>7</sup>Then came the day of unleavened bread, when the passover must be killed.

<sup>8</sup>And He sent Peter and John, saying, "Go and prepare us the passover,<sup>γ</sup> that we may eat."

<sup>9</sup>And they said unto Him, "Where wilt Thou that we prepare?"

<sup>10</sup>And He said unto them, "Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

<sup>11</sup>And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber,<sup>μ</sup> where I shall eat the passover<sup>ν</sup> with My disciples? <sup>12</sup>And he shall shew you a large upper room furnished: there make ready."

<sup>13</sup>And they went, and found as He had said unto them: and they made ready the passover.

Parallel places Mat. xxvi. 20. Ma. xiv. 17. [91]  
Jno. xiii. 1-20.  
The passover-eve supper.

<sup>14</sup>AND when the hour was come, He sat down, and the twelve apostles with Him.

<sup>15</sup>And He said unto them, "With desire I have desired<sup>ξ</sup> to eat this passover with you before I suffer: <sup>16</sup>for I say unto you, I will not any more eat thereof, until it be fulfilled<sup>ο</sup> in the kingdom of God."

<sup>17</sup>And He took the cup,<sup>π</sup> and gave thanks, and said, "Take this, and divide it among yourselves: <sup>18</sup>for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."

A.D. 32. Thursday, April 4th. [92]  
A.U.C. 785. A.D.P. 4744.  
JERUSALEM.

Parallel places, Mat. xxvi. 21-29. Ma. xiv. 18-25.  
Jno. xiii. 21-35.

The Eucharist. Prediction of the betrayal.

<sup>19</sup>AND He took bread, and gave thanks, and brake it, and gave unto

them, saying, "This<sup>ρ</sup> is My body, which is given for you: this do in remembrance of Me."<sup>σ</sup>

<sup>20</sup>Likewise also the cup<sup>τ</sup> after supper, saying, "This cup is the new testament in My blood, which is shed for you."

<sup>21</sup>But, behold, the hand<sup>υ</sup> of him that betrayeth Me is with Me on the table. <sup>22</sup>And<sup>υ</sup> truly the Son of man goeth, as it was determined:<sup>ς</sup> but woe unto that man by whom He is betrayed!" <sup>23</sup>And they began to enquire<sup>φ</sup> among themselves, which of them it was that should do this thing.

<sup>24</sup>And there was also a strife among them, which of them should be accounted the greatest.<sup>ω</sup>

<sup>25</sup>And He said unto them, "The kings<sup>ψ</sup> of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.<sup>φ</sup> <sup>26</sup>But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."<sup>ω</sup>

<sup>27</sup>For whether is greater, he that sitteth at meat, or he that serveth<sup>ζ</sup> is not he that sitteth at meat? but I am among you as he that serveth. <sup>28</sup>Ye are they which have continued with Me in My temptations.<sup>χ</sup> <sup>29</sup>And I appoint unto you a kingdom,<sup>ψ</sup> as My Father hath appointed unto Me; <sup>30</sup>that ye may eat<sup>η</sup> and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

<sup>31</sup>And the Lord said, "Simon, Simon, behold, Satan hath desired<sup>ω</sup> to have you,<sup>α</sup> that he may sift<sup>θ</sup> you as wheat: <sup>32</sup>but I have prayed<sup>ι</sup> for thee, that thy faith fail not: and when thou art converted,<sup>δ</sup> strengthen thy brethren."

<sup>33</sup>And he said unto him, "LORD, I am ready to go with Thee, both into prison, and to death."

<sup>34</sup>And He said, "I tell thee, Peter, the cock shall not crow<sup>α</sup> this day, be-

τ (The fourth and last cup, henceforth appropriated to the celebration of the eucharist. 1 Co. 10, 16.)

υ Ps. 41, 9. Jno. 13, 21.

υ (Because.)

ς Ac. 2, 23; and 4, 28.

τ Jno. 13, 22.

υ Ch. 9, 46. Ma. 9, 34.

υ Mat. 20, 25. Ma. 10, 42.

φ (As Ptolemy Eurgetes; and affected by other kings among the ancients. Troll.)

ω See Jno. 13, 4.

ζ Mat. 20, 28. Jno. 13, 13. Ph. 2, 7.

χ (Trials, afflictions; as in Ga. 4, 14. He. 2, 18; and 4, 15. Ja. 1, 12. 2 Pe. 2, 9. Re. 3, 10.)

ψ (As My Father has appointed Me a kingdom, so I appoint unto you that. Heyl. Peace. Ch. 12, 32. Mat. 24, 47. 2 Co. 1, 7. 2 Ti. 2, 12.)

η Ch. 14, 15. Mat. 8, 11. Re. 19, 9.

ω (Gr., demanded that ye should be given up to him. Comp. Job 1, 6—12. Demandeth to sift. Pes-Syr., Troll. See Jos., Ant., ii., v., 3.)

α (Plural, you (all). Heyl., L. and H.)

β (Put you to the severest trial. L. and H.)

ζ Jno. 17, 9.

υ (.....Utterly. Trollope.)

δ (Hast turned; as ch. 17, 4. L. and H.)

α Jno. 13, 38.



b Ch. 9, 3, and 10, 4. Mat. 10, 9.

c (Not that His care of them was anything abated, but that they should meet with worse times and worse entertainment than formerly. Cradock. Ye will have need of all the means of support and defence which you may be able to provide. L. and H.)

d (None, let him sell his garment and buy a sword Wick, Heylin, Pearce, Scholer, L. and H. So L. de Dieu, who refers to 1 Co. 11, 22 (Greek).

e (Proverbially denoting provision against impending danger. Trollope.)

f Is. 53, 12. Ma. 15, 28.

g (Whatever was predicted concerning Me is now about to be accomplished. Bishop Mann. Comp. ch. 18, 31. Jno. 19, 30.)

h (The form of forbidding. See 1 Ki. 12, 28. Burton. They suffer. Pesch-Syr.)

i (Except Judas, who... having received the sop went immediately out. Jno. 13, 30.)

k (So far into temptation as to be overcome by it. L. and H.)

l Gr., willing to remove.

m Jno. 5, 30, and 6, 38.

n Mat. 4, 11.

o (This has not the same sense as the corresponding English word, nor yet that of "great fear," but that which men have when they are about to contend with an enemy. Newcome. Jno. 12, 27. He. 5, 7.)

fore that thou shalt thrice deny that thou knowest Me."

35 And He said unto them, "When I sent<sup>b</sup> you without purse, and scrip, and shoes, lacked ye any thing?"

And they said, "Nothing."

36 Then said He unto them, "But now,<sup>c</sup> he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword,<sup>d</sup> let him sell his garment, and buy one. <sup>37</sup> For I say unto you, that this that is written must yet be accomplished in Me, AND HE WAS RECKONED AMONG THE TRANSGRESSORS:<sup>e</sup> for the things concerning Me have an end."<sup>f</sup>

38 And they said, "LORD, behold, here are two swords."

And He said unto them, "It is enough."<sup>g</sup>

*The discourse after supper.*  
Jno. xiv.

[93

Parallel places, Mat. xxvi. 30. Lu. xiv. 26. Jno. xiv. 31.

[94

*The departure to the garden.*

39 AND He came out, and went, as He was wont, to the mount of Olives; and His disciples<sup>h</sup> also followed Him.

*Discourses and prayer of Jesus.*  
Jno. xv.—xvii.

[95—97

Parallel places, Mat. xxvi. 31—35. Ma. xiv. 27—31.

[98

*Prediction of Peter's denials.*

Thursday. GETHSEMANE.  
Parallel places, Mat. xxvi. 36—46. Ma. xiv. 32—42. Jno. xviii. 1, 2.

[99

*The agony.*

40 AND when He was at the place, He said unto them, "Pray that ye enter<sup>i</sup> not into temptation."

41 And He was withdrawn from them about a stone's cast, and kneeled down, and prayed, <sup>42</sup>saying, "Father, if Thou be willing,<sup>k</sup> remove this cup from Me: nevertheless not My will,<sup>l</sup> but Thine, be done."

43 And there appeared an angel<sup>m</sup> unto Him from heaven, strengthening Him.

44 And being in an agony<sup>n</sup> He prayed more ear-

nestly: and His sweat was as it were great drops of blood<sup>f</sup> falling down to the ground.<sup>o</sup>

45 And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow, <sup>46</sup>and said unto them, "Why sleep ye? rise and pray, lest ye enter into temptation."

Thursday. GETHSEMANE.  
Parallel places, Mat. xxvi. 47—56. Ma. xiv. 43—52. Jno. xviii. 3—12.

*The betrayal.*

47 AND while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him.<sup>π</sup>

48 But Jesus said unto him, "Judas, betrayest thou the Son of man with a kiss?"<sup>ρ</sup>

49 When they which were about Him saw what would follow, they said unto Him, "LORD, shall we smite with the sword?"

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, "Suffer<sup>σ</sup> ye thus far." And He touched his<sup>τ</sup> ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to Him, "Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against Me: but this is your hour,<sup>σ</sup> and the power of darkness."<sup>g</sup>

Thursday, midnight.  
THE PALACE OF THE HIGH PRIEST. [101  
Parallel places, Mat. xxvi. 57—68. Ma. xiv. 53—65.  
Jno. xviii. 13—15.

*The first condemnation.*

54 THEN took they Him, and led Him, and brought Him into the high priest's house.

And Peter followed afar off.

Thursday, midnight.  
PALACE OF THE HIGH PRIEST. [102

ξ (One while through fear the blood ran back to the heart, and presently courage drove the blood outwards; and anon fear prevailed, & again love urged Him on. The shock of these contending passions boiling with agitation forced the capillary vessels. Heylin.)

ο (Omitted by the Vat. and Alex. Mss., and marked with asterisks in others; also in the Theb. Vss.; the revised Lat., Cod. Beza, and in one Ms. of the Cod. Beza. But it forms the 283rd section of the 10th Eusebian Canon, and its genuineness is attested by Justin M. Irenaeus & Hippolytus. Treg. They are not noticed by Tertullian, and were first found in the Cod. Beza. The writer of the Cod. Reg. 13 of Westminster had written the first two words, but desisted. Penn.)

π (The Pesch.-Syr. adds, "For this was the sign he had given to them, He whom I shall kiss is He.")

ρ (Still pretendest affection and reverence for Me? L. and H.)

σ (No more of this. Trollope. Suffer them to proceed to execute their purpose. L. and H. Offer no violence in My defence. Bishop Mann.)

τ (The. Vat. Ms.)

f Jno. 12, 27.

g 2 Co. 6, 14. Col. 1, 13.



v (Sometimes standing, sometimes sitting.)

φ (Then the first cock crew, about midnight.)

x (A maid suggested to the bystanders that Peter was one of the disciples of Jesus, upon which a man charged him with the fact (others joining in the charge), and was answered by him. L. and II.)

ψ (...Of the bystanders generally. L. & II. Asserted. Mat. 26, 73. Ma. 14, 70.)

ω (Peter first denied, then added an oath, & then, repeating the oath, accompanied it with imprecations. The crowing of the cock, to which his attention was called by our Lord, brought to his remembrance the saying of Jesus. He went out, and shed in solitude the bitter tears of deep and heartfelt repentance. L. & II.)

α (The second time about the morning watch; those Evangelists that say before the cock crow must be understood to speak of this latter, which is properly "the cock-crowing." Cradock.)

β (Gr., pressed close round. Translated "throng," ch. 8, 45, and "keep in," ch. 19, 43. L. and H.)

h (Ac. 4, 26, and 22, 5.

δ (To their place of meeting. Burton.)

i (Mat. 26, 63. Ma. 14, 61.

Parallel places, Mat. xxvi. 69—75. Ma. xiv. 66—72. Jno. xviii. 16—27.

Peter's denials.

55 AND when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat<sup>v</sup> by the fire, and earnestly looked upon him, and said, "This man was also with him."

57 And he denied Him, saying, "Woman, I know Him not."<sup>φ</sup>

58 And after a little while another<sup>x</sup> saw him, and said, "Thou art also of them." And Peter said, "Man, I am not."

59 And about the space of one hour after another<sup>ψ</sup> confidently affirmed, saying, "Of a truth this fellow also was with Him: for he is a Galilean."

60 And Peter said, "Man, I know not what thou sayest." And immediately,<sup>ω</sup> while he yet spake, the cock crew.<sup>a</sup>

61 And the LORD turned, and looked upon Peter. And Peter remembered the word of the LORD, how He had said unto him, "Before the cock crow, thou shalt deny Me thrice." 62 And Peter went out, and wept bitterly.

63 And the men that held<sup>β</sup> Jesus mocked Him, and smote Him. 64 And when they had blindfolded Him, they strack Him on the face, and asked Him, saying, "Prophecy, who is it that smote thee?" 65 And many other things blasphemously spake they against Him.

Friday morning, six o'clock.

HALL OF THE SANHEDRIM.

[The Jewish law forbade that a prisoner should be apprehended and condemned the same day: they therefore waited the exact legal time. Townson.]

Parallel places, Mat. xxvii. 1—10. Ma. xv. 1.

The second condemnation.

66 AND as soon as it was day, the elders<sup>h</sup> of the people and the chief priests and the scribes came together, and led Him into their council,<sup>δ</sup> saying, 67 "Art thou the Christ?<sup>i</sup> tell us."

And He said unto them, "If I tell you, ye will not believe: 68 and if I also ask<sup>e</sup> you, ye will not answer Me, nor let Me go. 69 Hereafter<sup>ζ</sup> shall the Son of man sit<sup>η</sup> on the right hand of the power of God."

70 Then said they all, "Art thou then the Son of God?"

And He said unto them, "Ye say that I am."<sup>θ</sup>

71 And they said, "What need we any further witness? for we ourselves have heard of his own mouth."

XXIII.] Friday morning, six o'clock. [104  
Parallel place, Jno. xviii. 28—xix. 12.

Private examination by Pilate.

AND the whole multitude<sup>κ</sup> of them arose, and led Him unto Pilate.

2 And they began to accuse Him, saying, "We found<sup>λ</sup> this fellow perverting<sup>μ</sup> the<sup>ν</sup> nation, and forbidding<sup>ξ</sup> to give tribute to Cæsar, saying that He Himself is Christ a King."

3 And Pilate<sup>ο</sup> asked<sup>π</sup> Him, saying, "Art thou the king of the Jews?"

And He answered him and said, "Thou sayest it."

4 Then said Pilate to the chief priests and to the people, "I find no fault in this man."

Official arraignment of Jesus.

Mat. xxvii. 11—14. Ma. xv. 2—5.

The acquittal by Herod.

5 AND they were the more fierce, saying, "He stirreth up the people, teaching throughout all Jewry,<sup>ρ</sup> beginning from Galilee to this place."

6 When Pilate heard of Galilee, he asked whether the man were a Galilean. 7 And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous<sup>σ</sup> to see Him of a long season, because he had heard<sup>τ</sup> many things of

e (Put any question to you concerning the Christ. Pearce. Or, in order to convince you. See ch. 20, 1—7. L. and II.)

ζ (But from henceforth. Scholefield. Afterwards. L. and II.)

η (Ye shall have such manifest proofs as ye shall be unable to resist. L. and II. He. 1, 3, & 8, 1.)

θ (Ye say true, I am. Heylin, L. and II. Mat. 26, 64. Ma. 14, 62. It is as you suppose, I am. Bp. Mann.)

κ (The elders, chief priests, & scribes. Sym., Trollope. A deliberative assembly, consisting of many persons in authority. Comp. Ac. 15, 7, and 23, 7. L. and H.)

λ (By judicial enquiry, as ve. 4, 14. Ac. 13, 28, and 23, 29.)

μ (Ac. 17, 7.

λ (Our. Vat. Ms. Also the Beza and several others, and the Vulg., Syr., Pers., Arab., and Eth. Vss. Wells.)

μ (Gr., hindering. Ac. 17, 6, 8. L. and H.)

ν (Four years after the death of our Lord he was sent to Rome by Vitellius, deprived of his office for injustice and cruelty (Joseph. Ant., xviii., iii., 2, iv., 2; Bell., ii., ix., 4), and banished to Gaul, where he died by his own hand. L. and H.)

ι 1 Ti. 6, 13.

π (Judea.)

σ Ch. 9, 9.

τ Mat. 14, 1. Ma. 6, 14.

σ (Body-guard. Ac. 23, 10. Trollope.)

τ (Treated Him contemptuously. Sym. Is. 53, 3.)

υ (Shining—i.e., a white one, which the Jewish nobility wore. Pearce. Re. 3, 4. The Vulg. has "white" here and in Ac. 10, 30, and Ja. 2, 2.)

ο Ac. 4, 27.

φ (Remitter ad alium iudicium, was a common expression in the Roman law. Mich. i., 164.)

χ (He (Herod) has sent Him back to you, and lo, nothing worthy of death has been done by Him. Vat. Ms. And almost all the ancient authorities. Penn. He has done nothing to deserve death. Campo. You see he has not treated Him as one that deserves capital punishment. Ileylin. "By Him," it does not appear that Herod judges Him to deserve death. Pearce. It is evident that nothing worthy of death has been done by Jesus. L. and H.)

ψ (Inflict some lighter punishment. L. & H.)

ω (Not in the oldest Mss. & Vss. Penn.)

p See ver. 13.

q Ac. 3, 14.

α (Urgent. Hinds, L. and H. Trying by the increased violence of their clamour to make up for their inability to answer the reasonable question (Mat. 27, 23) of the governor. L. and H.)

β (Should.)

Him; and he hoped to have seen some miracle done by Him. <sup>9</sup> Then he questioned with Him in many words; but He answered him nothing.

<sup>10</sup> And the chief priests and scribes stood and vehemently accused Him.

<sup>11</sup> And Herod with his men of war<sup>σ</sup> set Him at nought,<sup>τ</sup> and mocked Him, and arrayed Him in a gorgeous<sup>υ</sup> robe, and sent Him again to Pilate.

<sup>12</sup> And the same day Pilate and Herod were made friends together:<sup>ο</sup> for before they were at enmity between themselves.

Friday morning, seven o'clock.

JERUSALEM.

Parallel places, Mat. xxvii. 15—26. Ma. xv. 6—15. Jno. xix. 13—16.

The third condemnation.

<sup>13</sup> AND Pilate, when he had called together the chief priests and the rulers and the people, <sup>14</sup> said unto them, "Ye have brought this man unto me, as one that perverteth the people: and, behold, I having examined Him before you, have found no fault in this man touching those things whereof ye accuse him: <sup>15</sup> no, nor yet Herod: for I sent<sup>φ</sup> you to him; and, lo, nothing worthy of death is done unto Him.<sup>χ</sup> <sup>16</sup> I will therefore chastise<sup>ψ</sup> Him, and release Him."<sup>17</sup> (For of necessity he must release one unto them at the feast.<sup>ω</sup>)

<sup>18</sup> And they<sup>ρ</sup> cried<sup>q</sup> out all at once, saying, "Away with this Man, and release unto us Barabbas:"<sup>19</sup> (who for a certain sedition made in the city, and for murder, was cast into prison.)

<sup>20</sup> Pilate therefore, willing to release Jesus, spake again to them.

<sup>21</sup> But they cried, saying, "Crucify Him, crucify Him."

<sup>22</sup> And he said unto them the third time, "Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go."

<sup>23</sup> And they were instant<sup>α</sup> with loud voices, requiring that He might<sup>β</sup> be crucified. And the voices of them

and of the chief priests prevailed. <sup>24</sup> And Pilate gave sentence<sup>γ</sup> that it should be as they required. <sup>25</sup> And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

Friday morning, from seven to nine. Parallel places, Mat. xxvii. 27—32. Ma. xv. 16—21. Jno. xix. 16, 17. The leading away to Calvary.

<sup>26</sup> AND as they led Him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after:<sup>δ</sup> Jesus.

<sup>27</sup> And there followed Him a great company of people, and of women, which also bewailed and lamented Him.

<sup>28</sup> But Jesus turning unto them said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. <sup>29</sup> For, behold, the days are coming,<sup>ε</sup> in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.<sup>ς</sup> <sup>30</sup> Then shall they begin to say<sup>ζ</sup> to the mountains, Fall on us; and to the hills, Cover us. <sup>31</sup> For if they do these things in<sup>η</sup> a green tree, what shall be done in the dry?"<sup>θ</sup>

<sup>32</sup> And there were also two other,<sup>κ</sup> malefactors, led with Him to be put to death.

Friday morning, nine o'clock. Parallel places, Mat. xxvii. 33—38. xv. 22—28. Jno. xix. 18—22. The crucifixion.

<sup>33</sup> AND when they were come to the place, which is called Calvary,<sup>κ</sup> there they crucified Him, and the malefactors, one on the right hand, and the other on the left.

<sup>34</sup> Then said Jesus, "Father, forgive them; for they know not what they do."

And they parted His raiment, and cast lots.

<sup>35</sup> And the people stood beholding. And the rulers also with them derided

γ Or, assented. Ex. 23, 2.

δ (Behind. L. & 11. To take up the hinder part, and carry it along with Him. Bp. Mann.)

ς Ch. 21, 23. Mat. 24, 19.

ε (Josephus (Bell., vi., iii.) testifies how fearfully this prediction was fulfilled. Trol. Comp. De. 28, 56, 57.)

ζ Re. 6, 16, and 9, 6. Is. 2, 19. Ho. 10, 8. (An allusion to the caves and mountains to which they fled for safety and concealment. Josephus, Bell., iv., ix., 4; vi., iii., 3; and vii., vi., 5.)

η (To. Sym. So the early translators. Comp. Eze. 20, 47, with 21, 32.)

θ Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner. Pr 11, 31. (The Jews called good men "green trees," & bad men "dry trees." Burton. Ps. 1, 3. Eccl. 15, 6, 3. What hath this ungodly and sinful nation to expect but the severest Divine judgments. Bp. Mann.)

κ (The obsolete mode of spelling "others," as Mat. 23, 23. Lu. 10, 1, and 11, 42. Ac. 17, 9. 1 Co. 11, 21, and 14, 29. 2 Co. 13, 2. Ph. 1, 17; 2, 3; and 4, 3. Tynd., Cov., Gran., Bish., and Gen. have "others.")

κ Or, the place of a skull. (Called Kranion (skull). Calvaria and kranion both signify "skull.")



*Him*, saying, "He saved others; let Him save Himself, if He be Christ, the chosen of God."

<sup>36</sup> And the soldiers also mocked Him, coming to Him, and offering Him vinegar,<sup>a</sup> and saying, "If thou be the king of the Jews, save thyself."

<sup>38</sup> And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

Friday, from nine a.m. to three p.m.  
Parallel places, Mat. xxvii. 39—49. Ma. [110]  
xv. 29—36. Jno. xix. 23—29.  
*Incidents during the crucifixion.*

<sup>39</sup> AND one of the malefactors which were hanged railed on Him, saying, "If Thou be Christ, save Thyself and us."

<sup>40</sup> But the other answering rebuked him, saying, "Dost not thou fear<sup>u</sup> God, seeing thou art in the same condemnation? <sup>41</sup> And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss."

<sup>42</sup> And he said unto Jesus, "Lord, remember me when Thou comest into<sup>v</sup> Thy kingdom."<sup>§</sup>

<sup>43</sup> And Jesus said unto him, "Verily I say unto thee, To-day shalt thou be with Me in paradise."<sup>o</sup>

Friday, three o'clock, p.m.  
Parallel places, Mat. xxvii. 50—56. Ma. [111]  
xv. 37—41. Jno. xix. 30—37.  
*The death of Jesus.*

<sup>44</sup> AND it was<sup>π</sup> about the sixth hour, and<sup>p</sup> there was a darkness over all the earth<sup>σ</sup> until the ninth<sup>τ</sup> hour. <sup>45</sup> And the sun was darkened, and the veil<sup>υ</sup> of the temple was rent in the midst.

<sup>46</sup> And when<sup>x</sup> Jesus had cried with a loud voice, He said, "Father," into Thy hands I commend My spirit: and having said thus, He gave up the ghost.

<sup>47</sup> Now when the centurion saw what was done,<sup>ψ</sup> he glorified God, saying, "Certainly this was a righteous man."

<sup>48</sup> And all the people that came<sup>a</sup> together to that sight, beholding the things which were done, smote their breasts, and returned.

<sup>49</sup> And all His acquaintance,<sup>u</sup> and the women that followed Him from Galilee, stood afar off, beholding these things.

Friday, six o'clock, p.m.  
Parallel places, Mat. xxvii. 57—66. Ma. [112]  
xv. 42—47. Jno. xix. 38—42.  
*The burial of Jesus.*

<sup>50</sup> AND, behold, *there was* a man named Joseph, a counsellor;<sup>β</sup> and he was a good man, and a just: <sup>51</sup> (the same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews:<sup>γ</sup> who also himself waited<sup>v</sup> for the kingdom of God.

<sup>52</sup> This man went unto Pilate, and begged the body of Jesus. <sup>53</sup> And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. <sup>54</sup> And that day was the preparation, and the sabbath drew<sup>δ</sup> on.

<sup>55</sup> And the<sup>ε</sup> women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. <sup>56</sup> And they<sup>ζ</sup> returned, and prepared<sup>η</sup> spices and ointments; and rested the sabbath day according to the commandment.<sup>θ</sup>

*The resurrection.*  
Mat. xxviii. 1—4. Ma. xvi. 1—4. [113]  
Jno. xx. 1.

*Mary Magdalene's report.*  
Jno. xx. 2. [114]

*Conversation of the angel with Mary and Salome.*  
Mat. xxviii. 5—8. Ma. xvi. 5—8. [115]

XXIV.] Sunday Morning, April 7th.  
A.D. 33. A.U.C. 786. A.J.P. 4745. [116]  
*Visit of the second party of women.*

NOW upon the first day of the week, very early<sup>θ</sup> in the morning, they came unto the sepulchre, bringing the spices which they had prepared,<sup>ι</sup> and certain others with them.<sup>κ</sup> <sup>2</sup> And they found the stone rolled

*a (Who had come. Ep. Pearce.)*

*u Ps. 38, 11, and 88. 18.*

*β (One of the council-chamber of the temple, a good and just man. Sym.)*

*γ (Judea Proper. Penn.)*

*v Ch. 2, 25, 38.*

*δ (Lit., dawned, approached—i.e., before the second evening, or sunset. The sabbath began at six.)*

*ε (Some.)*

*ζ (Others.)*

*η (Not knowing that Nicodemus had prepared everything necessary. Bishop Mann. Jno. 19, 39. Purposing to do it more exactly than Joseph and Nicodemus could now do it. Crad.)*

*θ Ex. 20, 10.*

*θ (While the rising sun was deep (sunk beneath the horizon). Hales. At the earliest dawn. Troll.)*

*κ Ch. 23, 56.*

*ι (Rejected by the best critics. Trollope. Not in the Ephr. Ms. and two others, nor in the Vulg., Copt., and Eth. Vss. Pearce. Not in the most ancient Mss. and Vss., nor in the Latin, nor in Wickliff. Penn.)*

*λ (The common drink of the Roman soldiers. Burton.)*

*μ (Have you too no fear of God? Heylin.)*

*ν (Unto. Vat. Ms. In. Sch., L. and H.)*

*ξ (Thinking that on one of the days in which they should hang together, Jesus would descend from the cross and be proclaimed the Messiah.)*

*ο (We shall both die to-day; yet sufficient proofs shall be afforded that I am indeed the Christ, and thou art pardoned because thine heart is humbled & thou acceptest the punishment of thine iniquity. Le. 26, 41.)*

*π (Now about. Vat. Ms., Penn.)*

*ρ (Y<sup>t</sup> darkness came over all the land...hour! the sun failing. Vat. Ms., Penn.)*

*σ Or, land.*

*τ (From twelve at noon to three in the afternoon. At the ninth hour Josephus (Bell., vi., ix., 3) informs us the sacrifices began to be offered, continuing to be offered till the eleventh.)*

*υ (The curtain which separated the Holy Place from the Holy of Holies. Ex. 26, 31—37. 2 Chr. 3, 14. Culler, He. 9, 3, "the second veil.")*

*χ (At the same time Jesus cried...Father. Heylin.)*

*ι Ps. 31, 5. 1 Pe. 2, 23.*

*ψ (Gr., had come to pass, and so ve. 48. L. and H.)*



away from the sepulchre. <sup>3</sup> And they entered in, and found not the body of the LORD Jesus.

<sup>4</sup> And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining<sup>a</sup> garments: <sup>5</sup> and as they were afraid, and bowed<sup>a</sup> down their faces to the earth, they said unto them, "Why seek ye the living<sup>a</sup> among the dead? <sup>6</sup> He is not here, but is risen: remember how He spake<sup>a</sup> unto you when He was yet in Galilee, <sup>7</sup> saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

<sup>8</sup> And they remembered His words,

*The visit of Peter and John.*  
Jno. xx. 3—10. [117

*The appearance to Mary Magdalene.*  
Ma. xvi. 9. Jno. xx. 11—17. [118

Parallel places, Mat. xxviii. 9, 10. Ma. xvi. 10, 11. Jno. xx. 13. [119  
*The appearance to all the women.*

<sup>9</sup> AND returned from the sepulchre, and told all these things unto the eleven, and to all the rest. <sup>10</sup> It was Mary Magdalene, and Joanna,<sup>v</sup> and Mary the mother of James,<sup>§</sup> and other<sup>o</sup> women that were with them, which told these things unto the apostles. <sup>11</sup> And their words seemed to them as idle tales,<sup>π</sup> and they believed them not.

*The report of the guard.*  
Mat. xxviii. 11—15. [120

*The visit of Peter alone.* [121

<sup>12</sup> THEN arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves,<sup>ρ</sup> and departed, wondering in himself<sup>τ</sup> at that which was come to pass.

*Sunday afternoon.*  
ENMAUS (Hot Baths). [122  
[Sixty furlongs from Jerusalem (seven miles and a half). Josephus, *Jell.*, vii., vi., 6. A little above two hours' walk.]  
Parallel place, Ma. xvi. 12, 13.  
*The appearance to the two disciples.*

<sup>13</sup> AND, behold, two of them went<sup>τ</sup> that same day to a village called

Enmaus,<sup>v</sup> which was from Jerusalem about threescore furlongs. <sup>14</sup> And they talked<sup>φ</sup> together of all these things which had happened. <sup>15</sup> And it came to pass, that, while they communed<sup>x</sup> together and reasoned, Jesus Himself drew<sup>ψ</sup> near, and went with them. <sup>16</sup> But their eyes were holden<sup>δ</sup> that they should not know Him.

<sup>17</sup> And He said unto them, "What manner of communications are these that ye have one to another, as ye walk, and<sup>ω</sup> are sad?"<sup>a</sup>

<sup>18</sup> And the one of them, whose name was Cleopas,<sup>c</sup> answering said unto Him, "Art thou only<sup>β</sup> a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"

<sup>19</sup> And He said unto them, "What things?"

And they said unto Him, "Concerning Jesus of Nazareth, which was a prophet<sup>d</sup> mighty<sup>e</sup> in deed and word before God and all the people: <sup>20</sup> and how the chief priests<sup>f</sup> and our rulers delivered Him to be condemned to death, and have crucified Him. <sup>21</sup> But we trusted<sup>g</sup> that it had been He which should<sup>δ</sup> have redeemed Israel: and beside all this, to-day is the third day since these things were done. <sup>22</sup> Yea, and certain women<sup>h</sup> also of our company made us astonished, which were early at the sepulchre; <sup>23</sup> and when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive. <sup>24</sup> And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not."

<sup>25</sup> Then He said unto them, "O fools, and slow of heart to believe all that the prophets have spoken: <sup>26</sup> ought not Christ to have suffered these things, and to enter into His glory?"<sup>h</sup> <sup>27</sup> And beginning at Moses<sup>i</sup> and all the prophets,<sup>k</sup> He expounded unto them in all the scriptures the things concerning Himself.

<sup>v</sup> (Possibly the disciples resided there, and were returning home. Grotius.)

<sup>φ</sup> (Conversed. Comp. Da. 1, 19 (Sept.) Ac. 20, 11, and 24, 23 (Greek).)

<sup>x</sup> (Talked, as ve. 14.)

<sup>ψ</sup> (Overtook them. See ve. 13. Burton.)

<sup>β</sup> Jno. 20, 14, and 21, 4.

<sup>ω</sup> (...They stopped sorrowful. Vat. Ms., Penn.)

<sup>a</sup> (Of a sad countenance, as Mat. 6, 16. L. & H.)

<sup>c</sup> Jno. 19, 25.

<sup>β</sup> (Alone such a stranger as. Heylin, Troll. The only sojourner who. L. and H.)

<sup>d</sup> Ch. 7, 16. Mat. 21, 11. Jno. 3, 2; 4, 19; and 6, 14. Ac. 2, 22.

<sup>e</sup> Ac. 7, 22.

<sup>f</sup> Ch. 23, 1. Ac. 13, 27.

<sup>g</sup> (Gr., were hoping. L. and H.)

<sup>δ</sup> (Gr., was about to redeem. L. and H. Ch. 1, 68, and 2, 38. Ac. 1, 6.)

<sup>h</sup> Ve. 9, 10. Mat. 28, 8. Ma. 16, 10. Jno. 20, 18.

<sup>i</sup> Ve. 46. Ac. 17, 3. 1 Pe. 1, 11.

<sup>j</sup> Ge. 3, 15; 22, 18; 26, 4; and 49, 10. Nu. 21, 9. De. 18, 15.

<sup>k</sup> Ps. 16, 9; xlii., and 132, 11. Is. 7, 14; 9, 6; 40, 10; 50, 6 and liii. Je. 23, 5, and 33, 14, 15. Eze. 34, 23, and 37, 25. Da. 9, 24. Mi. 7, 20. Mat. 3, 1, and 4, 2. Comp. ve. 20, 45—47. Jno. 1, 45. Ac. 26, 22.

<sup>κ</sup> (Gr., like lighting. L. & H.)

<sup>y</sup> Jno. 20, 12. Ac. 1, 10.

<sup>λ</sup> (In reverence, in accordance with the injunction laid upon the Jews not to gaze on a heavenly vision. Comp. Ex. 3, 6, and 19, 23. Ju. 11, 20. 1 Ki. 19, 13. Trollope.)

<sup>μ</sup> Or, Him that liveth....I am He that liveth, and was dead; and, behold, I am alive for evermore....Re. 1, 18.

<sup>z</sup> Ch. 9, 22. Mat. 16, 21, and 17, 23. Ma. 8, 31, and 9, 31.

<sup>v</sup> See ch. 8, 3. (It is supposed that she was at this time a widow; and the customs of the country allowed these women to testify their gratitude and devotion without reproach. Kitto's Bib. Cyc.)

<sup>§</sup> (Perhaps mentioned on account of his distinguished position afterwards in the church at Jerusalem.)

<sup>o</sup> (The other. Scholef. The rest of the. L. and H.)

<sup>π</sup> (A mere delusion. Heylin.)

<sup>ρ</sup> (Only the linen. Pearce. Lying alone. L. & H.)

<sup>σ</sup> (To his own home wondering. Pearce, Scholef, Burton.)

<sup>τ</sup> (Gr., were going, were on their way, and so ve. 28. L. and H.)

η (Were going.  
Sym. Vc. 13.)

ι See Ge. 32, 26,  
and 42, 7. Ma.  
6, 48.

θ (Persuaded.  
Troll.)

κ (The first even-  
ing, when the sun  
had declined,  
three o'clock.)

κ (At table. Sym.)

μ Comp. ch. 9,  
16. Mat. 14, 19.

λ Or, ceased to be  
seen of them.  
See ch. 4, 30.  
Jno. 8, 59. (Dis-  
appeared from  
them. Penn.)

μ (They had seven  
miles and a half  
(about two hours  
and a half going)  
to walk back, con-  
sequently they  
would reach Jeru-  
salem before  
the sun had gone  
down.)

ν (This appear-  
ance is referred to  
by S. Paul (1 Co.  
15, 5) as a well-  
known fact. L.  
and H.)

ξ (The breaking  
(Sym., Wick.),  
which, among the  
Jews, was always  
attended with a  
thanksgiving to  
God, the giver of  
our daily bread.  
The master of the  
feast, after bless-  
ing the cup, took  
the bread, gave  
thanks, brake it,  
and, after eating  
a bit, distributed  
it round the ta-  
ble. Possibly Je-  
sus made use of  
some gesture and  
phrase peculiar  
to Himself.  
West, Grotius,  
Hele.)

ο Ma. 6, 49. (The  
idea of ghosts is  
easily recognized  
in Homer & Vir-  
gil. The Jews  
entertained a si-  
milar notion. See  
Ps. 91, 6 (Sept.).  
Wisdom 17, 3, 4.  
Ecclesiast. 39, 28.)

η Ge. 45, 26.

ο Jno. 21, 5.

<sup>28</sup>And they drew nigh unto the village, whither they went:<sup>29</sup> and He made as though He would have gone further.<sup>29</sup> But they constrained<sup>θ</sup> Him, saying, "Abide with us: for it is toward evening,<sup>κ</sup> and the day is far spent." And He went in to tarry with them.

<sup>30</sup>And it came to pass, as He sat at meat<sup>κ</sup> with them, He took<sup>μ</sup> bread, and blessed it, and brake, and gave to them.

<sup>31</sup>And their eyes were opened, and they knew Him; and He vanished<sup>λ</sup> out of their sight.

<sup>32</sup>And they said one to another, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?"

<sup>33</sup>And they rose up the same hour,<sup>μ</sup> and returned to Jerusalem, and found the eleven gathered together, and them that were with them, <sup>34</sup>saying, "The LORD is risen indeed, and hath appeared to Simon."<sup>ν</sup> <sup>35</sup>And they told what things were done in the way, and how He was known of them in breaking<sup>ξ</sup> of bread.

Parallel place, Jno. xx. 19—25.  
The fifth appearance—to the eleven.  
Thomas absent.

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<sup>36</sup>AND as they thus spake, Jesus Himself stood in the midst of them, and said unto them, "Peace be unto you."

<sup>37</sup>But they were terrified and affrighted, and supposed that they had seen a spirit.<sup>ο</sup>

<sup>38</sup>And He said unto them, "Why are ye troubled? and why do thoughts arise in your hearts? <sup>39</sup>Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have."

<sup>40</sup>And when He had thus spoken, He shewed them His hands and His feet.

<sup>41</sup>And while they yet believed not for joy,<sup>η</sup> and wondered, He said unto them, "Have ye here any meat?"<sup>ο</sup>

<sup>42</sup>And they gave Him a piece of a broiled<sup>π</sup> fish, and of an honeycomb.<sup>ρ</sup>

<sup>43</sup>And He took it, and did eat<sup>σ</sup> before them.

The sixth appearance—to the eleven.  
Thomas present.

Ma. xvi. 14. Jno. xx. 26—31.

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The seventh appearance—on a mountain in Galilee.

Mat. xxviii. 16, 17.

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The ninth appearance—to the eleven.  
Jno. xxi. 1—23.

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Parallel places, Mat. xxviii. 18—20.

Ma. xvi. 15—18.  
The tenth appearance—at Jerusalem.

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<sup>44</sup>AND He said unto them, "These are the words<sup>π</sup> which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me."

<sup>45</sup>Then opened<sup>τ</sup> He their understanding, that they might understand the scriptures,<sup>46</sup> and said unto them, "Thus it is written,<sup>τ</sup> and thus it behoved Christ to suffer, and to rise from the dead the third<sup>τ</sup> day:<sup>47</sup> and that repentance and remission<sup>ν</sup> of sins should be preached in His name among all nations,<sup>τ</sup> beginning at Jerusalem.<sup>48</sup> And ye are witnesses<sup>υ</sup> of these things.<sup>49</sup> And, behold, I send<sup>φ</sup> the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

BETHANY.

Parallel place, Ma. xvi. 19, 20.

The eleventh appearance—the ascension.

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<sup>50</sup>AND He led them out as far<sup>υ</sup> as to Bethany, and He lifted up His hands, and blessed them.<sup>51</sup> And it came to pass, while He blessed them, He was parted from them, and carried<sup>ω</sup> up into heaven.

<sup>52</sup>And they worshipped Him,<sup>z</sup> and returned to Jerusalem with great joy:<sup>53</sup> and were continually in the temple,<sup>z</sup> praising and blessing God. Amen.

Conclusion.  
Jno. xxi. 24, 25.

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π (Dried. Penn.)

ρ (Not in the Beza, Alex., or L. Mss., and marked with an asterisk in the Syr. Version. Penn.)

σ (From knowing that our Saviour possessed the real human nature after His resurrection, we are taught to expect the resurrection of the body. Ogdén. Ac. 10, 41.)

τ Ve. 6. Ch. 9, 22; and 18, 31. Mat. 16, 21; 17, 22; and 20, 18. Ma. 8, 31.

υ Ac. 16, 14.

φ Ve. 26. Ps. xxii. Is. 50, 6; and 53, 2. Ac. 17, 3.

τ (So in Jno. 2, 20, & 1 Co. 15, 4. It does not appear in what part of the Old Testament this circumstance of the "third" day is to be found; unless in Ho. 6, 2; and typically, Jonah 1, 17. Bp. Pearce.)

υ S. Da. 9, 24. Ac. 13, 38. 1 Jno. 2, 12.

ν (Repentance unto remission. Vat. Ms.)

τ Ge. 12, 3. Ps. 22, 27. Is. 49, 6. Je. 31, 34. Ho. 2, 23. Mi. 4, 2. Mal. 1, 11.

υ Jno. 15, 27. Ac. 1, 8; 2, 32; and 3, 15.

φ (Will send. Sym., Wick., Tynd., Bish.)

υ Ac. 1, 12.

ω 2 Ki. 2, 11. Ma. 16, 19. Jno. 20, 17. Ac. 1, 9. Ep. 4, 8.

z Mat. 23, 9.

y Ac. 2, 46, and 5, 42.



THE  
G O S P E L  
ACCORDING TO  
S. J O H N.

---

BY Christian antiquity, the fourth of the Gospels is unanimously ascribed to the apostle John.

He was the son of Zebedee, a fisherman, probably of Bethsaida, on the Lake of Galilee. The fact that Zebedee had *hired* servants in his employment (Ma. i. 20),—that his wife Salome was one of those who “ministered” to our Lord of their substance (Matt. xxvii. 56; Ma. xvi. 1; Lu. viii. 3; and xxiii. 55), and bought sweet spices to anoint His body,—that John was known to the high priest (Jno. xviii. 15), for that he was the “other disciple” there is scarcely room to doubt,—and that he had a “home” of his own, to which he was able to take the mother of his Lord—indicate that the family of Zebedee was in easy circumstances.

John has been usually represented as younger, not only than his brother James, but than any of the other apostles. From the tenor of his writings, we gather that he was of an amiable and affectionate temper, but, as is not unusual in persons of this temperament, of a keen and impetuous spirit—resenting fiercely the very appearance of insult offered to the object of his regard (Lu. ix. 54). Of the twelve selected by our Lord to be His constant companions, S. John was pre-eminently the object of His affection and confidence, and was regarded as such by the rest (Jno. xiii. 24). With S. Peter and S. James he was admitted to be a witness of the raising of the daughter of Jairus, of the transfiguration, and the agony in the garden: and, though with the rest he forsook his Lord in the hour of His distress, he soon recovered from his fears, and returned to be a witness to the end of the sufferings He endured. When Jesus was nailed to the cross, John was standing by, and received from Him the strongest proof of the confidence which He reposed in him, confiding to him the care of His mother. After the resurrection, S. John was the first of the apostles to visit the sepulchre (Jno. xx. 4).

John appears (Jno. i. 35—41) to have been a follower of John the Baptist, and to have become, in consequence of his testimony, a follower of Jesus, and to have accompanied Him in His journey through Galilee, and to Jerusalem, and again to Galilee. Hence we find in his Gospel (ch. i. 19—v. 47) a narrative of circumstances, of which the other evangelists have said nothing. He appears, along with his brother James, and Peter, and Andrew, to have betaken himself for a time to the labours of his ordinary employment, until he and the others were solemnly called by our Lord to become His constant attendants (Lu. i. 5—11).

After our Lord's ascension, S. John, as we learn from the Acts, continued at Jerusalem, in the exercise of his apostolic office. We learn from Gal. ii. 9 that he was there at the time of S. Paul's second visit; but of the duration of his residence after that time, no information has been transmitted to us.

An early tradition states that, during the reign of Nero, or, according to other accounts, of Domitian, S. John was banished to the Isle of Patmos, where he wrote the Book of Revelation—that after the death of the emperor he was allowed to leave that place of exile, and took up his abode in Ephesus, where he exercised apostolic rule over the churches of Asia, and where he died in extreme old age (Eusebius, *Hist. Eccl.*, iii., 20, and 23).

It is universally admitted that, of the four evangelists, S. John wrote last in the order of time: but of the precise *time* at which his Gospel was published, we possess no certain information. The most ancient testimony on the subject is that of Irenæus, who says (Eusebius, *Hist. Eccl.*, v., 8), “John, the disciple of the Lord, who also reclined at his breast, himself also published the Gospel, when living at Ephesus in Asia.”

It is evident, from examination of the Gospel itself, that it was written for the use of those who were unacquainted with Jewish customs (ch. ii. 6, 13; iv. 9, 45; vi. 4; and xi. 55), and who were ignorant of the language then current in Judæa (ch. i. 38, 41, 42; and xi. 16). Hence Ephesus *might have been* the place of its first publication, if S. John had been there previous to the destruction of Jerusalem. For there are expressions



in the Gospel capable of satisfactory explanation, only on the supposition that it was written previous to that event. In ch. v. 2 it is said, "There is, *ἔστι*, at Jerusalem, by the sheep gate, a pool;" implying that Jerusalem was still existing. "This spake He, signifying by what death he *shall* (*δοξάσει*) glorify God" (ch. xxi. 19), seems to lead to the inference that it was written during the life time of S. Peter; and again (ch. xxi. 22), "If I will that he *tarry till I come*, what is that to thee?" that it was written before our Lord came to destroy Jerusalem, that being the "coming" for which the first disciples looked. If this Gospel had been written after that event, the fulfilment of predictions so important, would, so far as we may venture to form an opinion, have been noticed; just as S. Luke has noticed the famine, "which," according to the prophecy of Agabus, "came to pass in the days of Claudius Cæsar" (Acts xi. 28).

Hence we would ascribe the publication of this Gospel to a date a little earlier than the destruction of Jerusalem, perhaps A.D. 64. Paræus thinks, in the thirty-second year after the ascension.

The object of this Gospel was different from that of any of the three preceding. S. Matthew, writing chiefly for converts from Judaism, furnished the evidence of the fulfilment in Jesus of the Old Testament prophecies respecting the Messiah: S. Mark directs attention to His official work; S. Luke, to His connexion with the whole human race. S. John looks beyond the period of His connexion with humanity, and introduces his Gospel with affirming His divinity. He dwells, throughout his whole narrative, chiefly on the evidences of the fact, on which alone our confidence in Him as our Redeemer can securely rest, that, while He appeared in the form, and bearing the nature of man, He united, in His one person, the Godhead with the manhood. His commencing statement is, "In the beginning was the Word, and the Word was with God, and the Word was God: and the Word was made flesh, and dwelt among us, and we beheld His glory." And this is the solemn statement with which he concludes the narrative of His death and resurrection, "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

A very slight acquaintance with this Gospel is sufficient to shew that S. John *assumes* on the part of his readers a knowledge of those things which the preceding evangelists had recorded. He passes over without notice the birth, the baptism, and the temptation of our Lord—the transfiguration, the calling of the apostles, and the institution of the Eucharist—and omits many of the particulars connected with the crucifixion. Yet he takes for granted that all these things were known. In ch. iii. 24, he says, by way of explanation, "for John was not yet cast into prison." Of John's imprisonment, he himself had said nothing; but his predecessors had recorded it. In ch. xi. 2, he says, "It was that Mary who anointed the Lord with ointment, and wiped His feet with her hair;" yet of this he himself had said nothing. This is abundantly evident throughout his whole Gospel. Hence, while his own special object is followed out, his Gospel is a confirmation of theirs; and, in regard to the additional events, and discourses of our Lord, which he relates (and only in ch. vi. 1—11, and xii. 1—36, has he anything in common with the other three), it is a supplement to their narratives.

S. T.

a Ge. 1, 1.

Introduction.  
Lu. i. 1—4.

[1]

The Messiahship of Jesus.  
Ma. i. 1—3.

[2]

a (The Chaldee paraphrase renders "Word" where the Hebrew has *Lord* in Ge. 28, 20, 21; Is. 45, 2, and elsewhere; see also 2 Sa. 7, 21; 1 Chr. 17, 19, and so it became familiar to express the Messiah. Cradock. Fr. 8, 22. Col. 1, 17. 1 Jno. 1, 1. Re. 1, 2, and 19, 3.)

His divine nature,  
Creator of the world.

I.]

The divinity of Jesus.

[3]

IN the beginning<sup>a</sup> was the Word,<sup>a</sup>  
And the Word was with<sup>b</sup> God,  
And the Word was God.<sup>c</sup>

2 The same was in the beginning with God.

3 All things were made<sup>d</sup> by Him;<sup>e</sup>  
And without Him was not any thing made that was made.

4 In Him was life;<sup>f</sup>  
And the life was the light<sup>g</sup> of men.

5 And the light shineth<sup>h</sup> in darkness;  
And the darkness comprehended<sup>i</sup> it not.

6 There was a man sent<sup>j</sup> from God,  
Whose name was John.

7 The same came for a witness,<sup>k</sup>  
To bear witness of the Light,  
That all men through him might believe.

8 He was not that<sup>l</sup> Light,  
But was sent to bear witness of that Light.

b Ch. 17, 5.

c Ph. 2, 6. 1 Jno. 5, 7.

d Ve. 10. Ps. 33, 6. Ep. 3, 9. Col. 1, 16. He. 1, 2. Re. 4, 11.

e (It. Tynd., Camp.)

What He did for men.

γ (That which was made in Him was life. Aquinas. Burton. Ch. 5, 26.)

ε Ch. 8, 12; 9, 5; and 12, 35.

δ (Shined. Ch. 3, 19, and 6, 33. Pearce. In sundry ways manifested Himself to men. Cradock.)

ε (Admitted. Camp. Received. Heyl. Troll. Perceived. Pesch.-Syr.)

ζ (Who was sent. Mal. 3, 1. Burton.)

η (To testify that the promised Messiah was about to appear. Hele. Ve. 7. Ac. 19, 4.)

θ (The. Scholef.)

κ (Enlightens all with the light of reason. Cradock. And has done all that was fit to be done to enlighten all men in the knowledge of Himself. Lardner.)

f He. 1, 2, & 11, 3.

λ (Owned. Whitby.)

μ (Land and people. Camp. The visible church of Israel; His own by choice, De. 7, 6. Redemption, Ex. 20, 2. Covenant, De. 26, 17. Kindred, Ro. 9, 5; also Lu. 19, 14. Ac. 3, 26, and 13, 46.)

g Is. 56, 5. Ro. 8, 15. Ga. 3, 26. 2 Pe. 1, 4. 1 Jno. 3, 1.

ν Or, right; or, privilege.

ξ (Begotten; by a principle wrought in them by the Word and Spirit of God, not flowing from the power of nature, or following upon natural birth. Cradock.)

h Mat. 1, 16. Lu. 1, 31, and 2, 7. 1 Ti. 3, 16.

ο (Became. Bish. Crad. Ro. 1, 3. Ga. 4, 4.)

π (True man—with all the common infirmities thereof, yet without sin. Crad. He. 2, 11—17.

i Ch. 2, 11, and 11, 40. Is. 40, 5. Mat. 17, 2. 2 Pe. 1, 17.

ρ (Became the true natural Son of God, the King of all. Chrys.)

k Ac. 13, 38. Ro. 5, 15.

l Col. 1, 19, and 2, 3, 17. He. 8, 5, and 10, 1.

σ (It is of Him that John bare witness when.... Heylin.)

- 9 That was the true Light,  
Which lighteth\* every man that cometh into the world.  
10 He was in the world, and the world<sup>f</sup> was made by Him,  
And the world knew<sup>λ</sup> Him not.  
11 He came unto His own,<sup>μ</sup>  
And His own received Him not,  
12 But as many as received<sup>ν</sup> Him,  
To them gave He power<sup>ν</sup> to become the sons of God,  
Even to them that believe on His name:  
13 Which were born,<sup>ξ</sup>  
Not of blood, nor of the will of the flesh,  
Nor of the will of man, but of God.  
14 And the Word<sup>h</sup> was made<sup>ο</sup> flesh,<sup>π</sup> and dwelt among us,  
(And we beheld His<sup>i</sup> glory,  
The glory<sup>α</sup> of the only begotten of the Father,)  
Full of grace<sup>k</sup> and truth.<sup>l</sup>  
15 John bare witness of Him,<sup>σ</sup>  
And cried, saying, "This was He of whom I spake,  
He that cometh after me is preferred before me:  
For He was before<sup>τ</sup> me."  
16 And<sup>ν</sup> of His fulness<sup>φ</sup> have all we received,  
And grace for<sup>κ</sup> grace.  
17 For the law was given by Moses,  
But grace and truth<sup>ψ</sup> came by Jesus Christ.

From the announcement of the birth of  
John to the birth of Jesus.  
Mat. i. 18—25. Lu. i. 5—ii. 7.

The genealogy of Jesus.  
Mat. i. 1—17. Lu. iii. 23—

The presentation.  
Lu. ii. 8—38.

The visit of the Magi.  
Mat. ii.

Jesus in the temple.  
Lu. ii. 39—52.

The preaching of John.  
Mat. iii. 1—12. Ma. i. 4—8. Lu. iii. 1—18.

The baptism of Jesus.  
Mat. iii. 13—17. Ma. i. 9—11. Lu. iii. 21, 22.

The temptation.  
Mat. iv. 1—11. Ma. i. 12, 13. Lu. iv. 1—13.

A.D. 29. Feast of Tabernacles (Oct. 4—11th).  
A.U.C. 782. A.J.P. 4741.

BETHANY, BEYOND JORDAN.  
[It is not named by ancient writers, but it was probably in the neighbourhood of Galilee.]

The first testimony of John to Jesus.

18 NO man hath seen<sup>n</sup> God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.

19 And this is the record<sup>ω</sup> of John, when the Jews<sup>α</sup> sent priests and Le-

vites from Jerusalem to ask him, Who art thou?

20 And he confessed,<sup>ο</sup> and denied not; but confessed, "I am not the Christ."

21 And they asked him, "Wl at then?<sup>β</sup> Art thou Elias?"<sup>γ</sup>

And he saith, "I am not."<sup>γ</sup>  
"Art thou that prophet?"<sup>δ</sup>  
And he answered, "No."

22 Then said they unto him, "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?"

23 He said,<sup>ζ</sup> "I AM THE VOICE OF ONE CRYING IN THE WILDERNESS, MAKE STRAIGHT THE WAY OF THE LORD, as said the prophet Esaias."<sup>η</sup>

24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, "Why baptizest thou then,<sup>θ</sup> if thou be not that Christ, nor Elias, neither that<sup>ι</sup> prophet?"

26 John answered them, saying, "I baptize<sup>θ</sup> with water: but there standeth<sup>κ</sup> one among you, whom ye know

τ (In dignity of person and office. Ch. 8, 58. Col. 1, 17. Cradock.)

υ (...Because.)

φ (.....Of that mercy and truth that holy men of old earnestly looked for. Crad. Ch. 3, 34. Ep. 1, 6.)

χ (After—a second favour succeeding the first. Heylin. Ch. 3, 34. Ep. 1, 6—8. Col. 1, 19, and 2, 9, 10. L. & H.)

ψ (As opposed to the severity and the shadows of the law. Crad.)

η Ch. 6, 46. Ex. 33, 20. De. 4, 12. Mat. 11, 27. Lu. 10, 22. 1 Ti. 1, 17, and 6, 16. 1 Jno. 4, 12.

ω (Testimony. Pearce.)

α (The Sanhedrim.)

ο Ch. 3, 28. Lu. 3, 15. Ac. 13, 25.

β (...Art thou? Vat. Ms.)

γ Mal. 4, 5. Mat. 17, 10.

δ (Personally. Pearce. L. & H.)

ε Or, a prophet?

ζ Ch. 3, 28. Mat. 3, 3. Ma. 1, 3. Lu. 3, 4.

η Is. 40, 3.

θ Eze. 36, 25.

ι (The Camp. L. and H. De. 18, 15.)

θ (I dispense the outward ordinance of baptism, the efficacy of which depends on the Christ who baptizes with the Holy Ghost. Cradock.)

κ (Now conversant among you, and a person transcendently more excellent than I am. Cradock. Mal. 3, 1.)

What He did for men.

[4—9]

[10]

[11, 12]

[13]

[14]

[15]

[16]

[17]

[18]



5 (Cometh. Vat. and Ephr. Mss.)  
6 Ve. 15, 30. Ac. 19, 4.

κ (Bethany. Vat., Alex., and Ephr. Mss., Penn. Al- most all the old Mss. and Vss. read "Bethany." Burton. The sub- stitution seems to have arisen from a conjecture of Origen. Pic. Bib. So also Pesch- Syr., Vulg., Je- rôme, Wicliffe, Rheims.)

λ (Alluding to the daily sacrifice. Cradock. A few days before the feast of tabernacles occurred the day of atonement, whereon the scape-goat bore away the sins of the people into the wilderness. Ve. 36. Ex. 12, 3. Is. 53, 7. Ac. 8, 32. 1 Pe. 1, 19. Re. 5, 6.)

μ Or, deareth.

ν Is. 53, 11. 1 Co. 15, 3. Ga. 1, 4. He. 1, 3; 2, 17; and 9, 28. 1 Pe. 2, 24, and 3, 18. 1 Jno. 2, 2. Re. 1, 5.

ν (Men of other nations in oppo- sition to the Jews. 1 Jno. 2, 2. Lightfoot.)

ν Ve. 15, 27.

ξ (At first did not know. Ve. 33. Mat. 3, 14. Bur- ton. Not person- ally. Pearce.)

ο (To hold out the benefits that are to be had by Him. Cradock.)

π (As. Vat. Ms. As men see a dove descend. Pearce.)

ρ (Officially, as the Messiah, the Son of God. Hales. Mat. 3, 11. Ac. 1, 5; 2, 4, 10, 44; and 19, 6.)

σ (Gr., Teacher.)

τ Or, abidest.

υ (...Therefore... and. Vat. and Ephr. Mss.)

not : <sup>27</sup>He it is, who comings<sup>c</sup> after<sup>d</sup> me is preferred before me, whose shoe's latchet I am not worthy to unloose."

<sup>28</sup>These things were done in Beth- abara<sup>κ</sup> beyond Jordan, where John was baptizing.

<sup>29</sup>The next day John seeth Jesus coming unto him, and saith, "Behold the Lamb<sup>λ</sup> of God, which taketh<sup>μ</sup> away the sin<sup>ν</sup> of the world." <sup>30</sup>This is He of whom I said,<sup>ν</sup> After me cometh a Man which is preferred before me: for He was before me. <sup>31</sup>And I knew<sup>ξ</sup> Him not: but that He should be made manifest to Israel, therefore<sup>ο</sup> am I come baptizing with water."

<sup>32</sup>And John bare record, saying, "I saw the Spirit descending from heaven like<sup>π</sup> a dove, and it abode upon Him. <sup>33</sup>And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit de- scending, and remaining on Him, the same is He which baptizeth with the Holy Ghost.<sup>ρ</sup> <sup>34</sup>And I saw, and bare record that this is the Son of God."

A.D. 29.  
SAME NEIGHBOURHOOD.

The second testimony of John.

[19

<sup>35</sup>AGAIN the next day after John stood, and two of his disciples; <sup>36</sup>and looking upon Jesus as He walked, he saith, "Behold the Lamb of God!" <sup>37</sup>And the two disciples heard him speak, and they followed Jesus.

<sup>38</sup>Then Jesus turned, and saw them following, and saith unto them, "What seek ye?"

They said unto Him, "Rabbi," (which is to say, being interpreted, Master,<sup>σ</sup>) "where dwellest<sup>τ</sup> Thou?"

<sup>39</sup>He saith unto them, "Come and see."

They came<sup>υ</sup> and saw where He dwelt, and abode with Him that day: for it was about the tenth<sup>φ</sup> hour.

<sup>40</sup>One of the two which heard John speak, and followed Him, was An-

drew, Simon Peter's brother. <sup>41</sup>He first<sup>χ</sup> findeth his own brother Simon, and saith unto him, "We have found the Messias," (which is, being inter- preted, the Christ.<sup>ω</sup>) <sup>42</sup>And he brought him to Jesus.

And when Jesus beheld<sup>α</sup> him, He said, "Thou art Simon the son of Jona: thou shalt be called Cephas,"<sup>ω</sup> (which is by interpretation, "A stone."<sup>β</sup>)

<sup>43</sup>The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, "Follow Me."

<sup>44</sup>Now Philip was of Bethsaida,<sup>z</sup> the city of Andrew and Peter. <sup>45</sup>Philip findeth Nathanael,<sup>γ</sup> and saith unto him, "We have found Him, of whom Moses in the law,<sup>δ</sup> and the prophets,<sup>z</sup> did write, Jesus of Nazareth,<sup>α</sup> the son of Joseph."

<sup>46</sup>And Nathanael said unto him, "Can there any good<sup>b</sup> thing come out of Nazareth?"

Philip saith unto him, "Come and see."

<sup>47</sup>Jesus saw Nathanael coming to Him, and saith of him, "Behold an Israelite<sup>δ</sup> indeed, in whom is no guile!"

<sup>48</sup>Nathanael saith unto Him, "Whence knowest thou me?"

Jesus answered and said unto him, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee."

<sup>49</sup>Nathanael answered and saith unto Him, "Rabbi, Thou art the Son of God; Thou art the King of Is- rael."<sup>ε</sup>

<sup>50</sup>Jesus answered and said unto him, "Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these." <sup>51</sup>And He saith unto him, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels<sup>c</sup> of God ascend- ing and descending upon the Son of man."

φ That was two hours before night. (Ten o'clock A.M. Whiston, Wells, Townson.)

χ (Or, before John. Wells. Earlier than John in bringing his own brother to Jesus. Birks.)

ω Or, the Anoint- ed.

α (Looked earnest- ly on. L. & H.)

ω Mat. 16, 18.

β Or, Peter.

z Ch. 12, 21.

γ (Probably, as Dr. Cave has shewn, the same as Bartholomew, or son of Tolmai. See Jos., Ant., xii., viii., 1; xx., i. 1. 1 Mac. 16, 11. Ch. 21, 2.)

y Ge. 3, 15, and 49, 10. De. 18, 18. Lu. 24, 27.

z Is. 4, 2; 7, 14; 9, 6; and 53, 2. Mi. 5, 2. Zec. 6, 12, and 9, 9.

α Mat. 2, 23. Lu. 2, 4.

β Je. 33, 14, 15.

δ (One who will prevail, as Israel did, Ge. 32, 28. without anything of Jacob, or the supplanter in him. Cradock.) Ch. 8, 39. Ps. 32, 2, and 73, 1. Ro. 2, 28, 29, and 9, 6.

ε (Shewing that the pious and well-disposed among the Jews readily received Jesus as the Mes- siah, and the great unreasonableness and extreme per- verseness of those who did not, after all the proofs which He set be- fore them, ch. 12, 37. Lardner. Ch. 18, 37, and 19, 3. Mat. 21, 5, and 27, 11, 42.)

c Ge. 28, 12. Mat. 4, 11. Lu. 2, 9, 13; 22, 43; and 24, 4. Ac. 1, 10.



9 (After His coming into Galilee. Ch. 1, 44. Crad., Hele, Troll.)

10 (Probably both Hele and Joseph were now dead, for there is no more mention of them. Comp. ch. 19, 25. Mat. 12, 46, 48, and 13, 55. Ma. 3, 31, and 6, 3. Lu. 8, 19.)

11 (Gr., The wine having failed. L. and H. From the poverty of the inviters. Crad.)

12 (Does not imply a want of affection. Ch. 19, 26. Burton.)

13 (Thou to do with Me? Dodd., Campb.)

14 (The kind and time of miracles ought to be wholly left to Myself, yet.... Claggett.)

15 (For washing the hands, cups, and all vessels carefully. Mant.)

16 (Measures. Dodd., Above seven pints.)

17 See Eccl.-us. 32, 1, 2.

18 (Not to excess. Ge. 43, 34. (Sept.) 1 Mac. 16, 16. Pearce. To satisfaction.

19 Pesch.-Syr. Ca. 5, 1. Hag. 1, 6. Eccl.-us. 1, 16 (Greek.)

20 (Power of working miracles. Ch. 17, 22. Lu. 4, 15. 2 Co. 3, 18. Trollope.)

21 (Were confirmed in their belief that He was the Christ. Lardner.)

22 Mat. 12, 46.

23 Ve. 23. Ch. 5, 1; 6, 4; and 11, 55. Ex. 12, 14. De. 16, 1.

24 Mat. 21, 12. Ma. 11, 15. Lu. 19, 45.

25 Lu. 2, 49.

26 Ps. 69, 9.

## II.]

A.D. 29. After Pentecost.  
A.U.C. 782. A.J.P. 4741.  
CANA.

[20]

[Not far from Capernaum. The site has long been identified with *Kefr Kenna*, four miles N.E. of Nazareth; but Dr. Robinson regards *Kāna el-Jelil*, eight miles N.E. of Nazareth, as more probably the site. Jos. xix. 28. Josephus, *Vit.*, § 16. The site is a small "tel" on the left bank of the Jordan, a little N. of the place where the river falls into the Sea of Galilee. Robinson, *Bib. Res.*, iii, 308.]

The first miracle of Jesus.

AND the third<sup>9</sup> day there was a marriage in Cana of Galilee; and the mother<sup>10</sup> of Jesus was there: <sup>2</sup>and both Jesus was called, and His disciples, to the marriage.

<sup>3</sup>And when they wanted wine,<sup>11</sup> the mother of Jesus saith unto Him, "They have no wine."

<sup>4</sup>Jesus saith unto her, "Woman,<sup>12</sup> what have I to do with thee?<sup>13</sup> Mine hour is not yet come."

<sup>5</sup>His mother saith unto the servants, "Whatsoever He saith unto you, do it."

<sup>6</sup>And there were set there six water-pots of stone, after the manner of the purifying<sup>14</sup> of the Jews, containing two or three firkins<sup>15</sup> apiece.

<sup>7</sup>Jesus saith unto them, "Fill the water-pots with water." And they filled them up to the brim. <sup>8</sup>And He saith unto them, "Draw out now, and bear unto the governor<sup>16</sup> of the feast." And they bare it.

<sup>9</sup>When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,<sup>10</sup> and saith unto him, "Every man at the beginning doth set forth good wine; and when men have well drunk,<sup>17</sup> then that which is worse: but thou hast kept the good wine until now."

<sup>11</sup>This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory;<sup>18</sup> and His disciples believed<sup>19</sup> on Him.

A.D. 29.

[There is now half a-year gone of the last half of that week in which He should confirm the covenant and bring to an

[21]

end sacrificing and other ceremonies. Cradock.]

Removal from Nazareth to Capernaum.

<sup>12</sup>AFTER this He went down to Capernaum, He, and His mother, and His brethren,<sup>14</sup> and His disciples: and they continued there not many days.

A.D. 30. April 5th.  
A.U.C. 783. A.J.P. 4742.

JERUSALEM.

[In B.C. 43, Antipater, the father of Herod the Great, rebuilt the walls, and Herod magnificently strengthened and adorned the city.]

The first passover.

<sup>13</sup>AND the Jews' passover<sup>15</sup> was at hand, and Jesus went up to Jerusalem,<sup>14</sup> and found in the temple<sup>16</sup> those that sold oxen and sheep and doves, and the changers of money sitting: <sup>15</sup>and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; <sup>16</sup>and said unto them that sold doves, "Take these things hence;<sup>17</sup> make not My Father's<sup>18</sup> house an house of merchandise." <sup>19</sup>

<sup>17</sup>And His disciples remembered that it was written,<sup>18</sup> "The zeal of Thine house hath eaten<sup>19</sup> Me up."

<sup>18</sup>Then answered the Jews and said unto Him, "What sign<sup>19</sup> shewest Thou unto us, seeing that Thou doest these things?"

<sup>19</sup>Jesus answered and said unto them, "Destroy this<sup>20</sup> Temple, and in three days I will raise It up."

<sup>20</sup>Then said the Jews, "Forty and six years was<sup>21</sup> this temple in building, and wilt Thou rear it up in three days?"

<sup>21</sup>But He spake of the temple of His body.<sup>22</sup> When therefore He was risen from the dead, His disciples remembered<sup>23</sup> that He had said this unto them; and they believed the scripture, and the word which Jesus had said.

A.D. 30.  
JERUSALEM.

The visit of Nicodemus.

<sup>23</sup>NOW when He was in Jerusa-

v (By the act itself, and by His words, manifesting Himself to be the Messiah. Lardner.)

9 Lu. 2, 49.

10 (The seats and folds were let out by the priests, and an exorbitant gain was made as well by them as by the money-changers and traders. Randolph.)

11 Ps. 69, 9.

12 (Made me uneasy, like a continual gnawing at my heart, till I have vindicated the honour of Thy sanctuary. Hele.)

13 Ch. 6, 30. Mat. 12, 38.

14 (In all probability He pointed to His body as He spoke, in order more clearly to signify His meaning. Troll. Mat. 26, 61, and 27, 40. Ma. 14, 55, and 15, 29.)

15 (Has this.... been in building. Frideau. And is not yet finished. Pearce. Herod began A.U.C. 734. Jos. Ant., xv., xi. 1. Capellus says, "In the time of Agrippa the younger, about sixty-seven years after the birth of Jesus it was completed." Jos., Ant., xx., ix., 7. The eighteenth year of Herod's reign, reckoning from the death of Antigonus, corresponds to A.J.P. 4694. Troll. He finished the main work in nine years and a half, yet it was not completed till the reign of Nero, when Gessius Florus was governor, A.U.C. 815, A.D. 64. Pearce.)

16 Col. 2, 9. He. 8, 2. So 1 Co. 3, 16, and 6, 19. 2 Co. 6, 16.

17 Lu. 24, 8.

a (During. Sym., Burton, L. and H.)

β (An open declaration that He was the Messiah, would have been, to the apprehensions of the Jews, setting Himself up for a temporal prince. Randolph.)

γ (Could not trust them while under such prepossessions. Rand.)

δ (Member of the Sanhedrim. Ch. 7, 50. Trollope, L. and H.)

η Ch. 9, 16, 33. Ac. 2, 22.

ο Ac. 10, 38.

ε (Begotten. Ch. 1, 13. Ga. 6, 15. Tit. 3, 5. Ja. 1, 18. 1 Pe. 1, 23. 1 Jno. 3, 9.

ζ Or, from above. (Divinely; as in ch. 19, 11. Ja. 1, 17, and 3, 17. Crad. Signifies "again" in Wisdom 19, 6. Ga. 4, 9. Josephus, Ant. i., xviii., 3. Applied to the admission of proselytes into the Jewish religion. Troll. The regeneration—i. e., the Christian dispensation. Mat. 19, 28. Tit. 3, 5. That covenant which gives us new privileges, new hopes, and a new principle of spiritual life; placing us in a totally different state from that to which, by nature only, we could attain. Van Mildert.)

η (The state of things under the Messiah. Rand. Tells him plainly that He was the Messiah, and demands a suitable regard from him. Lardner.)

θ (Begotten. And so ve. 5—8.)

lem at the passover, in<sup>a</sup> the feast day, many believed in His name, when they saw the miracles which He did.<sup>β</sup>  
24 But Jesus did not commit<sup>γ</sup> Himself unto them, because He knew all men,  
25 and needed not that any should testify of man: for He knew what was in man.

III.] <sup>1</sup>There was a man of the Pharisees, named Nicodemus, a ruler<sup>δ</sup> of the Jews: <sup>2</sup>the same came to Jesus by night, and said unto Him, "Rabbi, we know that Thou

"Verily, verily, I say unto thee,  
Except a man be born of water<sup>ε</sup> and of the Spirit,  
He cannot enter into the kingdom of God.

6 That which is born of the flesh<sup>κ</sup> is flesh;  
And that which is born of the Spirit is spirit.  
7 Marvel not that I said unto thee, Ye must be born again.<sup>λ</sup>  
8 The wind bloweth where it listeth,  
And thou hearest the sound thereof,  
But canst not tell whence it cometh,  
And whither it goeth:

So<sup>μ</sup> is every one that is born of the Spirit."

<sup>9</sup>Nicodemus answered and said unto Him, "How can these things be?"

11 Verily, verily, I say unto thee,  
We speak that we do know,  
And testify that we have seen;<sup>2</sup>  
And ye receive not our witness.

12 If I have told you earthly<sup>π</sup> things, and ye believe not,  
How shall ye believe,

If I tell you of heavenly<sup>ρ</sup> things?  
And no man hath ascended<sup>σ</sup> up to heaven,  
But He that came down from heaven,  
Even the Son of man which is in heaven.<sup>τ</sup>

14 And as Moses lifted up the serpent in the wilderness,  
Even so must the Son of man be lifted up:  
15 That whosoever<sup>υ</sup> believeth in Him should not perish, but have eternal life."

16 For God so loved<sup>φ</sup> the world,  
That He gave His only begotten Son  
That whosoever believeth in Him  
Should not perish, but have everlasting life.

17 For God sent not His Son into the world to condemn<sup>χ</sup> the world;  
But that the world through Him might be saved.

18 He that believeth<sup>ρ</sup> on Him is not condemned:

art a teacher come from God: for no man can do these miracles that Thou doest,<sup>α</sup> except God<sup>ο</sup> be with him."

<sup>3</sup>Jesus answered and said unto him, "Verily, verily, I say unto thee, Except a man be born<sup>ε</sup> again,<sup>5</sup> he cannot see the kingdom of God."

<sup>4</sup>Nicodemus saith unto Him, "How can a man be born<sup>θ</sup> when he is old? can he enter the second time into his mother's womb, and be born?"<sup>θ</sup>

<sup>5</sup>Jesus answered,

p Ma. 16, 16. Ac. 2, 38.

κ (Human nature: the corresponding Hebrew word is employed, Job 34, 15. 1's. 56, 4. Je. 17, 5.)

λ Or, from above. (Regenerate—begotten again.)

μ (Sensibly perceived by the effects. Crad. 1'e. 11, 5. 1 Co. 2, 11.)

ν (The. Scriv., Green, Troll. ...Famous. Mid.)

ξ (Teacher. Mack, Penn.)

q Ch. 1, 18; 7, 16; 8, 28; 12, 49; and 14, 24. Mat. 11, 27.

π (Things that have to be realized in you on earth.)

ρ (Remote from the present state of your being.)

σ (Ascendeth. Pearce. Penetrates into the secrets of. Pr. 30, 3, 4. Grotius. Ch. 6, 38, 38, 51, 62, & 16, 28. Ac. 2, 34. 1 Co. 15, 47. Ep. 4, 9, 10.)

τ (Not in the Cod. L., or η Steph. Penn.)

υ (The Jews excluded the Gentiles from any participation in the Messiah's kingdom. Troll. Nu. 21, 9.

φ (Wished well to, cherished, tenderly regarded (αγαπάω), not loved (φιλέω), the world not being worthy of His love. Titt.)

χ (But to pronounce terms of peace and mercy, Cradoek.) Ch. 5, 45; 8, 15; and 12, 47. Lu. 9, 56. 1 Jno. 4, 14.

ρ Ch. 5, 24; 6, 40, 47; and 20, 31.



ψ (*Once by the Law, Ge. 2, 17; Ga. 3, 10; Ro. 6, 23; a second time by the Gospel; since they do not lay hold of the only remedy offered for their deliverance and discharge.* Crad.)

ς Ch. 1, 4, 9—11, and 8, 12.

ι Job 24, 13—17. Ep. 5, 13.

ω Or, discovered.

α (*According to. Genev. Agreeable to. Camp. With an eye to please, and according to His prescript and direction.* Crad.)

β (*Before the ascension of our Lord, His baptism and that of John was the same.*)

η (*"Many waters," perhaps springs. Peace. The waters were many. Pesch-Syr.*)

υ Mat. 3, 5, 6.

γ (*Zelous for their own washings and purifying.* Cradock.)

δ (*The Vat., Alex., and other Mss., "a Jew." So the Pes-Syr., Chrys., Theoph., Euthym., Nonnus. Wells, Campbell.*)

ε (*Gr., purification. The Jews called all ablutions purifications; here baptism is meant. Troll. The comparative efficacy of the baptism of John and of Jesus. Pearce, Hinds, L. and H. The real effect of baptism. Burton. The necessity of baptism at all to Jews. Troll.*)

ζ Ch. 1, 7, 15, 27, 34.

ς (*This jealousy of theirs prevents the supposition of any collusion between John and Jesus. Allix.*)

But he that believeth not is condemned<sup>ψ</sup> already,  
Because he hath not believed in the name of the only begotten  
Son of God.

19 And this is the condemnation,  
That light<sup>ς</sup> is come into the world,  
And men loved darkness rather than light,  
Because their deeds were evil.

20 For every one that doeth evil  
Hateth<sup>ι</sup> the light, neither cometh to the light,  
Lest his deeds should be reproved.<sup>ω</sup>

21 But he that doeth truth cometh to the light,  
That his deeds may be made manifest, that they are wrought  
in<sup>α</sup> God.

A.D. 30.

ÆNON.

[Situation uncertain. Eusebius places it eight Roman miles S. of Scythopolis (Bethshau) and fifty-three N.E. of Jerusalem. The Hebrew word "fountain" would suggest that John baptized at the springs from which the place took its name. Kitto's *Bib. Cyc.* Reland, *Paläst.*, ii., c. 12. Fuller places Ænon and Salim in the vale of Jordan in Manasseh. Pischab, 176. Of Salim, Havercamp says, "oppidum juxta Scythopolim." It has been supposed the same as Shalim, 1 Sa. ix. 4.]

*The closing testimony of John.*

22 AFTER these things came Jesus  
and His disciples into the land of  
Judæa; and there He tarried with  
them, and baptized.<sup>β</sup>

23 And John also was baptizing in

"A man<sup>γ</sup> can receive<sup>δ</sup> nothing,  
Except it be given him from heaven.

28 Ye yourselves bear me witness, that I said,  
I am not the Christ,  
But that I am sent<sup>υ</sup> before Him.

29 He that hath the bride is the bridegroom:  
But the friend<sup>ζ</sup> of the bridegroom, which standeth and heareth him,  
Rejoiceth greatly because of the bridegroom's<sup>ε</sup> voice:

This my joy therefore is fulfilled.<sup>κ</sup>

30 He must increase, but I must decrease.

31 He<sup>α</sup> that cometh from above is above<sup>β</sup> all:  
He that is of the earth is earthly, and speaketh of the earth:  
He that cometh from heaven<sup>ε</sup> is above all.

32 And what He hath seen<sup>λ</sup> and heard, that He testifieth;  
And no<sup>μ</sup> man receiveth His testimony.

33 He that hath received His testimony  
Hath set to his seal<sup>ν</sup> that God is true.<sup>ς</sup>

34 For He whom God hath sent  
Speaketh the words of God:<sup>ο</sup>  
For God giveth not the Spirit by measure<sup>π</sup> unto Him.

Ænon near to Salim, because there  
was much<sup>η</sup> water there: and they  
came,<sup>κ</sup> and were baptized. 24 For  
John was not yet cast into prison.<sup>ξ</sup>

25 Then there arose a question be-  
tween some of John's disciples<sup>γ</sup> and  
the Jews<sup>δ</sup> about purifying.<sup>ε</sup> 26 And  
they came unto John, and said unto  
him, "Rabbi, he that was with thee  
beyond Jordan, to whom thou barest  
witness,<sup>ζ</sup> behold, the same baptizeth,  
and all men come to him."<sup>ς</sup>

27 John answered and said,

υ Mat. 14, 3.

κ 1 Co. 4, 7. He. 5, 4. Ja. 1, 17.

θ Or, take unto himself.

γ Mal. 3, 1. Ma. 1, 2. Lu. 1, 17.

υ Mat. 22, 2. 2 Co. 11, 2. Ep. 5, 25, 27. Re. 21, 9.

ι (*As God was said by the prophets to be the husband of the Jewish people.*)

κ (*As the par-anymph, or, bride-man, joins the bridegroom to his betrothed, I have sought that the people should be brought to the Christ, that they might be united in fidelity and love. Luc. Brug. It being honour sufficient for me to be employed betwixt Him and them.* Cradock.)

α Ve. 12. Ch. 8, 23.

β Ch. 1, 15, 27. Mat. 28, 18. Ro. 9, 5.

ε Ch. 6, 33. 1 Co. 15, 47. Ep. 1, 21. Ph. 2, 9.

λ (*Plainly known, for by these two senses men come to knowledge.* Cradock.)

μ (*Scarcely any one.* Burton.)

ν (*Vouched, attested. 2 Co. 1, 22. Ep. 1, 13, and Ro. 4, 11, with 1 Co. 9, 2 (Greek). Troll.*)

ς (*Will not impose delusions on men. Clarke. Ro. 3, 4. 1 Jno. 5, 10.)*

ο (*All the mysteries of His kingdom, Mat. 11, 27, charge over His people, and full power over all things for their good.* Cradock.)

π (*Sparingly. Comp. Je. 30, 11, and 46, 28. Ezo. 4, 16. Ro. 12, 3. Ep. 4, 7. Ch. 1, 16.)*



d Ch. 5, 20; 13, 3; and 17, 2. Mat. 11, 27, and 28, 18. Lu. 10, 22. He. 2, 8.

e Ch. 1, 12, and 6, 47. Hab. 2, 4. Ro. 1, 17. 1 Jno. 5, 10.

p (Gr., obeyeth. The sense of the word "faith," which was familiarly used among the Jews when Jesus first taught, began to be perverted when S. John wrote, and therefore he guards the primitive sense by the anathema. Heyl. The faith to which the promise of salvation is annexed is an effectual principle of sincere and unreserved obedience. Doddr. Obeyeth. Pesch.-Syr.)

σ (Considering the danger this might bring upon Him from the Sanhedrim. Cradock, L. and H.)

τ (Or, Drunkenness. Is. 23, 1.)

f Ge. 33, 19, and 48, 22. Jos. 24, 32.

v (Down by. Heyl.)

φ (Not mid-day, that, ve. 7, being unusual in hot climates. Troll. Six o'clock in the evening. Wells, Whiston.)

x (The province of. Pearce.)

ψ (Gr., no familiar intercourse. L. and H. Borrowing and lending, asking and accepting a favour were strictly prohibited. Trollope.)

ω (The differences (2 Ki. xvii., and Ezra and Nehemiah) were heightened when they, with some apostate Jews, built a temple on mount Gerizim. Crad.)

35 The Father loveth<sup>d</sup> the Son,  
And hath given all things into His hand.

36 He that believeth on the Son hath everlasting life :  
And he that believeth<sup>e</sup> not the Son shall not see life ;  
But the wrath of God abideth on him."

The imprisonment of John.

Mat. xiv. 3—5. Ma. vi. 17—20. Lu. iii. 19, 20. [25]

IV.]

A.D. 30.

A.U.C. 783. A.J.P. 4742.

[It is repeatedly asserted by Josephus that the ordinary length of the journey from Galilee to Jerusalem, even by the shortest route through Samaria, was an interval of three days, though it was certainly possible it might be accomplished in two. The calculation of Reland (*Paläst.*, ii., c. iv., 416, and c. v., 423) shews that, from Jerusalem, through Bethel or Bethar and by Sichem (Napolis), in the usual and most direct route to the Lake Tiberias, was a distance of seventy-three Roman miles. Greswell, *Diss.*, ii., 219. See Josephus, *Vit.*, 52; *Ant.*, xx., vi., 1.]

Parallel place, Mat. iv. 12.

The departure of Jesus to Galilee.

WHEN therefore the LORD knew how the Pharisees had heard<sup>σ</sup> that Jesus made and baptized more disciples than John, <sup>2</sup>(though Jesus Himself baptized not, but His disciples,) <sup>3</sup>He left Judæa, and departed again into Galilee.

A.D. 30. About Pentecost, May 26th.

A.U.C. 783. A.J.P. 4742.

SYCHAR.

[Shechem, Sichem, Sicima, situated formerly within the tribe of Ephraim, and after a Roman colony had been planted by Vespasian, either on its site, or within one Roman mile of its site, better known by the name of Flavia Neapolis, the birthplace of Justin Martyr. Its proximity to Mount Gerizim is attested by Josephus, *Ant.*, xi., viii., 6; v., vii., 2; and iv., viii., 44. Greswell, ii., 218. According to Reland, *Paläst.*, ii., cap. v., 423, it was twenty-one Roman miles from Scythopolis (Bethshan).]

The conversation with the woman of Samaria.

4 AND He must needs go through Samaria.

5 Then cometh He to a city of Samaria, which is called Sychar, <sup>7</sup>near to the parcel of ground that Jacob<sup>f</sup> gave to his son Joseph. <sup>6</sup>Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus<sup>g</sup> on the well : and it was about the sixth<sup>h</sup> hour.

7 There cometh a woman of Samaria<sup>x</sup> to draw water :

Jesus saith unto her, " Give Me to

drink." <sup>8</sup>(For His disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto Him, " How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria?" (for the Jews have no dealings<sup>y</sup> with the Samaritans.<sup>ω</sup>)

10 Jesus answered and said unto her, " If thou knewest the gift<sup>a</sup> of God, and who it<sup>β</sup> is that saith to thee, Give Me to drink ; thou wouldest have asked of Him, and He would have given thee living<sup>γ</sup> water."<sup>8</sup>

11 The woman saith unto Him, " Sir, Thou hast nothing<sup>e</sup> to draw with, and the well is deep : from whence then hast Thou that living water ? <sup>12</sup>Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"

13 Jesus answered and said unto her, " Whosoever drinketh of this water shall thirst again : <sup>14</sup>but whosoever drinketh of the water that I shall give him shall never thirst ;<sup>5</sup> but the water that I shall give him shall be in him a well of water springing up into everlasting life."

15 The woman saith unto Him, " Sir, give me this water, that I thirst not, neither come hither to draw."<sup>η</sup>

16 Jesus saith unto her, " Go, call thy husband, and come hither."

17 The woman answered and said, " I have no husband."

Jesus said unto her, " Thou hast well said, I have no husband : <sup>18</sup>for thou hast had five<sup>θ</sup> husbands ; and he whom thou now hast is not thy husband : in that saidst thou truly."

19 The woman saith unto Him,

α (The Christ, not only as given to the world, but as now come, and offering Himself unto this woman. Crad. Ch. 3, 35.)

β (Who the person is who asks you. Clarke.)

γ (Springing ; or, continually flowing. Penn. Sec. ch. 7, 38. Pr. 10, 11. Je. 2, 13. Wisdom 15, 3. Re. 21, 6, and 22, 1. Troll. Life-giving, for which "living" is often used in the Sept. 2 Ki. 1, 2. Ps. 118, 27. See Ge. 26, 19. Le. 14, 5. Nu. 19, 17. Je. 17, 13.)

δ (The Holy Spirit and His divine influences. Is. 12, 3, and 44, 3. Je. 2, 13. Zec. 13, 1, and 14, 8.)

ε (No bucket. Campb. Or, not even a...)

ζ (The Spirit of the Christ, the Fountain of all grace, whom He was to send from the Father, is a well in the hearts of believers, springing up in them, and flowing out in all their carriage and behaviour, and making them fruitful, active, and vigorous ; and so abiding, till completed in glory. Crad.)

η (Understanding Him in a natural way, Give me that water which possesses such excellent properties. Crad. Ch. 6, 34, and 17, 2. Ro. 6, 23. 1 Jno. 5, 20.)

θ (Heinsius conceived that these had been lawful husbands. Burton. Released by their death or divorce. Clagett, Pearce.)

<sup>h</sup> De. 12, 5, 11.  
<sup>1</sup> Ki. 9, 3. 2 Chr.  
7, 12.

<sup>κ</sup> (Prophetic of  
the approaching  
destruction of  
both. Rand.)

<sup>λ</sup> (What ye do  
not know, Pearce.  
So Pesch.-Syn.)

<sup>μ</sup> (Worship what  
we know. Hey-  
lin, Pearce. So  
Pesch.-Syn. For  
God has raised  
up His prophets  
among us, and the  
Saviour is to  
come of our line-  
age. Clagett. Is.  
2, 3. Lu. 24, 47.  
Ro. 9, 4.)

<sup>ν</sup> (Must neither  
worship as the  
Jews do, cere-  
moniously, but  
in spirit: nor as  
the Samaritans  
do, erroneously,  
but in truth.  
Crad. Ch. 1, 17.  
Ph. 3, 2.)

<sup>ο</sup> (There was not  
among the Sama-  
ritans any jea-  
lousy of, or evil  
disposition to-  
wards, Jesus; no  
danger of their  
giving informa-  
tion against Him,  
nor any reason  
that they would  
create an insur-  
rection and make  
Him their king.  
Rand., Pearce.  
Ch. 9, 37. Mat.  
26, 68. Ma. 14,  
61.)

<sup>π</sup> (Who had come  
out into the  
streets in the cool  
of the day for  
their evening's  
conversation.)

<sup>ρ</sup> (Is this the  
Christ? Schol.)

<sup>σ</sup> (Were coming  
Pearce.)

<sup>ι</sup> Ch. 6, 38; 17, 4;  
and 19, 30. Job  
23, 12.

<sup>τ</sup> (Ethanim (Tisri)  
interpreted in the  
Syn. Vg. (1 Ki. 5,  
2), "harvest";  
Hales, i., 26. Or,  
the whole time be-  
tween sowing and  
reaping.)

"Sir, I perceive that Thou art a prophet. <sup>20</sup>Our fathers worshipped in this mountain; and ye say, that in Jerusalem<sup>h</sup> is the place where men ought to worship."

<sup>21</sup>Jesus saith unto her, "Woman, believe Me, the hour cometh, when ye shall neither<sup>κ</sup> in this mountain, nor yet at Jerusalem, worship the Father. <sup>22</sup>Ye worship<sup>λ</sup> ye know not what: we know<sup>μ</sup> what we worship: for salvation is of the Jews. <sup>23</sup>But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth:" for the Father seeketh such to worship Him. <sup>24</sup>God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

<sup>25</sup>The woman saith unto Him, "I know that Messias cometh, (which is called Christ:) when He is come, He will tell us all things."

<sup>26</sup>Jesus saith unto her, "I that speak unto thee am He."<sup>ο</sup>

<sup>27</sup>And upon this came His disciples, and marvelled that He talked with the woman: yet no man said, "What seekest Thou?" or, "Why talkest Thou with her?"

<sup>28</sup>The woman then left her water-pot, and went her way into the city, and saith to the men,<sup>π</sup> <sup>29</sup>"Come, see a Man, which told me all things that ever I did: is not<sup>ρ</sup> this the Christ?"

<sup>30</sup>Then they went out of the city, and came<sup>σ</sup> unto Him.

<sup>31</sup>In the mean while His disciples prayed Him, saying, "Master, eat."

<sup>32</sup>But He said unto them, "I have meat to eat that ye know not of."

<sup>33</sup>Therefore said the disciples one to another, "Hath any man brought Him *ought* to eat?"

<sup>34</sup>Jesus saith unto them, "My meat<sup>ι</sup> is to do the will of Him that sent Me, and to finish His work."

<sup>35</sup>Say not ye, There are yet four months, and *then* cometh harvest?<sup>τ</sup> behold, I say unto you, Lift up your eyes, and look on the fields; for

they are white already to harvest. <sup>36</sup>And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.<sup>υ</sup> <sup>37</sup>And<sup>φ</sup> herein is that saying true,<sup>χ</sup> One<sup>ψ</sup> soweth, and another reapeth. <sup>38</sup>I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours."

<sup>39</sup>And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, "He told me all that ever I did."<sup>ω</sup>

<sup>40</sup>So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode<sup>α</sup> there two<sup>β</sup> days. <sup>41</sup>And many more believed because of His own word; <sup>42</sup>and said unto the woman, "Now<sup>γ</sup> we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour<sup>δ</sup> of the world."

A.D. 30.  
CANA.

[28

[The Kanah of Jos. xix. 28. According to Josephus, Vita, 16, 17; Bell. i., xvii., 5, a man might ride from Cana to Tiberias in a single night. Burton says "about twenty-five miles from Capernaum."]

The second miracle.

<sup>43</sup>NOW after two days He departed thence, and went into Galilee.

<sup>44</sup>For Jesus Himself testified,<sup>η</sup> that a prophet hath no honour in his own country.

<sup>45</sup>Then, when He was come into Galilee, the Galileans received<sup>θ</sup> Him, having seen all the things that He did<sup>ι</sup> at Jerusalem at the feast:<sup>κ</sup> for they also went unto the feast.

<sup>46</sup>So Jesus came again into Cana of Galilee, where He made<sup>λ</sup> the water wine.

And there was a certain nobleman,<sup>μ</sup> whose son was sick at Capernaum. <sup>47</sup>When he heard that Jesus was come out of Judæa into Galilee, he went unto Him, and besought

<sup>υ</sup> (The prophets as sowers, the apostles as reapers. Is. 9, 3. The prophets, by foretelling, had prepared men's hearts. Crad.)

<sup>φ</sup> (Also.)

<sup>χ</sup> (Is exemplified the true saying. Ep. Middleton, Green, Troll.)

<sup>ψ</sup> (Jesus Him-  
self.)

<sup>ω</sup> (Concluded He could have told her all things else if it had pleased Him. Crad.)

<sup>α</sup> (Though He, after this, forbade His disciples to go into the way of the Samaritans, Mat. 10, 5, and though the time of His manifestation had not come, yet, as an introduction to the calling of the Gentiles, and out of respect to this people's need, He was pleased to stay with them.)

<sup>β</sup> (So long, that He might not condemn persons desirous to learn of Him; and no longer, that He might not seem to prefer the Samaritans. Whitby.)

<sup>γ</sup> (We no longer believe. Pearce.)

<sup>δ</sup> (The ready faith of these Samaritans aggravates the unbelief of the Jews, on whom more culture had been bestowed. Lardner. Ch. 17, 8. 1 Jno. 4, 14.)

<sup>η</sup> (Had declared. Pearce.)

<sup>θ</sup> (With honour.)

<sup>ι</sup> (Had done. Pearce.)

<sup>κ</sup> De. 16, 16.

<sup>λ</sup> (Had; or, had changed...into... Syn.)

<sup>μ</sup> Or, courtier; or, ruler.



<sup>μ</sup> (Not a rebuke. Jesus wished to prove that He was something more than a prophet.)

<sup>ν</sup> (Seven in the evening: if it had been one in the afternoon there had been sufficient day-light to permit the father to return that night. Town-son.)

§ (Moreover.)

<sup>α</sup> (The better reading appears to be "the" feast, as the pass-over was styled by way of eminence. Ch. 4, 45; 11, 56; and 12, 12. Lu. 2, 42. This is supported by the Syr. Vss., and the Coptic, and by twenty-five Mss., including three of the oldest, and by Iren., Euseb., Cyril, & Theoph. The present is the only instance out of seventeen in S. John's Gospel in which this word occurs without the article "the." Hales, iii., 99. See a like omission, ch. 19, 14. Bp. Middleton. Ch. 2, 13. Le. 23, 2. De. 16, 1.)

<sup>β</sup> (Both Barnoge and Lampe argue from this passage that S. John's Gospel was written before the destruction of Jerusalem. So Whiston, "The present tense betwixt agrees to about A.D. 63, than to the time afterward." Also Whitty, "Therefore it was written, as Theoph. and others say, before the destruction of Jerusalem. Lardner.)

<sup>γ</sup> Or, gate. Ne. 3, 1, and 12, 39. (So Pearce, Camp., Burton, L. and H.)

<sup>δ</sup> (Bath. Camp., L. and H., Pearce. See Ac. 27, 43 (Gk.)

Him that He would come down, and heal his son: for he was at the point of death.

<sup>48</sup> Then said Jesus unto him, "Except ye see signs and wonders, ye will not believe."<sup>μ</sup>

<sup>49</sup> The nobleman saith unto Him, "Sir, come down ere my child die."

<sup>50</sup> Jesus saith unto him, "Go thy way; thy son liveth."

And the man believed the word that Jesus had spoken unto him, and he went his way.

<sup>51</sup> And as he was now going down, his servants met him, and told him, saying, "Thy son liveth."

<sup>52</sup> Then enquired he of them the hour when he began to amend.

And they said unto him, "Yesterday at the seventh<sup>ν</sup> hour the fever left him."

<sup>53</sup> So the father knew that it was at the same hour, in the which Jesus said unto him, "Thy son liveth:" and himself believed, and his whole house.

<sup>54</sup> This is again<sup>ξ</sup> the second miracle that Jesus did, when He was come out of Judæa into Galilee.

The rejection of Jesus at Nazareth. [29]  
Ma. i. 14, 15. Lu. iv. 14—30.

The choice of Capernaum. [30]  
Mat. iv. 13—17. Lu. iv. 31, 32.

The call of Simon, &c. [31]  
Mat. iv. 18—22. Ma. i. 16—20.

The cure of a demoniac. [32]  
Ma. i. 21—28. Lu. iv. 33—37.

The cure of Peter's mother-in-law. [33]  
Mat. viii. 14, 15. Ma. i. 29—31. Lu. iv. 38, 39.

First general circuit of Galilee. [34]  
Mat. iv. 23—viii. 1. Ma. i. 32—37. Lu. iv. 40—v. 11.

The cleansing of a leper. [35]  
Mat. viii. 2—4. Ma. i. 38—45. Lu. v. 12—16.

Cure of a paralytic. [36]  
Mat. ix. 2—8. Ma. ii. 1—12. Lu. v. 17—26.

The call of Matthew. [37]  
Mat. ix. 9. Ma. ii. 13, 14. Lu. v. 27, 28.

V.] A.D. 31. A.U.C. 784. A.J.P. 4743. [38]  
JERUSALEM.

The second passover.

AFTER this there was <sup>α</sup>a feast of the Jews; and Jesus went up to Jerusalem.

<sup>2</sup> Now there is<sup>β</sup> at Jerusalem by the sheep market<sup>γ</sup> a pool,<sup>δ</sup> which is called in the Hebrew tongue Bethesda, having five porches.<sup>ε</sup> <sup>3</sup> In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. <sup>4</sup> For<sup>ν</sup> an angel<sup>ρ</sup> went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

<sup>5</sup> And a certain man was there, which had an infirmity thirty and eight years.

<sup>6</sup> When Jesus saw him lie, and knew that he had been now a long time in that case,<sup>κ</sup> He saith unto him, "Wilt thou be made whole?"

<sup>7</sup> The impotent man answered Him, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."

<sup>8</sup> Jesus saith unto him, "Rise,<sup>λ</sup> take up thy bed, and walk."

<sup>9</sup> And immediately the man was made whole, and took up his bed, and walked: and on the same day<sup>μ</sup> was the sabbath.

<sup>10</sup> The Jews therefore said unto him that was cured, "It is the sabbath day: it is not lawful<sup>α</sup> for thee to carry thy bed."

<sup>11</sup> He answered them, "He that made me whole, the same<sup>α</sup> said unto me, 'Take up thy bed, and walk.'"

<sup>12</sup> Then asked they him, "What man is that which said unto thee, 'Take up thy bed, and walk?'"

<sup>13</sup> And he that was healed wist<sup>ν</sup> not who it was: for Jesus had conveyed Himself away, <sup>α</sup>a<sup>ξ</sup> multitude being in that place.

<sup>14</sup> Afterward Jesus findeth him in the temple, and said unto him, "Behold, thou art made whole: sin<sup>ο</sup> no more, lest a worse thing come unto thee."

<sup>15</sup> The man departed, and told<sup>π</sup> the Jews that it was Jesus, which had made him whole.

<sup>ε</sup> (Porticos, arcades. Penn. Rooms formed by a covering divided by side-walls. Pearce, Burton.)

<sup>η</sup> (Ve. 4. Omitted by B.C.D., 33, and a few cursive Mss.; it is marked with asterisks in S. and others; omitted in Cod. Briar. and Rhed. and others of the old Lat.; in the Cur.-Syr., Memph., Theb., and many of the Arm. Mss.; among the few which have it, some mark it with apostrophes. Troglles. Similarly the clause in ve. 3.)

<sup>θ</sup> (Everything which had a divine effect was said by the Jews to be done by an angel. Pearce.)

<sup>κ</sup> (Not at the pool, but in his infirmity.)

<sup>λ</sup> Mat. 9, 6. Ma. 2, 11. Lu. 5, 24.

<sup>μ</sup> Ch. 9, 14.

<sup>α</sup> (See Talmud in Sabb., § 10, and Schabb., p. 6, 1. Trollope.)

<sup>μ</sup> (If a prophet shall enjoin thee to transgress the words of the law, hear him. Sanhedrim, p. 90, 1.)

<sup>ν</sup> (Knew, from the Saxon "wissen." Cotton.)

<sup>ξ</sup> Or, from the multitude that was.

<sup>ο</sup> (Implying that all our maladies come from sin, and this long and sore infirmity for some particular offence. Cradock. Ch. 8, 11. Mat. 12, 45.)

<sup>π</sup> (Partly from gratitude, partly as at ve. 11. Grotius.)



p (Lightfoot thinks that Jesus was convened before the Sanhedrim, and made the following defence in open court. Randolph, Cradock.)

σ (Seek. Sym.)

τ (Omitted by the old Latin, Vulg., Cur-Syr., Memph., Arm.; by Cyrill, Chrys., and above seven Mss. Tregelles. And by the Ephr. and Beza Mss., and Wick. and the Rheims. W. E. Richardson.)

υ (By His providential actings. Cradock. Operates incessantly, and I do the same. Heylin. Works of preservation and mercy every day. Randolph. And I shall continue to do the same. Burton.)

φ (His own Father. Doddridge, L. and H. In a peculiar manner. Heylin. So peculiar as made... Crad., Trollope. Ch. 10, 30, 33. Ph. 2, 6.)

χ (The Messiah, God-man, can do nothing separate from the Father, or without His concurrence, consent, and co-operation. Cradock. Vc. 30. Ch. 8, 28; 9, 4; 12, 49; and 14, 10.)

ψ (Enable Him to do greater works than these of healing. Pearce.)

ω (So that ye will marvel. Pearce.)

α (Maketh alive. Sazon, "quic." Cotton.)

β (Of which our Lord gave several instances. Ch. 11, 25, 43. Ma. 5, 35. Lu. 7, 14, and 8, 54.)

16 And therefore did the Jews persecute<sup>p</sup> Jesus, and sought<sup>σ</sup> to slay Him,<sup>τ</sup> because He had done these things on the sabbath day.

17 But Jesus answered them, "My Father worketh<sup>υ</sup> hitherto, and I work."

"Verily, verily, I say unto you,  
The Son<sup>x</sup> can do nothing of Himself,  
But what He seeth the Father do :

For what things soever He doeth,  
These also doeth the Son likewise.

20 For the Father loveth the Son,  
And sheweth Him all things that Himself doeth :  
And He will shew<sup>ψ</sup> Him greater works than these,  
That ye may<sup>ω</sup> marvel.

21 For as the Father raiseth up the dead, and quickeneth<sup>α</sup> them ;  
Even so the Son quickeneth<sup>β</sup> whom He will.

22 For<sup>γ</sup> the Father judgeth no man,  
But hath committed all judgment unto the Son :

23 That all<sup>δ</sup> men should honour the Son,  
Even as they honour the Father.  
He that honoureth not the Son  
Honoureth not the Father which hath sent Him.

24 Verily, verily, I say unto you,  
He that heareth My word,<sup>η</sup>  
And believeth on Him that sent Me,  
Hath everlasting life,  
And shall not come into condemnation ;  
But is passed from death unto life.

25 Verily, verily, I say unto you,  
The hour is coming, and now<sup>ε</sup> is,  
When the dead shall hear<sup>ς</sup> the voice of the Son of God :  
And they that hear shall live.

26 For as the Father hath life in Himself :  
So hath he given to the Son to have life in Himself ;<sup>θ</sup>  
27 And hath given Him authority to execute judgment<sup>θ</sup> also,  
Because He is the Son of man.<sup>ι</sup>

28 Marvel not at this :  
For the hour is coming,  
In the which all that are in the graves shall hear His voice,  
29 And shall come forth ;<sup>ο</sup>

They that have done good, unto the resurrection of life ;<sup>π</sup>  
And they that have done evil, unto the resurrection of damnation.<sup>κ</sup>

30 I can of Mine own self do nothing :  
As I hear, I judge :

18 Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His<sup>φ</sup> Father, making Himself equal with God.

19 Then answered Jesus and said unto them,

γ (For neither does the Father judge any man. Scho. That is, in the administration & government of His church. Ch. 3, 35, and 17, 2. Mat. 11, 27, and 28, 18. Ac. 17, 31. 1 Pe. 4, 5.)

δ (The Father's intent is that the power with which the Son is invested should be known unto men. Cradock.)

η ...That Jesus is the Christ, the Son of God..... Ch. 20, 31; 3, 16, 18; 6, 40, 47; & 8, 51.

ε (Is already near at hand.)

ς (I shall actually restore several persons to life. Hele, Cradock, Randolph.)

η (To have in Himself the power of giving life to others. Pearce.)

θ (Pass sentence. Recurs Jude 15. On all who deny the Lord Jesus to be the Christ. The same Lord who saved the people out of the land of Egypt, afterward destroyed them that believed not. Jude 5.)

ι (The seed of the woman. Ge. 3, 15. Crad. The Christ. Da. 7, 13, 14. Pearce. Ac. 10, 42.)

ο 1 Co. 2, 13. Ep. 2, 1, 5, and 5, 14.

π Is. 26, 19. Ch. 17, 8.

κ (Jesus says nothing that might induce the Jews to mistake Him for their temporal prince, and although His discourse tends to prove Him to be the Christ, yet He never in express terms gives Himself this title. Randolph.)

λ (Seems to belong to Jesu's conduct in general during His ministry. Pearce.)

μ (Valid, and so ve. 32. Heylin, Troll.)

ν (For God never has sent any prophet without sufficient attestation. According to your own rules, He is to be owned as a prophet to whom a prophet gives his testimony.)

ξ (To persuade you to avoid the impending danger. Hele.)

ο (The lamp burning and shining. Heyl., Scholef., Green, L. and H. See Eccl-us. 48, 1.)

π (Plased. Burton. Mat. 13, 20, and 21, 26. Ma. 6, 20.)

ρ (The testimony which I have is greater than that of John. Green. For though John might be deceived, yet God cannot. Hele.)

q Ch. 3, 2; 10, 25; and 15, 24.

σ (By a heavenly voice. Mat. 3, 17, and 17, 5. Ch. 6, 27, and 8, 18.)

r De. 4, 12. Ch. 1, 18. 1 Ti. 1, 17. 1 Jno. 4, 12.

τ (Commissioned. Campbell. Gr., apostled, He. 3, 1.)

υ (Ye search. Heyl., Scholef. That the Scriptures were never more diligently searched than at this very time, we have abundant proof from the Rabbinical writings. Ve. 46. Is. 8, 20, and 34, 16. Lu. 16, 29. Ac. 17, 11.)

φ (By their means. Heylin.)

And My judgment is just;  
Because I seek not Mine own will,  
But the will of the Father which hath sent Me.<sup>λ</sup>

31 If I bear witness of Myself,

My witness is not true.<sup>μ</sup>

32 There is another that beareth witness of Me;<sup>ν</sup>

And I know that the witness  
Which He witnesseth of Me is true.

33 Ye sent unto John,

And he bare witness unto the truth.

34 But I receive not testimony from man :

But these things I say,  
That ye might be saved.<sup>ξ</sup>

35 He was a burning and a shining light :<sup>ο</sup>

And ye were willing<sup>π</sup> for a season to rejoice in his light.

36 But I have greater<sup>ρ</sup> witness than that of John :

For the works<sup>q</sup> which the Father hath given Me to finish,  
The same works that I do,

Bear witness of Me, that the Father hath sent Me.

37 And the Father Himself, which hath sent Me, hath borne witness<sup>σ</sup> of Me.

Ye have neither heard His voice at any time,

Nor seen His shape.<sup>τ</sup>

38 And ye have not His word abiding in you :

For whom He hath sent,<sup>υ</sup> Him ye believe not.

39 Search<sup>υ</sup> the scriptures ;

For in<sup>φ</sup> them ye think<sup>x</sup> ye have eternal life :

And they are they<sup>ψ</sup> which testify of Me.<sup>s</sup>

And<sup>ω</sup> ye will not come to Me,

That ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in My Father's name,<sup>α</sup>

And ye receive Me not ;

If another shall come in his own<sup>β</sup> name,  
Him ye will receive.

44 How can ye believe, which receive honour<sup>γ</sup> one of another,  
And seek not the honour that cometh from God only ?<sup>δ</sup>

45 Do not think<sup>ε</sup> that I will accuse you to the Father :

There is one that accuseth<sup>ς</sup> you, even Moses, in whom ye trust.<sup>η</sup>

46 For had ye believed Moses, ye would have believed Me :

For he wrote of Me.

47 But if ye believe not his writings,

How shall ye believe My words ?<sup>ι</sup>

Incidents in Galilee between the second  
and the third passover. [39—54  
Mat. xii. 1—xiv. 12. Ma. ii. 23—vi. 29.  
Lu. vi. — ix. 9.

VI.]

A.D. 32. After the passover (April). [55  
A.U.C. 785. A.J.P. 4744.

SHORES OF THE SEA OF GALILEE.

χ (It is your opinion that. Green.)

ψ (The writings, which bear testimony. Sym.)

s Ch. 1, 45. De. 18, 15—18. Lu. 24, 27.

ω (Nevertheless, and so ch. 6, 36. Ch. 1, 11, and 3, 19.)

α (With evident tokens of Divine authority. Hele.)

β (Others who can give no such proof of their commission. Bp. Mann.)

γ (Ambitious of credit and applause with men. Crad. So long as the ruling principle of your mind is a vain and worldly desire of temporal greatness. Hele. Ch. 12, 43.)

δ (The only God. Green. Approving your hearts and ways unto God, so as to have His approbation. Cradock. ...He is a Jew, which is one inwardly,....whose praise is not of men, but of God. Ro. 2, 29.)

ε (Syr., interrogatively. Burton.)

ς (Is a standing witness against you in his writings. L. and H. ...As many as have sinned in the law shall be judged by the law. Ro. 2, 12. It was a maxim of theirs that none could accuse them but Moses. Troll.)

η (On whom your hopes are settled. Green. Used to hope, and still continue to hope. Burton.)

θ (Not beyond Jordan, but coasted along to Bethsaida. Hele. On the north-east. Tiberias was on the southern extremity. Burton.)

ι Ch. 2, 13, and 5, 1. Le. 23, 5, 7. De. 16, 1.

κ (To make it appear whether it was in Philip's mind that the multitude might be fed by other than ordinary means. L. and II.)

υ Nu. 11, 21, 22.

κ (Barley scarcely bore one-third of the value of wheat in the East. See Re. 6, 6. That it was very mean food appears from 2 Ki. 7, 1, 16, 18. Eze. 4, 12, and 13, 19. Trollope.)

ν 2 Ki. 4, 43.

λ (Not in the Alex. and Beza Mss., nor in the Vulg., Syr., Copl., and Goth. Vss., nor in August. & Nonnus. Wells. Nor in Jer., Vulg., Wick., Rh. Richard-son.)

μ (There could be no delusion as to this miracle: hungry men could not imagine themselves fed; and it was alike impossible to make provision for such a multitude in such a place, or to convey provisions there without any of them seeing it. The people, therefore, were wonderfully affected by it. Randolph.)

ω Ch. 1, 21; 4, 19, 25; and 7, 40. Ge. 43, 10. De. 18, 15. Mat. 11, 8.

Parallel places, Mat. xiv. 13—36. Ma. vi. 30—56. Lu. ix. 10—17.

*The miracle of the five loaves.*

AFTER these things Jesus went over<sup>θ</sup> the sea of Galilee, which is the sea of Tiberias; <sup>2</sup>and a great multitude followed Him, because they saw His miracles which He did on them that were diseased. <sup>3</sup>And Jesus went up into a mountain, and there He sat with His disciples. <sup>4</sup>And the passover,<sup>ι</sup> a feast of the Jews, was nigh.

<sup>5</sup>When Jesus then lifted up His eyes, and saw a great company come unto Him, He saith unto Philip, "Whence shall we buy bread, that these may eat?" <sup>6</sup>And this He said to prove<sup>κ</sup> him: for He Himself knew what He would do.

<sup>7</sup>Philip answered Him, "Two hundred pennyworth of bread is not sufficient<sup>λ</sup> for them, that every one of them may take a little."

<sup>8</sup>One of His disciples, Andrew, Simon Peter's brother, saith unto Him, <sup>9</sup>"There is a lad here, which hath five barley<sup>μ</sup> loaves, and two small fishes: but what are they among so many?"

<sup>10</sup>And Jesus said, "Make the men sit down."

Now there was much grass in the place. So the men sat down, in number about five thousand.

<sup>11</sup>And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples<sup>λ</sup> to them that were set down; and likewise of the fishes as much as they would. <sup>12</sup>When they were filled, He said unto His disciples, "Gather up the fragments that remain, that nothing be lost."

<sup>13</sup>Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.<sup>ω</sup>

<sup>14</sup>Then those men, when they had seen the miracle that Jesus did, said,

"This is of a truth that prophet<sup>ω</sup> that should come" into the world."

<sup>15</sup>When Jesus therefore perceived that they would come and take Him by force, to make Him a king,<sup>ξ</sup> He departed again into a mountain Himself alone.

<sup>16</sup>And when even was now come, His disciples went down unto the sea, <sup>17</sup>and entered into a ship, and went over the sea toward Capernaum. And it was now dark,<sup>ο</sup> and Jesus was not come to them. <sup>18</sup>And the sea arose by reason of a great wind that blew.

<sup>19</sup>So when they had rowed about five and twenty or thirty furlongs,<sup>π</sup> they sec<sup>ο</sup> Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.<sup>ρ</sup>

<sup>20</sup>But He saith unto them, "It is I; be not afraid."

<sup>21</sup>Then they willingly received Him into the ship: and immediately the ship was at the land whither they went.<sup>τ</sup>

<sup>22</sup>The day following, when the people which stood on the other side of the sea saw<sup>υ</sup> that there was none other boat there, save that one wherein His disciples were entered,<sup>φ</sup> and that Jesus went not with His disciples into the boat, but that His disciples were gone away alone; <sup>23</sup>(howbeit there came other boats<sup>χ</sup> from Tiberias<sup>υ</sup> nigh unto the place where they did eat bread, after that the Lord had given thanks:)

<sup>24</sup>when the people therefore saw that Jesus was not there, neither His disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

A.D. 32.  
CAPERNAUM.

*The discourse in the synagogue.*

[56]

<sup>25</sup>AND when they had found Him on the other<sup>α</sup> side of the sea, they said unto Him, "Rabbi, when camest thou hither?"

<sup>26</sup>Jesus answered them and said,

ν (Their notion was that He was to be a glorious and powerful king, and they thought that Jesus would be able to feed an army with very little charge. Hammond.)

ξ (As they thought only of a temporal Messiah. Randolph.)

ο (It had been already dusk—six o'clock.)

π (Three miles. Piny (Nat. Hist., v., 15) makes the lake six miles broad and sixteen long. Troll.)

ρ (Saw. Sym. It began to be morning before He came to them. Comp. Ma. 6, 45.)

σ (Of a spirit—i.e., an evil one, which the Jews thought walked in the night. Whitby.)

τ (Were going. Sym.)

υ (Gr., the people having seen—i.e., having the day before observed. L. and II.)

φ (Omitted by the old Lat. (in some copies), the Vulg., Memph., Ath., and above five Mss. Tregelles.)

χ (Josephus (Bell., II., xxi., §. 9) shows them to have been abundantly numerous. He himself, on a certain occasion, speedily collected two hundred and thirty. Gresswell, ii., 323.)

ψ (Built by Herod Antipas in the best part of Galilee. Josephus, Ant., xviii., ii., 3.)

α .....The wind was contrary. Mat. 14, 24.



α Or, *Work not.*

z Ve. 51. Ch. 4, 14.

β (*Acknowledged for His. Ch. 3, 33. Pearce.*

*Given many infallible proofs that Jesus was sent by Him. Burton. Commissioned by proper credentials. Troll. Certified. L. and H. Ch. 1, 33; 5, 37; and 8, 18. Mat. 3, 17, and 17, 5. Ma. 1, 11, and 9, 7. Lu. 3, 22, and 9, 35. Ac. 2, 22. 2 Pe. 1, 17.)*

γ (*Same Greek word as that translated "labour" in ve. 27. L. and H.)*

δ (*Pleasing to. Ps. 51, 19. Which God approves. Pearce. The commands of. Procopius.*

ε (*The great work of setting up the kingdom of the Messiah. Rand.)*

ς (*The one great work which He requires and will accept. L. and H. 1 Jno. 3, 23.)*

η (*From heaven. Mat. 12, 38, and 16, 1. Ma. 8, 11. 1 Co. 1, 22.)*

θ (*As was the first red-emer, such shall be the last; and as the former caused manna to descend, Ex. 16, 5, so shall the latter, Ps. 72, 16. (Mid. Cohel, p. 56, 4.) Trollope. Nu. 11, 7. Ne. 9, 15. 1 Co. 10, 3.)*

γ Ps. 78, 24.

ι (*The. Campb.*

κ (*That. Heyl, Campb., Dodd., Burton, L. and H., Scholef.*

λ (*To lost and dead souls, which manna could never do. Cradock.*

"Verily, verily, I say unto you,

Ye seek Me,

Not because ye saw the miracles,

But because ye did eat of the loaves, and were filled.

27 Labour<sup>α</sup> not for the meat which perisheth,

But for that meat<sup>ε</sup> which endureth unto everlasting life,

Which the Son of man shall give unto you:

For Him hath God the Father sealed."<sup>β</sup>

28 Then said they unto Him, "What shall we do, that we might work<sup>γ</sup> the works of<sup>δ</sup> God?"<sup>ε</sup>

29 Jesus answered and said unto them, "This is the work of God, that ye believe on Him whom He hath sent."<sup>ς</sup>

30 They said therefore unto Him,

"Verily, verily, I say unto you,

Moses gave you not that<sup>ζ</sup> bread from heaven;

But My Father giveth you the true bread from heaven.

33 For the bread of God is He<sup>κ</sup> which cometh down from heaven, And giveth life<sup>λ</sup> unto the world."

34 Then said they unto Him, "LORD, | evermore give us this bread."

35 And Jesus said unto them,

"I<sup>μ</sup> am the bread of life:

He that cometh to Me shall never hunger;

And He that believeth on Me shall never thirst.

36 But I said<sup>ν</sup> unto you,

That ye also<sup>ξ</sup> have seen Me,

And believe not.

37 All that the Father giveth Me shall<sup>ο</sup> come to Me;

And him that cometh<sup>τ</sup> to Me I will in no wise cast<sup>υ</sup> out.

38 For I came down from heaven,

Not to do Mine own will,<sup>z</sup>

But the will of Him that sent Me.

39 And this is the Father's<sup>α</sup> will which hath sent Me,

That of all which He hath given Me I should lose<sup>α</sup> nothing,

But should raise it up again at the last day.

40 And this is the will of Him that sent Me,

That every one which seeth<sup>ε</sup> the Son, and believeth on Him,

May<sup>τ</sup> have everlasting life:

And I will<sup>ν</sup> raise him up at the last day."

41 The Jews then murmured at Him, because He said, "I am the bread which came down from heaven." 42 And they said, "Is<sup>δ</sup> not this Jesus, the son of Joseph, whose

father and mother we know? how is it then that He saith, I came down from heaven?"

43 Jesus therefore<sup>δ</sup> answered and said unto them,

μ (*I mean myself. Hele. Or, what I came into the world to be. Instructing them in the design of the Messiah and the nature of His kingdom. Lardner.*)

ν (*In effect, at ve. 26. Troll. Ve. 64.*)

ξ (*That (ye) have even seen Me and (yet) do not believe. Green, Burton.*)

ο (*Will. Campb. Whom My Father disposes to be My disciples. Pearce.*)

τ (*Are prepared by an honest heart and willingness to learn. Clagett. Ch. 10, 28. Mat. 24, 24. 2 Ti. 2, 19. 1 Jno. 2, 19.*)

ς (*Reject. Campbell.*)

z (*Ch. 5, 30. Mat. 26, 39.*)

α (*Omitted in some copies of the old Lat. and Pesh.-Syr. Mss., and by the Memph. and Theb. Vss., some Fathers, & above six Mss. Treg.*)

α (*Ch. 10, 28; 17, 12; and 18, 9.*)

σ (*Views with an attentive eye. Dodd. Recognizeth. Heylin, Campb. Contemplateth. Mack. Discerns Him as the Messiah. Trapp. Acknowledgeth the testimonies of His divine authority. Clagett.*)

τ (*Should. Heyl, Scholef.*)

υ (*Gr., that I may. L. & H.*)

δ (*Mat. 13, 55. Ma. 6, 3. Lu. 4, 22.*)

φ (*Ephr. Ms. omits.*)

"Murmur not among yourselves.

x (Incline.  
Pearce. Ve. 65.  
Cant. 1, 4.)

c Is. 54, 13. Je.  
31, 34. Mi. 4, 2.  
Ile. 8, 10, and  
10, 16.

ψ (Ephr. & Beza  
Mss. omit.)

ω (Come with an  
honest heart and  
good disposition.  
Randolph.)

a (There is no im-  
mediate sight or  
knowledge of the  
Father in His  
will or ways  
about saving sin-  
ners but what  
the Christ im-  
parteth. Crad.  
Ch. 1, 18, and 5,  
87.)

d Ch. 1, 18; 7,  
29; and 8, 19.  
Mat. 11, 27. Lu.  
10, 22.

β (Gr. from. L.  
and II. Ch. 7,  
29.)

e Ve. 40. Ch. 3,  
16, 18, 36.

γ (Not in the Vat.  
& L. Mss. Penn.)

δ ("The," so ve.  
58, 63, "the  
bread," "the  
Christ." Pearce.  
Scholef., L. and  
II. So the  
Rhems.)

ε (Lit., down-  
coming.)

ζ (Looking to Him  
as our Redeemer,  
and putting our  
trust in the pro-  
pitation which  
He has made.  
But the words  
convey a further  
allusion to the  
sacrament which  
He should after-  
wards institute,  
in which the  
bread and wine  
were to represent  
His flesh & blood,  
as the Messiah,  
sacrificed for us;  
and to convey the  
benefits of that  
sacrifice to all  
faithful receiv-  
ers. Rand.)

η (Moreover.  
Scholef.)

44 No man can come to Me,  
Except the Father which hath sent Me draw<sup>x</sup> him:  
And I will raise him up at the last day.

45 It is written<sup>c</sup> in the prophets,  
AND THEY SHALL BE ALL TAUGHT OF GOD.

Every man therefore<sup>ψ</sup> that hath heard,  
And hath learned<sup>ω</sup> of the Father,  
Cometh unto Me.

46 Not that any man hath seen<sup>a</sup> the Father,<sup>d</sup>  
Save He which is of<sup>β</sup> God,  
He hath seen the Father.

47 Verily, verily, I say unto you,  
He that believeth<sup>e</sup> on Me<sup>δ</sup> hath everlasting life.

48 I am that<sup>δ</sup> bread of life.

49 Your fathers did eat manna in the wilderness,  
And are dead.

50 This is the bread which cometh<sup>e</sup> down from heaven,  
That a man may eat thereof, and not die.

51 I am the living bread which came down from heaven:  
If any man eat of this bread, he shall live for ever:<sup>δ</sup>  
And<sup>δ</sup> the bread that I will give<sup>θ</sup> is My flesh,<sup>e</sup>  
Which I will give for the life of the world."

52 The Jews therefore strove among themselves, saying, "How can this | man give us His flesh to eat?"  
53 Then Jesus said unto them,

"Verily, verily, I say unto you,  
Except ye eat<sup>κ</sup> the flesh of the Son of man,  
And drink His blood,  
Ye have no life in you.

54 Whoso eateth My flesh,  
And drinketh My blood,  
Hath eternal life;

And I will raise him up at the last day.

55 For My flesh is meat indeed,<sup>λ</sup>  
And My blood is drink indeed.

56 He that eateth My flesh, and drinketh My blood,  
Dwelleth<sup>μ</sup> in Me, and I in him.

57 As the living<sup>ν</sup> Father hath sent Me,  
And I live by the Father:

So he that eateth Me, even he shall live by Me.  
58 This is that bread which came down from heaven:  
Not as your<sup>ξ</sup> fathers did eat manna,<sup>ο</sup>  
And are dead:

He that eateth of this bread shall live for ever."<sup>ρ</sup>

59 These things said He in the synagogue, as He taught in Caper-  
naum. is an hard<sup>τ</sup> saying; who can hear  
it?"<sup>π</sup>

60 Many therefore of His disciples,<sup>ρ</sup>  
when they had heard this, said, "This  
He said unto them, "Doth this offend

θ (Not in the Vat.,  
Ephr., and Beza  
Mss. Penn. Nor  
in the old Lat.,  
Vulg., Cur-Syr.,  
Theb., Æth., Ori-  
gen, and other  
Fathers, & seven  
Mss. Tregelles.  
Nor in Jerome,  
Wick., Rh. W.  
E. Richardson.)

κ (By taking on  
Him our nature,  
and giving it as  
a ransom for sin.  
Crad. His hu-  
man nature, ch.  
1, 14. Ro. 1, 3.  
Ep. 5, 30. His  
death was to be a  
vicarious sacri-  
fice for the sins of  
mankind. Troll.  
Sacrificed by way  
of atonement.  
Pearce. Ile. 10,  
5-10.)

λ (Become par-  
takers of the pro-  
pitation which I  
shall make by My  
death. Pearce.  
Mat. 26, 26.)

μ (The true meat—  
the true drink.  
Vat. Ms. Truly  
meat—truly  
drink. Syr.,  
Pearce, L. and  
H.)

ν 1 Jno. 3, 24, &  
4, 15, 16.

ξ (Called so De.  
5, 26, and else-  
where, because  
He has the foun-  
tain of all life in  
Himself. Crad.)

ο (The. Vat. and  
Ephr. Mss.)

π (Ephr. Ms.  
omits.)

ρ (Jesus intended  
to discourage  
those Jews who  
were ready to  
proclaim Him  
their king, and  
therefore deliver-  
ed Himself in  
obscure and figu-  
rative terms.)

σ Ve. 66. Mat.  
11, 6.

τ (Wanting in  
humanity. Titt.  
Harsh, offensive.  
Troll., L. and II.)

υ (Patiently; it is  
incredible and in-  
tolerable. Crad.)

σ (What then if Scholst. If then. Rh.)

τ (My ascension will prove My Godhead, & that I came down from heaven. Cradock.)

υ (Have spoken. So Vat., Ephr., and Beza Mss., Jerome, Vulg., Wick., Rh. W. E. Richardson.)

φ (The life-giving virtue ascribed to My flesh or human nature flows from My Godhead, which is united to it. Cradock.)

h Ch. 2, 24, and 13, 11.

χ (Therefore. L. de Dieu, Burton. Lit., after, or, because of, this.)

ι Ac. 5, 20.

ψ (The Holy One of God. The Vat. Ms. (Penn) and the Ephr. and Beza. W. E. R.)

ω (Omitted by the old Latin, Vulg., Cur-Syr., Theb., Arm., some Fathers, and seven Mss. Treg. So the Ephr., Beza, Jer., Vulgate, Wick., Rh. W. E. R.)

α (You say right; but one of you is an informer or accuser. Rand. Accuser. Pearce, Burton, Traitor, or, accuser. Sym., Trollope. The case of Judas shews that to man, in an unprepared state of heart, the grace of God would be as the pearl thrown to the swine. It is withheld from man until he is, not indeed deserving of it, but capable of using it. Bp. Hinds.)

β (It was the inviolable practice of Jesus to avoid any popular tumult. Trollope.)

γ (Judea.)

you? <sup>62</sup>What and if ye shall see the Son of man ascend<sup>r</sup> up where He was before—? <sup>63</sup>It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak<sup>v</sup> unto you, *they* are spirit, and *they* are life.<sup>φ</sup> <sup>64</sup>But there are some of you that believe not." For Jesus knew<sup>h</sup> from the beginning who they were that believed not, and who should betray Him. <sup>65</sup>And He said, "Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father."

<sup>66</sup>From that<sup>x</sup> time many of His disciples went back, and walked no more with Him.

<sup>67</sup>Then said Jesus unto the twelve, "Will ye also go away?"

<sup>68</sup>Then Simon Peter answered Him, "Lord, to whom shall we go? Thou hast the words of eternal life.<sup>ι</sup>

<sup>69</sup>And we believe and are sure that thou art<sup>ψ</sup> that Christ<sup>ω</sup> the Son of the living<sup>ω</sup> God."

<sup>70</sup>Jesus answered them,<sup>α</sup> "Have not I chosen you twelve, and one of you is a devil?"

<sup>71</sup>He spake of Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve.

<sup>1</sup>After these things Jesus VII.] walked<sup>β</sup> in Galilee: for He would not walk in Jewry,<sup>γ</sup> because the Jews sought to kill Him.

Visit of the scribes from Jerusalem. [57  
Mat. xv. 1—31. Ma. vii.

The miracle of the seven loaves. [58  
Mat. xv. 32—xvi. 12. Ma. viii. 1—26.

The transfiguration. [59  
Mat. xvi. 13—xvii. 21. Ma. viii. 27—ix. 29.  
Lu. ix. 18—42.

Instructions and warnings. [60  
Mat. xvii. 22—xviii. Ma. ix. 30—50.  
Lu. ix. 43—50.

A.D. 32.  
GALILEE.

[61  
[That it was one great design of S. John in writing his Gospel to shew the guilt of the Jews in rejecting Jesus, may be gathered from the fact that in it are inserted more instances of their attempts on our Lord's life than in the other Gospels. Ch. vii. 1, 25, 30, 32, 45, 52; viii. 20, 37, 59; x. 39, 40; xi. 7—16, 45—57; xii. 10, 11; xviii. 29—32; and xix. 1—15. Lardner's Works, vi., 203.

The last day, according to Philo, was observed in a more than usually solemn manner, as being the last day of the yearly feasts. Lonsdale and Hale. It concluded the civil year (Ex. xxiii. 16; Nu. xxix. 35), and was the third of the ministry of Jesus. The ceremony (ve. 37), consisted in fetching water from the pool of Siloah, in carrying it in procession round the altar of burnt offerings, accompanied by the recitation of Is. xii. 3; and finally in pouring out a libation thereof over the sacrifice. Greswell, ii., 430. In memorial of the supply of water in the wilderness, Is. lv. 1 was repeated by the priests. Hales, iii., 140. Pouring the water on the altar denoted their praying for the early rain, which was wanted for their approaching seed-time. Randolph. Its peculiar sanctity was of traditional origin only. See Le. xxiii. 34; Ne. viii. 18; 2 Mac. x. 6. Josephus, Ant., iii., x. Trollope. The Targum explains Is. xii. 3, "with joy shall ye receive a new teaching from the chosen One of the Just," and while they were thus singing they expected the Holy Spirit should fall upon them. Hales.]

Declaration of Jesus that He is more than man.

<sup>2</sup>NOW the Jews' feast of tabernacles<sup>e</sup> was at hand.

<sup>3</sup>His brethren<sup>s</sup> therefore said unto Him, "Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest." <sup>4</sup>For there is no man that doeth any thing in secret, and he himself seeketh to be known openly.<sup>θ</sup> If thou do these things, shew thyself to the world."

<sup>5</sup>For neither<sup>k</sup> did His brethren believe in Him.

<sup>6</sup>Then Jesus said unto them, "My time<sup>f</sup> is not yet come: but your time is always ready. <sup>7</sup>The world cannot hate you;<sup>m</sup> but Me it hateth, because I testify of it, that the works thereof are evil.<sup>n</sup> <sup>8</sup>Go ye up unto this feast: I go not up yet<sup>t</sup> unto this feast; for My time is not yet full come."

<sup>9</sup>When He had said these words unto them, He abode still in Galilee.

<sup>10</sup>But when His brethren were gone up, then went He also up unto the feast, not openly, but as it were in secret.

<sup>11</sup>Then the Jews sought<sup>o</sup> Him at the feast, and said, "Where is He?"

<sup>12</sup>And there was much murmuring<sup>κ</sup> among the people concerning Him: for some said, "He is a good<sup>p</sup> man:" others said, "Nay; but He deceiveth the people." <sup>13</sup>Howbeit, no man spake openly of Him for fear<sup>q</sup> of the Jews.

e (One of the three great yearly feasts, Le. 23, 34, which they celebrated after gathering in their fruits when their barns were full, Ex. 23, 16. De. 16, 13; wherein they went out of their houses, and dwelt seven days in booths. It began on the fifteenth of Tisri (Sept. and Oct.), and lasted eight days, of which the last was the most solemn. Nu. 29, 12. Josep., Ant., iii. x., 4.)

s (Cousins. Pearce. The sons of Mary, the wife of Cleophas and sister of Mary, the mother of Jesus. According to the custom of the Jews, they were called "brethren," He being the head of the family. C. Thomson. Mat. 12, 46. Ma. 3, 31. Ac. 1, 14.)

η (Our Saviour had not appeared publicly at Jerusalem for a year and a half. Randolph.)

θ (He that seeketh to be openly known doth nothing in secret. Coverdale.)

k Ma. 3, 21.

l Ve. 8, 30. Ch. 2, 4, and 8, 20.

m Ch. 15, 19.

n Ch. 3, 19.

o ("Yet" is not in the Beza and a few other Mss., nor in the Syr. and Pers. Vss. Wells.)

o Ch. 11, 56.

κ (Whispering. Campb., Trol. Private discourse. Pearce. Ch. 9, 16, and 10, 19.)

p Ve. 40. Ch. 6, 14. Mat. 21, 46. Lu. 7, 16.

q Ch. 9, 22; 12, 42; and 19, 38.



<sup>r</sup> Mat. 13, 54.  
Ma. 6, 2. Lu. 4,  
22. Ac. 2, 7.

<sup>λ</sup> Or, *learning*.  
(So Burton. L.  
and II., the same  
word as in Ac.  
26, 24.)

<sup>μ</sup> (.....Only.  
Pearce. Ch. 3,  
11; 8, 28; 12, 49;  
and 14, 10, 24.)

<sup>ν</sup> (Is minded to.  
Pearce. Has a  
sincere purpose  
to enquire into  
the truth, and to  
yield a ready obedi-  
ence to it.  
Troll.)

<sup>ξ</sup> (Will. Pearce.  
Because My  
claims rest on  
proofs which you  
are well able to  
appreciate, if dis-  
posed to receive  
them. Van Mil-  
dert.)

<sup>ς</sup> Ch. 5, 41, and  
8, 50.

<sup>τ</sup> Ex. 24, 3. Ch.  
1, 17. De. 33, 4.  
Ac. 7, 38.

<sup>υ</sup> Ch. 5, 16, 18;  
10, 31, 39; and  
11, 53. Mat. 12,  
14. Ma. 3, 6.

<sup>ο</sup> (Diseases of  
various kinds, &  
especially mad-  
ness, were attri-  
buted to evil spi-  
rits. Troll. Ch.  
8, 48, and 10, 20.)

<sup>π</sup> (Burton, fol-  
lowing Theoph.,  
Steph., Cas. Beza,  
couples this with  
"marvel," ve. 21.  
So Pearce, Troll.,  
L. and H.)

<sup>ρ</sup> (Gr., the. Midd.,  
Trollope, Green.  
Le. 12, 3.)

<sup>σ</sup> (Ge. 17, 10. To  
whom it was com-  
manded that it  
should be per-  
formed on the  
eighth day,  
though it fell  
upon the sab-  
bath.)

<sup>14</sup> Now about the midst of the feast  
Jesus went up into the temple, and  
taught.

<sup>15</sup> And the Jews marvelled,<sup>r</sup> say-

"My doctrine is not Mine,<sup>λ</sup>  
But His that sent Me.

<sup>17</sup> If any man will<sup>ν</sup> do His will,  
He shall<sup>ξ</sup> know of the doctrine,  
Whether it be of God,  
Or whether I speak of Myself.

<sup>18</sup> He that speaketh of himself<sup>ς</sup>  
Seeketh his own glory:  
But he that seeketh His glory that sent him,  
The same is true, and no unrighteousness is in him.

<sup>19</sup> Did not Moses give you the law?<sup>τ</sup>  
And yet none of you keepeth the law?  
Why go ye about to kill<sup>υ</sup> Me?"

<sup>20</sup> The people answered and said,  
"Thou hast a devil:<sup>ρ</sup> who goeth  
about to kill thee?"

"I have done one work, and ye all marvel.

<sup>22</sup> Moses therefore<sup>τ</sup> gave unto you circumcision;<sup>ρ</sup>  
(Not because it is of Moses, but of the fathers;<sup>σ</sup>)  
And ye on the sabbath day circumsise<sup>τ</sup> a man.

<sup>23</sup> If a man on the sabbath day receive circumcision,  
That<sup>ν</sup> the law of Moses should not be broken;  
Are ye angry at Me,  
Because I have made a man every whit whole<sup>φ</sup> on the sabbath day?

<sup>24</sup> Judge not according to the appearance,<sup>ν</sup>  
But judge righteous judgment."

<sup>25</sup> Then said some of them of Je-  
rusalem, "Is not this he, whom they  
seek to kill? <sup>26</sup> But, lo, he speak-  
eth boldly, and they say nothing  
unto him. Do the rulers know<sup>χ</sup>  
indeed that this is the very<sup>ψ</sup> Christ?"

"Ye both know Me, and ye know whence I am:<sup>ω</sup>  
And I am not come of Myself,<sup>α</sup>

But He that sent Me is true,  
Whom ye know not. <sup>29</sup> But I know Him:  
For I am from Him,  
And He hath sent Me."

<sup>30</sup> Then they sought to take<sup>ε</sup> Him:  
but no man laid hands on Him, be-  
cause His hour was not yet come.

<sup>31</sup> And many of the people believed<sup>υ</sup>

ing, "How knoweth this man letters,<sup>λ</sup>  
having never learned?"

<sup>16</sup> Jesus answered them, and said,

<sup>τ</sup> (Danger of life  
vacateth the Sab-  
bath; circumci-  
sion also, and its  
cure. Tanchum,  
p. 9, 2. Troll.)

<sup>υ</sup> Or, without  
breaking the law  
of Moses.

<sup>φ</sup> (Circumcision  
affected only a  
part of a man.  
Burton. Healing  
is more an act of  
necessity & mercy  
than circumci-  
sion. Pearce. The  
law of relieving  
the miserable is  
more ancient and  
excellent than  
either the Sabba-  
tic rest or cir-  
cumcision. Hele.)

<sup>ν</sup> Ch. 8, 15. De.  
1, 16. Pr. 24, 23.  
Ja. 2, 1.

<sup>χ</sup> (Have the rulers  
decided? Green.)

<sup>ψ</sup> (Not in the best  
Mss. and Vss.  
Troll. Not in  
many Greek Mss.,  
or in the Vulg.  
and three other  
ancient Vss., nor  
in Nonnus and  
the Complut.  
Pearce.)

<sup>ω</sup> Is. 53, 8. Mat.  
13, 55. Ma. 6,  
3. Lu. 4, 22.  
He. 7, 3.

<sup>α</sup> (Do ye both  
know Me?—inti-  
mating the re-  
verse. Rand.,  
Hales, Penn.  
This ought not  
to prejudice you  
against My being  
a prophet sent  
from God. Dio.,  
Clarke.)

<sup>ε</sup> (Did not enter  
on this ministry  
on My own pri-  
vate notion, but  
it was the true  
God who sent  
Me, of whom ye  
have no right no-  
tions. Rand.)  
Ch. 5, 43, and 8,  
26. Ro. 3, 4.

<sup>ε</sup> Ve. 19. Ch. 8,  
37. Ma. 11, 18.  
Lu. 19, 47, and  
20, 19.

<sup>υ</sup> Ch. 3, 2, and 8,  
30. Mat. 12, 23.

on Him, and said, "When Christ  
cometh, will He do more miracles  
than these which this man hath  
done?"

β (Talked among themselves. Heyl. Privately. Bp. Mann.)

γ (Wanting in a large proportion of Mss. and Yss. Troll.)

δ (But little longer shall I be with you. Sym. Ch. 13, 33, and 16, 16.)

ε (Withdraw. Ch. 8, 21, and 16, 5.)

ζ (During the siege of Jerusalem this was general throughout the nation. Troll. Ch. 8, 21, and 13, 33. Ho. 5, 6. Also Ps. 18, 41. Pr. 1, 31. Ho. 2, 7. Am. 8, 12.)

η (Go, ἔγω γὰρ vado, not ἔγω sum. H. Steph., Beza, Cas., Theoph., and the Arab. read, "I go." Burton. So ve. 36.)

θ Or, Greeks.

z Le. 23, 36.

α Re. 22, 17. Ch. 6, 35. Is. 55, 1.

ι (Come to Him as the Messiah, and receive the great blessings which He was able to bestow. Lardner.)

δ Is. 44, 3; 55, 1; and 58, 11. Eze. 36, 25—27. Joel 2, 28. Zec. 14, 8. Ac. 2, 17, 33.

κ (It was ordinary at fountains to build receptacles, and in the middle thereof, i.e., the belly, to have pipes through which the water passed. Hammond. Heart, Ps. 39, 9 (Sept.). Eze. 3, 2. Jonah 2, 3.)

μ (The Vat. Ms. reads "given." Penn. Also the Vulg. and both Syr. Vss. Pearce.)

ν (Vat. and Beza omit. The Rb. has "some of." W. E. R.)

<sup>32</sup>The Pharisees heard that the people murmured<sup>β</sup> such things concerning Him; and the Pharisees and

the chief priests sent officers to take Him.

<sup>33</sup>Then said Jesus unto them,<sup>γ</sup>

"Yet a little<sup>δ</sup> while am I with you,  
And then I<sup>ε</sup> go unto Him that sent Me.

<sup>34</sup>Ye shall<sup>ζ</sup> seek Me, and shall not find Me:  
And where I am,<sup>η</sup> thither ye cannot come."

<sup>35</sup>Then said the Jews among themselves, "Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles,<sup>θ</sup> and teach the Gentiles? <sup>36</sup>What manner of saying is this that he

said, Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come?"

<sup>37</sup>In the last<sup>ι</sup> day, that great day of the feast, Jesus stood and cried, saying,

"If any man thirst,<sup>α</sup>

Let him come unto Me and drink.<sup>α</sup>

<sup>38</sup>He that believeth on Me, as the scripture<sup>β</sup> hath said,  
Out of his belly<sup>α</sup> shall flow rivers of living water."

<sup>39</sup>(But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given;<sup>α</sup> because that Jesus was not yet glorified.)

<sup>50</sup>Nicodemus saith unto them, (he that came<sup>ν</sup> to Jesus<sup>δ</sup> by night, being one of them,) <sup>51</sup>"Doth our law judge any man, before it hear him, and know what he doeth?"

<sup>40</sup>Many<sup>ν</sup> of the people therefore, when they heard this saying, said, "Of a truth this<sup>ε</sup> is the Prophet." <sup>41</sup>Others said, "This is the Christ." But some said, "Shall<sup>ζ</sup> Christ come out of Galilee?" <sup>42</sup>Hath not the scripture<sup>ε</sup> said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"<sup>δ</sup>

<sup>52</sup>They answered and said unto him, "Art thou also of Galilee? Search and look: for out of Galilee ariseth no<sup>ψ</sup> prophet."

<sup>53</sup>And every man went unto his own house.

VIII.] <sup>1</sup>Jesus went unto the mount of Olives.

A.D. 32.  
GALILEE.

[62

Declaration of Jesus that He is the light of the world.

<sup>2</sup>AND early in the morning He came again into the temple, and all the people came unto Him; and He sat down, and taught them.

<sup>3</sup>And the scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst, <sup>4</sup>they say unto Him, "Master, this woman was taken in adultery, in the very act."<sup>ω</sup> <sup>5</sup>Now Moses in the law<sup>ε</sup> commanded us, that such should be stoned:<sup>α</sup> but what sayest Thou?" <sup>6</sup>This they said tempting Him, that they might have to accuse Him.

But Jesus stooped down, and with his finger wrote<sup>ε</sup> on the ground, as though he heard them not. <sup>7</sup>So when they continued asking Him, He lifted up Himself, and said unto them, "He that is without sin among you, let him first cast a stone

§ (Is this? Scholef. Ch. 1, 21, and 6, 14. De. 18, 15.)

ο (What? doth the Christ? Scholef. Vc. 52. Ch. 1, 46.)

c Ps. 132, 11. Je. 23, 5. Mt. 5, 2. Mat. 2, 5. Lu. 2, 4.

d 1 Sa. 16, 1—4.

p (...So spake... Rheims, W. E. R.) Mat. 7, 20.

σ (Who might be supposed the only competent judges. Rand. Ch. 12, 42. Ac. 6, 7. 1 Co. 1, 20, 26, and 2, 8.)

τ (Gr., multitude, rabble. L. and H. "People of the earth"—excluded from the hope of heaven. Troll.)

υ (At first; or, before. So the Vat. Ms., the Jer., Syr., and other Mss. and Yss. Penn.)

φ Gr., to Him. Ch. 3, 2.

ψ (Not the Prophet of De. 18, 15. Pearce. Yet Isaiah had predicted that the Messiah should begin to preach in Galilee. Is. 9, 1. Mat. 4, 15. Cradock.)

ω (With an apostrophe, ἔπ' αὐτοφόρῳ, "in her own very sight"—so openly that she cannot with any face deny it. Knatch.)

e De. 22, 23, 24.

a (This is not specified, Le. 20, 10, but see Eze. 16, 38, 40. Burton.)

β (Indicating His aversion to concern Himself in the matter; parallel instances occur in the Rabbinical writings. Troll. Je. 17, 13.)

8 (*Who had brought the accusation.* Troll. Ro. 2, 22.)

e (*Executed the sentence.* Burton.)

5 (*She is dismissed, not acquitted, because the accuser did not appear, not because she was proved innocent.* Ambrose. Ch. 3, 17. Lu. 9, 56, and 12, 14.)

7 (*Omitted by A. B. C. T. Mss. of the oldest class; by L. X. Δ; by Cod. 33, and by more than fifty other cursive copies, and more than thirty lectionaries. In many others it is marked as doubtful, or transferred to other parts of the Gospel. It is not found in Cod. Vercell., the revised Cod. Bezae, the Pesch. & Harc. Syr., the Memph. Theb., Goth., and Arm. Vss. Tregelles. Origen, Chrys. & Theoph. take no notice of it, and it was first explained by Euthymius in the twelfth century.* Troll. In D, its oldest authority, the phraseology of the entire passage is quite distinct from the readings of the other Mss. which contain it. T. S. Green.)

f Ch. 5, 14.

9 (*Claiming the character of the Messiah.* Ch. 1, 4--9; 3, 19; 9, 5; and 12, 35, 46.)

g Ch. 5, 31.

i (*Valid.*)

h Ch. 7, 28, and 9, 29.

k (*From passion, or prejudice.* Bp. Mann. Troll. Ch. 7, 24.)

at her." 8 And again He stooped down, and wrote on the ground.

9 And they<sup>d</sup> which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up Himself, and saw

"I am the light<sup>9</sup> of the world:  
He that followeth Me shall not walk in darkness,  
But shall have the light of life."

13 The Pharisees therefore said unto Him, "Thou bearest record of thyself;<sup>9</sup> thy record is not true."

"Though I bear record of Myself,  
Yet My record is true:

For I know whence I came, and whither I go;

But ye cannot tell<sup>h</sup> whence I come, and whither I go.

15 Ye judge after the flesh;<sup>k</sup>

I<sup>i</sup> judge no man.

16 And yet if I judge, My judgment is true:

For I am not alone,<sup>i</sup> but I and the Father that sent Me.

17 It is also written<sup>m</sup> in your law,

That the testimony of two men is true.

18 I am one that bear witness of Myself,

And the Father<sup>n</sup> that sent me beareth witness of Me."

19 Then said they unto Him, | Jesus answered,  
"Where is thy father?"

"Ye neither know Me, nor My Father:<sup>^</sup>  
If ye had known Me,  
Ye should have known My Father also."<sup>μ</sup>

20 These words spake Jesus in the | His hour<sup>9</sup> was not yet come.  
treasury,<sup>9</sup> as He taught in the temple: | 21 Then said Jesus again unto  
and no<sup>9</sup> man laid hands on Him; for | them,

"I go My way,<sup>5</sup>  
And ye shall seek<sup>7</sup> Me, and shall die in your sins:<sup>7</sup>  
Whither I go, ye cannot come."

22 Then said the Jews, "Will he | Whither I go, ye cannot come."  
kill himself? because he saith, | 23 And He said unto them,

"Ye are from beneath;<sup>7</sup>  
I am from above:  
Ye are of this world;<sup>4</sup>  
I am not of this world.

none but the woman, He said unto her, "Woman, where are those thine accusers? hath no man condemned<sup>6</sup> thee?"

11 She said, "No man, Lord."

And Jesus said unto her, "Neither do I condemn<sup>5</sup> thee: go, and sin<sup>7</sup> no more."<sup>9</sup>

12 Then spake Jesus again unto them, saying,

† Ch. 3, 17; 12, 47; and 18, 36.

‡ Ve. 29. Ch. 16, 32.

m De. 17, 6, and 19, 15. Mat. 18, 16. 2 Co. 13, 1. He. 10, 28.

n Ch. 5, 37.

λ (*Ignorant of the Father, because they knew not Him in whom, clothed in our flesh, the Father was pleased to manifest Himself; since the Divine nature could not be comprehended by man.* Crad. Ve. 55. Ch. 16, 3.)

μ (*Jesus declined giving a direct answer, but intimated that it was their own fault that they did not know.* Rand. Ch. 14, 7.)

ν (*Court of the women.* Ma. 12, 41. Burton. Where thirteen gift-chests were kept. Lampe.)

o Ch. 7, 30.

p Ch. 7, 8.

ξ (*After the Romans, at your instigation, shall crucify Me, there shall be given by My resurrection, ascension, and the coming of the Holy Ghost, proofs that I am truly the Messiah, have come from heaven, and return thither.)*

q Ch. 7, 34, and 13, 33.

r Ve. 24.

s Ch. 3, 31.

t Ch. 15, 19, and 17, 16. 1 Jno. 4, 5.



π (Bring on yourselves heavy judgments and calamities. Lardner. Ve. 21.)

ρ (Do not believe Me to be what I am. Heyl. Ma. 16, 16.)

σ (At. I. and II. Altogether what I have before told you I am. Burton. The Christ and the Saviour, for so I told you from the beginning that I was. Geneva.)

τ (Condemn in. Sym.)

υ (Supply, "I say only this." Heylin.)

φ (I act and speak by commission from My Father, and therefore it concerns you that you attend to what I say. Randolph.)

χ (Jesus was addressing a capitious audience, and therefore expresses Himself with great caution. He gave them sufficiently to understand that He was the Messiah, yet not in direct terms. Randolph.)

ψ (After they had with wicked hands crucified Him. Ch. 3, 14, 12, 33; and 18, 32.)

ω (By the fulfilment of the prophecies, the wonders that should attend His crucifixion, and the judgments that should speedily overtake them. Troll. Ch. 5, 19, 30.)

α (The Messiah. Ro. 1, 4.)

υ Ch. 4, 34; 5, 30; and 6, 38.

υ Ch. 7, 31; 10, 42; 11, 45.

υ Ro. 8, 2, and 6, 14, 18. Ja. 1, 25, and 2, 12.

24

I said therefore unto you,  
That ye shall die in your sins :<sup>π</sup>  
For if ye believe not that I am He,<sup>ρ</sup>  
Ye shall die in your sins."

25 Then said they unto Him, " Who | And Jesus saith unto them,  
art thou ?"

" Even the same that I said unto you from<sup>σ</sup> the beginning.

26 I have many things to say and to judge of<sup>τ</sup> you :

But<sup>υ</sup> He that sent Me is true ;

And I speak to the world those things which I have heard of Him.<sup>φ</sup>"

27 They understood not<sup>χ</sup> that He | 28 Then said Jesus unto them,  
spake to them of the Father.

" When ye have lifted<sup>ψ</sup> up the Son of man,

Then shall ye know<sup>ω</sup> that I am He,<sup>α</sup> and that I do nothing of Myself ;

But as My Father hath taught Me, I speak these things.

29 And He that sent Me is with Me :

The Father hath not left Me alone ;

For I do always those things that please<sup>υ</sup> Him."

30 As He spake these words, many | 31 Then said Jesus to those Jews  
believed<sup>υ</sup> on Him, | which believed on Him,

" If ye continue in My word,

Then are ye My disciples indeed ;

32 And ye shall know the truth,

And the truth shall make you free."<sup>ω</sup>

33 They answered Him, " We be | thou, Ye shall be made free ?"  
Abraham's seed, and were never in | 34 Jesus answered them,  
bondage<sup>β</sup> to any man : how sayest |

" Verily, verily, I say unto you,

Whosoever committeth<sup>γ</sup> sin is the servant<sup>δ</sup> of sin.

35 And the servant abideth not in the house for ever :<sup>ε</sup>

But the Son abideth ever.

36 If the Son therefore shall make you free,<sup>ζ</sup> ye shall be free indeed.

37 I know that ye are Abraham's seed ;

But ye seek to kill<sup>η</sup> Me,

Because My word hath no place<sup>θ</sup> in you.

38 I speak that which I have seen with My Father :<sup>ι</sup>

And ye do that which ye have seen with your father."<sup>κ</sup>

39 They answered and said unto | Jesus saith unto them,  
Him, " Abraham is our father."<sup>α</sup> |

" If ye were Abraham's children,

Ye would do the works of Abraham."<sup>ν</sup>

But now ye seek to kill Me,

A man that hath told you the truth,

β (Always so free as to worship God according to the law of Moses. Pearce. Although they were tributaries of Rome (Josephus, Ant., xiv., viii., 5), still they were governed by their own laws, and lived under their own princes. Troll.)

γ (Is in the habit of sinning. Comp. Ru. 2, 19. (Sept.). Ep. 2, 4, 8. Represented as a species of slavery, not only in the New Testament (Ro. 6, 17; 2 Pe. 2, 19), but also by heathen writers—Pythag., Plato, and Cicero. Troll. I. and H. I speak of freedom from obstinacy, prejudice, and wilful sin. Bp. Mann.)

δ (Gr. slave. I. and H.)

ε (Is at the mercy of the heir when he comes of age, to cast him out of the family.) Moses.....was faithful in all his house as a servant.....but (the) Christ as a son over His own house....Ile. 3, 5, 6.

ζ Ro. 8, 2. Ga. 5, 1.

η Ve. 40. Ch. 7, 19.

θ (Does not penetrate into your hearts, which are hardened against its reception. Troll.)

ι Ch. 3, 32; 5, 19, 30; and 14, 10, 24.

κ Ve. 33. Mat. 3, 9. Le. 25, 42.

ν (As long as ye behave like sons ye shall be called sons ; but as ye behave otherwise, ye forfeit the title. Kidduschim on De. 14, 2. Ro. 2, 28, and 9, 7. Ga. 3, 7, 29.)

θ (Those to whom the style of children of whoredoms is given, Ho. 2, 4. We worship the true God, who chose us to be His peculiar people, and has often acknowledged us for such. Ex. 4, 22. Crad. Ju. 2, 17. Is. 1, 21.)

c Is. 63, 16, and 64, 8. Mal. 1, 6.

d 1 Jno. 5, 1.

ι (Proceeded from God, and omnipresent. Titt. L. and H. Ch. 16, 27, and 17, 8, 25.)

e Ch. 5, 43, and 7, 28, 29.

κ (Receive. Penn.)

f Mat. 13, 38. 1 Jno. 3, 8.

λ (Desires of any kind. L. and H.)

μ (Gr., are disposed to do. L. and H.)

g Ge. 3, 1. Through envy of the devil came death into the world, and they that hold of his side prove it. Wisdom 2, 24.

v (These words do not contain the cause, but the proof, we may know that, &c.... L. de Dieu, Burton.)

ξ (Uprightness, i.e., kept not his creation. Genev. Jude 6.)

ο (Gr., things, stores. L. and H. Had and disposition. Genevan.)

π (Falsehood. Pesch.-Syrr. A lie. L. de Dieu. Lying. L. and H. The first author of it. Bp. Mann.)

Which I have heard of God :  
This did not Abraham.  
Ye do the deeds of your father."

41

Then said they to Him, "We be | Father, even God."<sup>c</sup>  
not born of fornication;<sup>θ</sup> we have one | <sup>42</sup>Jesus said unto them,

"If God were your Father, ye would love<sup>d</sup> Me :  
For I proceeded forth and came<sup>e</sup> from God ;  
Neither came I of Myself, but He sent<sup>e</sup> Me.

43

Why do ye not understand My speech ?  
Even because ye cannot hear<sup>κ</sup> My word.

44

Ye are of *your* father the devil,<sup>f</sup>  
And the lusts<sup>λ</sup> of your father ye will<sup>μ</sup> do.

He was a murderer<sup>g</sup> from the beginning,  
And abode not in the truth,  
Because<sup>v</sup> there is no truth<sup>ε</sup> in him.

When he speaketh a lie,  
He speaketh of his own :<sup>ο</sup>  
For he is a liar, and the father of it.<sup>π</sup>

45

And because I tell *you* the truth, ye believe Me not.

46

Which of you convinceth<sup>ρ</sup> Me of sin ?  
And if I say the truth, why do ye not believe Me?

47

He that is of God heareth God's words :<sup>σ</sup>  
Ye therefore hear *them* not,  
Because ye are not of God."<sup>τ</sup>

<sup>48</sup>Then answered the Jews, and said | art a Samaritan,<sup>τ</sup> and hast a devil?"<sup>ι</sup>  
unto Him, "Say we not well that thou | <sup>49</sup>Jesus answered,

"I have not a devil  
But I honour<sup>v</sup> My Father,  
And ye do dishonour Me.

50

And I seek not Mine own glory :  
There is One that seeketh and judgeth.<sup>φ</sup>

51

Verily, verily, I say unto you,  
If a man keep My saying,<sup>χ</sup>  
He shall never see<sup>ψ</sup> death."

<sup>52</sup>Then said the Jews unto Him, | taste of death. <sup>53</sup>Art thou greater  
"Now we know that thou hast a  
devil. Abraham is dead, and the  
prophets;<sup>k</sup> and thou sayest, If a  
man keep My saying, he shall never

<sup>54</sup>Jesus answered,

"If I honour Myself, My honour is nothing :<sup>ω</sup>  
It is My Father that honoureth<sup>ι</sup> Me ;  
Of whom ye say, that He is your God :

ρ (Convicteth. Pesch.-Syrrac. Mack., Hinds, Penn, Troll.)

σ (He who resembles Him in holiness and goodness is disposed to receive His teaching, and to do His will.)

τ (An odious name among the Jews. Hammond. Like a... in thy ignorance and corruption of the truth. L. and H. Not of God's people. Burton.)

ι Ve. 52. Ch. 7, 20, and 10, 20.

v (What I do is for the glory of God and for your benefit. Bp. Mann.)

φ (My Father, who desires My glory, and will judge them who despise and defame Me. Bp. Mann.)

χ (So at ve. 52, 55; but commonly translated, word. L. and H.)

ψ (Look on, or regard for ever. Titt. Not die for ever. Heyl. Not see death for ever. Bp. Pearce. Feel. Genevan. Ch. 5, 24, and 11, 26.)

k Ze. 1, 5. He. 11, 13.

ω (Be it so; let the report which I give of Myself be of no force yet... Genevan.)

ι Ch. 5, 41; 16, 14; and 17, 1. Ac. 3, 13.)

<sup>a</sup> (*Longed for.*  
Campb.)

<sup>β</sup> (*Know the time,*  
*when, by My com-*  
*ing into the world,*  
*the promise (Ge.*  
*12, 3) should be*  
*fulfilled.* Echard,  
Whitby.)

<sup>m</sup> Am. 5, 18.  
Joel 2, 1.

<sup>n</sup> He. 11, 13.  
1 Pe. 1, 10.

<sup>γ</sup> (*The common*  
*age of super-*  
*annuation among*  
*the Jews.* Light-  
foot.)

<sup>δ</sup> (*In all this our*  
*Lord proposed*  
*Himself to them*  
*as the Messiah,*  
*required their*  
*reception of Him*  
*as such, and in-*  
*timated the cala-*  
*mities that would*  
*befal them if*  
*they should re-*  
*ject Him.* Lard-  
ner. Ex. 3, 14.  
Is. 43, 13. Col.  
1, 17. Re. 1, 3.)

<sup>o</sup> Ch. 10, 31, 39,  
and 11, 8.

<sup>ε</sup> (*Omitted by the*  
*old Lat., Vulg.,*  
*Theb., Arm., by*  
*Origen, and two*  
*Mss. Tregelles.*  
Lu. 4, 30.)

<sup>ζ</sup> (*This man, that*  
*he is blind? or*  
*his parents, that*  
*he was born so?*  
Pearce. Ve. 34.)

<sup>η</sup> (*Josephus, Ant.,*  
*xviii. 1, 3; Bell.,*  
*ii. viii. 14, speaks*  
*of the Pharisees*  
*believing a me-*  
*tempsychois, but*  
*it was only of the*  
*souls of good men.*  
*The Talmudists,*  
*however, held the*  
*transmigration*  
*of the souls of all*  
*men.* Comp. Mat.  
14, 2, and 16, 14.  
Burton.)

<sup>θ</sup> (*Calamities are*  
*not judicial pun-*  
*ishments for sin,*  
Lu. 13, 1, but in-  
tended for the  
good of men and  
the furtherance  
of God's designs.  
Troll. Ch. 11, 4.)

<sup>55</sup> Yet ye have not known Him ;  
But I know Him :  
And if I should say, I know Him not,  
I shall be a liar like unto you :  
But I know Him,  
And keep His saying.

<sup>56</sup> Your father Abraham rejoiced<sup>a</sup> to see<sup>β</sup> My day :<sup>m</sup>  
And he saw<sup>n</sup> it, and was glad.<sup>o</sup>

<sup>57</sup> Then said the Jews unto Him,  
"Thou art not yet fifty<sup>γ</sup> years old,  
and hast thou seen Abraham?"

<sup>58</sup> Jesus said unto them, "Verily,  
verily, I say unto you, Before Abra-  
ham was, I AM."<sup>δ</sup>

<sup>59</sup> Then took they up stones<sup>ε</sup> to  
cast at Him : but Jesus hid Himself,  
and went out of the temple, going<sup>ε</sup>  
through the midst of them, and so  
passed by.<sup>ε</sup>

## IX.]

A.D. 32. (September.)  
A.U.C. 785. A.J.P. 4744.  
JERUSALEM.

[63

[This pool, Ne. iii. 15, was fed by a spring at the foot of Mount Zion, from which flowed out the brook of Siloah, which watered a part of the city, of which (Is. viii. 6) the name seems to be given of old in testimony that they accounted it a special gift sent of God to have a fountain so commodious; the name might put them in mind of the Messiah. Ge. xlix. 10. Is. xii. 3. Cradock. Its waters were held in high estimation (*Aboth. R. Nathan,* § 34). Trollope.]

*Cure of a man born blind.*

AND as Jesus passed by, He saw  
a man which was blind from his  
birth.

<sup>2</sup> And His disciples asked Him,  
saying, "Master, who did sin,<sup>ζ</sup> this  
man, or his parents, that he was  
born<sup>n</sup> blind?"

<sup>3</sup> Jesus answered, "Neither hath  
this man sinned, nor his parents :  
but that the works of God should be  
made manifest in him.<sup>θ</sup> <sup>4</sup> I must  
work<sup>θ</sup> the works of Him that sent  
Me, while it is day : the night<sup>θ</sup>  
cometh, when no man can work.

<sup>5</sup> As long as I am in the world, I am  
the light of the world." <sup>6</sup> When He  
had thus spoken, He spat<sup>θ</sup> on the  
ground, and made clay of the spittle,<sup>ε</sup>  
and He anointed<sup>ε</sup> the eyes of the  
blind man with the clay, <sup>7</sup> and said

unto him, "Go, wash<sup>λ</sup> in the pool of  
Siloam," (which is by interpretation,  
Sent.)

He went his way therefore, and washed,  
and came seeing.

<sup>8</sup> The neighbours therefore,<sup>μ</sup> and  
they which before had seen him that  
he was blind,<sup>ν</sup> said, "Is not this he  
that sat and begged?"

<sup>9</sup> Some said,<sup>ε</sup> "This is he : " others  
said, "He is like him : " but he said,  
"I am he."

<sup>10</sup> Therefore said they unto him,  
"How were thine eyes opened?"

<sup>11</sup> He answered and said, "A man  
that is called Jesus made clay, and  
anointed mine eyes, and said unto  
me, Go to the pool<sup>ο</sup> of Siloam, and  
wash : and I went and washed, and  
I received sight."

<sup>12</sup> Then said they unto him,  
"Where is he?"

He said, "I know not."

<sup>13</sup> They brought to the Pharisees  
him that aforetime was blind. (<sup>14</sup> And  
it was the sabbath<sup>π</sup> day when Jesus  
made the clay, and opened his eyes.)

<sup>15</sup> Then again the Pharisees also  
asked him how he had received his  
sight.

He said unto them, "He put clay  
upon mine eyes, and I washed, and  
do see."

<sup>16</sup> Therefore said some of the Phari-  
sees, "This man is not of<sup>ρ</sup> God, be-  
cause He keepeth not the sabbath<sup>π</sup>  
day." Others said, "How can a man  
that is a sinner do such miracles?"  
And there was a division<sup>σ</sup> among  
them. <sup>17</sup> They say unto the blind  
man again, "What sayest thou of

<sup>p</sup> Ch. 4, 34; 5, 19,  
36; 11, 9; 12, 35;  
and 17, 4.

<sup>q</sup> Ch. 1, 5, 9; 3,  
19; 8, 12; and  
12, 35, 46.

<sup>r</sup> Ma. 7, 33, and  
8, 23.

<sup>ι</sup> (*Specifically for-*  
*bidden to be done*  
*on the sabbath.*  
Maimonides in  
Schab., § 21.)

<sup>κ</sup> Or, spread the  
clay upon the eyes  
of the blind man.

<sup>λ</sup> (*The eyes.* Titt.,  
Camp., Troll.)

<sup>μ</sup> (*Now the neigh-*  
*bours.* Sym.)

<sup>ν</sup> (*Tat. and Ephr.*  
*Mss., a beggar.*  
Pent., So most  
copies of the old  
Lat., Vulg., Pesh.,  
and Hare. Syr.,  
Memph., Theb.,  
Goth., Arm.,  
Eth., some Fathers,  
and above  
nine Mss. Treg.  
Most Mss. read  
"beggar." Burton.)

<sup>ξ</sup> (*Not so, but he*  
*is...* Vat. Ms. So  
Pesh.-Syr.)

<sup>ο</sup> (*Omitted in the*  
*old Lat., Pesh.,*  
*and Jer. Syr.,*  
*Memph., Theb.,*  
*Arm., and five*  
*Mss. Tregelles.)*

<sup>π</sup> (*Our Saviour*  
*frequently per-*  
*formed His mira-*  
*cles on the sab-*  
*bath-day, as if to*  
*cure the Jews of*  
*the false and su-*  
*perstitious mo-*  
*tions they had of*  
*it.* Bp. Mann.)

<sup>ρ</sup> (*Gr., from.* L.  
and H.)

<sup>σ</sup> (*When the se-*  
*venth day was*  
*first "blessed and*  
*sanctified," man's*  
*daily task was*  
*pleasure, exceed-*  
*ed only by the joy*  
*he felt at the*  
*weekly return of*  
*his thanksgiv-*  
*ings; and a simi-*  
*lar observance of*  
*the Christian day*  
*of rest cannot but*  
*be eminently ac-*  
*ceptable.*)

<sup>ς</sup> Ch. 7, 12, 43,  
and 10, 19.



τ (Because; or, for having. Bp. Mann.)

υ (The Jews received statements in evidence when the parties had reached the age of thirteen years. Forster.)

ι Ch. 7, 13; 12, 42; and 19, 38. Ac. 5, 13.

φ (Owned Jesus to be the Christ. Heylin.)

χ (Cust. Pesch.-Syr. Prohibited from entering the synagogue. Burton. Ve. 34. Ch. 16, 2. The first of the three kinds of excommunication. Such were not allowed to approach man or woman within the distance of four cubits, and might not eat with any. Kitto.)

ψ (Employed, Jos. 7, 19. 1 Sa. 6, 5. Je. 13, 16, as an earnest admonition to acknowledge the truth. Troll. Pretending to deny the fact. Bp. Mann.)

ω (Omitted by some Lat. copies, Theb., Goth., Harc.-Syr.; by Cyril, and above six Mss. Treg.)

α (Had been Sym., Pearce.)

β (Omitted by the old Lat., Vulg., Memph., Theb., and two Mss. Tregelles.)

γ (The Vulg. and some Mss. read "did hear." Heylin.)

δ (Their expectation of a Messiah of a kind totally contrary to what the character of Jesus bespoke Him to be, put them upon some excuse for rejecting His claim; and their persuasion in the agency of demons, Mat. 12, 24, supplied them with just what they wanted. Paley. Ch. 8, 14.)

him, that<sup>τ</sup> he hath opened thine eyes?"

He said, "He is a prophet."

<sup>18</sup>But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

<sup>19</sup>And they asked them, saying, "Is this your son, who ye say was born blind? how then doth he now see?"

<sup>20</sup>His parents answered them and said, "We know that this is our son, and that he was born blind: <sup>21</sup>but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age;<sup>υ</sup> ask him: he shall speak for himself."

<sup>22</sup>These words spake his parents, because they feared<sup>ι</sup> the Jews: for the Jews had agreed already, that if any man did confess<sup>φ</sup> that He was Christ, he should be put out<sup>χ</sup> of the synagogue. <sup>23</sup>Therefore said his parents, "He is of age; ask him."

<sup>24</sup>Then again called they the man that was blind, and said unto him, "Give God the praise:<sup>ψ</sup> we know that this man is a sinner."

<sup>25</sup>He answered and said,<sup>ω</sup> "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was<sup>α</sup> blind, now I see."

<sup>26</sup>Then said they to him again,<sup>β</sup> "What did he to thee? how opened he thine eyes?"

<sup>27</sup>He answered them, "I have told you already, and ye did not<sup>γ</sup> hear: wherefore would ye hear it again? will ye also be his disciples?"

<sup>28</sup>Then they reviled him, and said, "Thou art his disciple; but we are

X.] <sup>1</sup> "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold,<sup>ο</sup>

But climbeth up some other way,  
The same is a thief and a robber.

<sup>2</sup> But he that entereth in by the door is the shepherd of the sheep.

<sup>3</sup> To him the porter openeth;  
And the sheep hear his voice:

Moses' disciples. <sup>29</sup>We know that God spake unto Moses: as for this fellow, we know not from whence<sup>ε</sup> he is."

<sup>30</sup>The man answered and said unto them, "Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. <sup>31</sup>Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth. <sup>32</sup>Since the world<sup>ε</sup> began was it not heard that any man opened the eyes of one that was born blind. <sup>33</sup>If this man were not of God, he could do nothing."

<sup>34</sup>They answered and said unto him, "Thou wast altogether born in sins, and dost thou teach us?"

And they cast<sup>κ</sup> him out.

<sup>35</sup>Jesus heard that they had cast him out; and when He had found him, He said unto him, "Dost thou believe on the Son<sup>ν</sup> of God?"

<sup>36</sup>He answered and said, "Who is He, Lord,<sup>θ</sup> that I might believe on Him?"

<sup>37</sup>And Jesus said unto him, "Thou hast both seen Him, and it is He that talketh with thee."

<sup>38</sup>And he said, "Lord, I believe." And he worshipped Him.

<sup>39</sup>And Jesus said, "For judgment<sup>κ</sup> I am come into this world, that they which see<sup>ω</sup> not might see; and that they which see might be made blind."

<sup>40</sup>And some<sup>λ</sup> of the Pharisees which were with Him heard these words, and said unto Him, "Are we blind<sup>α</sup> also?"

<sup>41</sup>Jesus said unto them, "If ye were blind," ye should have no sin: but now ye say, We see; therefore your sin<sup>ε</sup> remaineth."<sup>ξ</sup>

ε (From the age; i.e., from the beginning of the time that the law of Moses had subsisted.)

ζ Or, excommunicated him, v. 22.

η (Of man. Vat. Ms. So also the Beza, Ethiopic, Sahidic, Cant., Chry. Penn.)

θ (Sir.)

ι (The person speaking with thee is He. Gilpin.)

κ (Distinction; or, discrimination; viz., between those who use and those who abuse their privileges. Troll. Ch. 3, 17; 5, 22, 27; and 12, 47. Not causal, but consequential, the ignorance of proud and incorrigible men, rendered more manifest and inexcusable. Clarke.)

λ Mat. 13, 13.

λ (Those. Scholeff.)

μ (The bad temper of the Jewish rulers is very manifest. Lardner. Ro. 2, 19.)

ν (That is, simply ignorant, as those are who have no means of instruction. Cradock.)

α Ch. 15, 22, 24.

ξ (Is confirmed. Pesch.-Syr. Ye pervert your faculties, and are guilty of criminal unbelief. Newcome.)

ο (Meant of the sheepfolds which were hired by such as brought sheep to sell for sacrifice, & which the keeper would not open to any but the right owner. Bishop Mann.)

π (Comp. Ps. 23, 2; 77, 20; and 80, 1. Is. 40, 11. Est. 3, 14. So in *Tanchuma*, p. 76, 1. "What doeth the flock? It followeth whithersoever the shepherd leadeth it. So did the Israelites follow Moses & Aaron." Trol.)

ρ (...All his. Vat. Ms.)

σ (Gate. Pesch.-Syr., and so ve. 9. Ch. 14, 6. Ep. 2, 18.)

τ ("Come before." So the Vat. and the most ancient Mss., i.e., keep without; enter not.... Without are dogs..... and whosoever loveth and maketh a lie. Re. 22, 15. "We passed a number of huts occupied by Hindoos of low caste, who follow professions regarded as unclean, and who are therefore not admitted into their towns....." Heber's *Journal*, i., 609. 2 Ki. 7, 3. Penn. "In My stead," πρδ is used in this sense in *Xenoph.* (Ilut.) Cyr., p. 231. C. Thomson.)

υ Gr., in abundance.

φ (Or, the Messiah. Cradock. In the Old Testament always employed to designate persons in authority, as kings, princes, prophets. The word also denotes to rule. Is. 40, 11. Je. 23, 1. Eze. 34, 12. I will set up one Shepherd over them, and He shall feed them, even My servant David. Eze. 34, 23, and 37, 24. He. 13, 20. 1 Pe. 2, 25, and 5, 4. Comp. ch. 21, 15 — 17. Mat. 26, 31.)

And he calleth his own sheep by name,  
And leadeth<sup>π</sup> them out.

4 And when he putteth forth<sup>ρ</sup> his own sheep,  
He goeth before them, and the sheep follow him :  
For they know his voice.

5 And a stranger will they not follow,  
But will flee from him :  
For they know not the voice of strangers."

6 This parable spake Jesus unto them : but they understood not what things they were which He spake

unto them.

7 Then said Jesus unto them again,

" Verily, verily, I say unto you,  
I am the door<sup>σ</sup> of the sheep.

8 All that ever came before<sup>τ</sup> Me are thieves and robbers :  
But the sheep did not hear them.

9 I am the door :  
By Me if any man enter in, he shall be saved,  
And shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy :  
I am come that they might have life,  
And that they might have it more abundantly."

11 I am the good shepherd : φ  
The good shepherd giveth<sup>χ</sup> his life for the sheep.

12 But he that is an hireling, and not the shepherd,  
Whose own the sheep are not,  
Seeth the wolf coming,  
And leaveth<sup>υ</sup> the sheep, and fleeth :

↑ And the wolf catcheth them,  
And scattereth the sheep.<sup>ψ</sup>

13 The hireling fleeth,<sup>ψ</sup>  
Because he is an hireling, and careth not for the sheep.

14 I am the good shepherd,  
And know My sheep,  
And am known of Mine.<sup>ω</sup>

15 As the Father<sup>z</sup> knoweth Me,  
Even so know I the Father :  
And I lay down My life<sup>a</sup> for the sheep.

16 And other<sup>a</sup> sheep<sup>β</sup> I have, which are not of this fold :  
Them also I must bring, and they shall hear My voice ;  
And there shall be one<sup>c</sup> fold,<sup>β</sup> and one shepherd.

17 Therefore doth My Father love Me,  
Because I lay<sup>d</sup> down My life,  
That I might take it again.

χ (*Layeth down,*  
as in ve. 15.  
Scholef.)

γ Zec. 11, 16, 17.

ψ (*Not in the*  
*Memph., Theb.,*  
*Arm., Æth., and*  
*Jer.-Syr. Vss.,*  
*and more than*  
*five Mss. Tre-*  
*gelles.)*

ω (*Mine know Me.*  
Vat. Ms., Penn.  
This is also the  
reading of the  
old Lat., Vulg.,  
Memph., Theb.,  
Goth., Æth.; of  
Epiphanius and  
Cyril, and three  
Mss. Tregelles.)

z Mat. 11, 27.

a Ch. 15, 13.

a (*The Gentiles ;*  
so called by anti-  
cipation, because  
they were to be  
admitted to the  
same privileges  
with those Jews  
who embraced  
Jesus as the  
Christ.)

b Is. 56, 8.

c ...I will make  
them one nation  
in the land upon  
the mountains of  
Israel; and one  
king shall be  
king to them  
all., Eze. 37, 22.  
Ep. 2, 14. 1 Pe.  
2, 25.

β (*Flock.* Hebr.,  
Penn., L. and H.,  
Pesch.-Syr.)

d Is. 53, 7, 8, 12.  
He. 2, 9.

y (One. L. and H.)

δ (Forceth. Camp.)

e (Authority. Comp. Ch. 2, 19.)

ζ (Such is the commission. Heyl. Ch. 6, 38, and 15. 10. Ac. 2, 24, 32. To die for the sheep is a part of My commission, and one of the principal injunctions of My Father. Hele.)

e Ch. 7, 43, and 9, 16.

f Ch. 7, 20, and 8, 48, 52.

g Ex. 4, 11. Ps. 94, 9, and 146, 8.

η (A cloister, or covered colonnade enclosing a square. Burton. Josephus, Ant., xx., ix., 7, calls it the "eastern porch," and expressly speaks of it as the work of Solomon. L. and H. Ac. 3, 11, and 5, 12.)

θ Or, hold us in suspense. (So Burton.)

ι (.....Said...that My works bear witness of Me. Bp. Pearce. Ve. 38. Ch. 3, 2, and 5, 36.)

κ (Believe. Sch. L. and H.)

λ (Because ye are not properly disposed: persons of unprejudiced minds and of teachable dispositions may easily perceive who I am. Rand. Ch. 8, 47.)

μ (Not in the old L. in some copies, Vulg., Memph., Theb., Arm., some Fathers, and above five Mss. Tregelles.)

18

No man<sup>y</sup> taketh<sup>δ</sup> it from Me,  
But I lay it down of Myself.  
I have power<sup>e</sup> to lay it down,  
And I have power to take it again.  
This commandment<sup>ς</sup> have I received of My Father."

19 There was a division<sup>e</sup> therefore again among the Jews for these sayings. <sup>20</sup> And many of them said, "He hath a devil,<sup>f</sup> and is mad; why hear ye him?"—<sup>21</sup> Others said, "These are not the words of him that hath a devil. Can<sup>g</sup> a devil open the eyes of the blind?"

*The departure of Jesus to Judæa east of the Jordan.* [64—66  
Mat. xix. 1, 2. Ma. x. 1. Lu. ix. 51—x. 37.

*The entertainment of Jesus by Martha.* [67  
Lu. x. 38—42.

A.D. 32. 25th of Chisleu (about 16th of December). [68  
JERUSALEM.

"I told<sup>ι</sup> you, and ye believed<sup>κ</sup> not:  
The works that I do in My Father's name,  
They bear witness of Me.

<sup>26</sup> But ye believe<sup>λ</sup> not, because ye are not of My sheep, as I said unto you."

<sup>27</sup> My sheep hear My voice,  
And I know them,  
And they follow Me.

<sup>28</sup> And I give unto them eternal life;  
And they shall never perish,<sup>h</sup>  
Neither shall any man pluck<sup>ν</sup> them out of My hand.

<sup>29</sup> My Father, which gave *them* Me, is greater than all;  
And no man is able to pluck *them* out of My Father's hand.

<sup>30</sup> I and My Father are one."

<sup>31</sup> Then the Jews took up stones again to stone Him.

<sup>32</sup> Jesus answered them, "Many good works have I shewed you from My Father; for which of those works do ye stone Me?"

[This feast was instituted by Judas Maccabæus when the temple was purified from the profanation of Antiochus Epiphanes, 1 Mac. iv. 59. Josephus, Ant., xii., vii., 7. It continued eight days, from the 25th of Chisleu, which fell about the middle of December. Burton. 1 Mac. iv. 52—59; 2 Mac. i. 18, ii. 16, and x. 5—8; Josephus, Ant., xii., vii., 6; Prideaux, ii. 153.]

*Declaration of Jesus that He is the Son of God.*

<sup>22</sup> AND it was at Jerusalem the feast of the dedication, and it was winter. <sup>23</sup> And Jesus walked in the temple in Solomon's<sup>ν</sup> porch.

<sup>24</sup> Then came the Jews round about Him, and said unto Him, "How long dost thou make us to doubt?<sup>g</sup> If thou be the Christ, tell us plainly."

<sup>25</sup> Jesus answered them,

λ Ch. 6, 37; 17, 11, 12; and 18, 9.

ν (Properly, the carrying away of prey by wild beasts; the same word as "catcheth, ve. 12. L. and H.)

ξ (Omitted by the old Lat., Vulg., Pesch. and Harc. Syr., Memph., Theb., Goth., Arm., and above nine Mss. Treg.)

ι Ch. 5, 18.

κ Ps. 82, 6.

ο (The whole Scriptures, as ch. 12, 34, and 15, 25. Ro. 3, 19.)

π (Who were only magistrates appointed in the usual way. Wells. Judges. Ex. 22, 9, 28. Pearce.)

ρ (Because with them was the word of God. Pesch.-Syr. Those who acted by commission from God were in Scripture called gods; and therefore He who was sent by God might, without blasphemy, call Himself the Son of God. If they ...I...in a higher manner. Rand. With whom the judgment of God was. Comp. 2 Chr. 19, 6. De. 1, 17. He. 4, 13. Greek. Pearce.)

σ (Contradicted. Burton. Set aside. Pearce.)

τ (Set apart for the office which He was to execute in the world.)

"Is it not written<sup>κ</sup> in your law,<sup>g</sup> I SAID YE ARE GODS?

<sup>35</sup> If He called them<sup>τ</sup> gods,  
Unto whom the word of God came,<sup>ρ</sup>  
(And the scripture cannot be broken;<sup>g</sup>)

<sup>36</sup> Say ye of Him,  
Whom the Father hath sanctified,<sup>τ</sup> and sent into the world,

<sup>33</sup> The Jews answered Him, saying, ξ  
"For a good work we stone thee not;  
but for blasphemy; and because that thou, being a man, makest<sup>ι</sup> thyself God."

<sup>34</sup> Jesus answered them,



v (If magistrates  
.....as bearing  
some stamp of  
God's authority,  
much more is it  
due...Craddock.)

l Ch. 14, 10, and  
17, 21.

m Ch. 1, 28.

φ (About a month.  
Newcome. Two  
months, until the  
death of Lazarus  
recalled Him to  
Judæa.)

n Ch. 3, 30.

χ (The Greek  
word is not ex-  
clusively applied  
to trivial dis-  
eases. See Mat.  
10, 8. Lu. 4, 40,  
and 7, 10. Xen.  
Anab., i, 1.)

o Lu. 10, 38, 39.

p Ch. 12, 3. Mat.  
26, 7. Ma. 14, 3.

ψ (Not to result  
finally in death.  
Green.)

ω (Ἠγάθα. This  
applies not only  
to Lazarus, but  
to his sisters, with  
reference to whom  
this was the more  
correct expres-  
sion. Tittman.)

α (Then. Scholef.)

β (By this delay  
the possibility of  
a trance was put  
out of the ques-  
tion. "They do  
not certify of the  
death till after  
three days; but  
afterwards his  
countenance al-  
ters." Jevamoth,  
p. 120, l. Troll.)

γ (Gr., just now.  
L. and H.)

δ (All things are  
fitly wrought, and  
brought to pass  
in their season.  
Genevan.)

ε (The natural  
light. Burton.)

ζ (It, i.e., the  
world. Pearce.  
The disciples  
stumbled, or were  
offended, when He  
said, "Let us go  
up to Jerusa-  
lem;" they walk-  
ed in the night of  
infidelity and igno-  
rance, not under-  
standing that our  
Lord should suffer.  
Knatch,  
Wall.)

Thou blasphemest;  
Because I said, I am the Son of God?<sup>v</sup>  
37 If I do not the works of My Father,  
Believe me not.

38 But if I do,  
Though ye believe not Me, believe the works:  
That ye may know, and believe,  
That the Father is in Me, and I in Him."<sup>v</sup>

<sup>39</sup>Therefore they sought again to  
take Him: but He escaped out of  
their hand, <sup>40</sup>and went away again  
beyond Jordan into the place where<sup>m</sup>  
John at first baptized; and there He  
abode.<sup>φ</sup> <sup>41</sup>And many resorted unto  
Him, and said, "John did no mira-  
cle: but all things that John spake<sup>n</sup>  
of this man were true."<sup>42</sup> And  
many believed on Him there.

The ministry of Jesus in Judæa [69—73  
beyond Jordan,  
Lu. xi. i.—xvii. 10.

XI.] A.D. 32. A.U.C. 785. A.J.P. 4744. [74  
BETHANY.

[The design of S. John led him to relate this great  
miracle done so near Jerusalem, and with all its  
circumstances: for it shews the perverse and in-  
corrigible temper of the Jewish priests and  
rulers. Lardner, vi., 204.]

The raising of Lazarus.

NOW a certain man was sick,<sup>χ</sup>  
named Lazarus, of Bethany, the  
town of Mary<sup>o</sup> and her sister Martha.  
<sup>2</sup>(It was that Mary which anointed<sup>v</sup>  
the LORD with ointment, and wiped  
His feet with her hair, whose brother  
Lazarus was sick.) <sup>3</sup>Therefore his  
sisters sent unto Him, saying, "LORD,  
behold, he whom Thou lovest is sick."

<sup>4</sup>When Jesus heard that, He said,  
"This sickness is not unto<sup>ψ</sup> death, but  
for the glory of God, that the Son  
of God might be glorified thereby."  
<sup>5</sup>Now Jesus loved<sup>ω</sup> Martha, and her  
sister, and Lazarus. <sup>6</sup>When He had  
heard therefore<sup>α</sup> that he was sick, He  
abode two<sup>β</sup> days still in the same  
place where He was. <sup>7</sup>Then after  
that saith He to His disciples, "Let  
us go into Judæa again."

<sup>8</sup>His disciples say unto Him,  
"Master, the Jews of late<sup>γ</sup> sought

to stone Thee; and goest Thou  
thither again?"

<sup>9</sup>Jesus answered, "Are there not  
twelve hours in the day?<sup>δ</sup> If any  
man walk in the day, he stumbleth  
not, because he seeth the light of  
this world.<sup>ε</sup> <sup>10</sup>But if a man walk in  
the night, he stumbleth, because  
there is no light in him."<sup>ζ</sup>

<sup>11</sup>These things said He: and after  
that He saith unto them, "Our friend  
Lazarus sleepeth; but I go, that I  
may awake him out of sleep."

<sup>12</sup>Then said His disciples, "LORD,  
if he sleep,<sup>η</sup> he shall do well. <sup>13</sup>How-  
beit Jesus spake of his death: but  
they thought that He had spoken of  
taking of rest in sleep.

<sup>14</sup>Then said Jesus unto them  
plainly, "Lazarus is dead. <sup>15</sup>And  
I am glad for your sakes that I was  
not there, (to the intent ye may be-  
lieve;<sup>θ</sup>) nevertheless<sup>ι</sup> let us go unto  
him."

<sup>16</sup>Then said Thomas,<sup>κ</sup> which is  
called Didymus, unto his fellow dis-  
ciples, "Let us also go, that we may  
die<sup>λ</sup> with Him."

<sup>17</sup>Then when Jesus came, He found  
that he had lain in the grave four  
days already. <sup>18</sup>Now Bethany was  
nigh unto Jerusalem, about fifteen<sup>μ</sup>  
furlongs off: <sup>19</sup>and many of the Jews  
came<sup>ν</sup> to Martha and Mary, to com-  
fort<sup>ξ</sup> them concerning their brother.

<sup>20</sup>Then Martha, as soon as she  
heard that Jesus was coming, went  
and met Him: but Mary sat still in  
the house. <sup>21</sup>Then said Martha unto  
Jesus, "LORD, if Thou hadst been  
here, my brother had not died. <sup>22</sup>But

q So De. 31, 16.  
Da. 12, 2. Mat.  
9, 24. Ac. 7, 60.  
1 Co. 15, 18, 51.

η (Proverbial a-  
mong the Jews  
of the favourable  
symptoms of sleep  
in some disor-  
ders; so also a-  
mong the Greeks.  
Troll.)

θ (Rather, glad  
that I was not  
there for the sake  
of you, that ye  
may believe.  
Pearce. A pa-  
renthetical clause  
elucidatory of  
"for your sakes."  
The resurrection  
of Lazarus will  
be attended with  
the effect of con-  
firming your  
faith. Tittman.  
That your faith  
may be the better  
confirmed. Bp.  
Mann. That I  
am the Christ.  
Dio.)

ι (But. L. and H.)

κ (That is, The  
twin. Thomas in  
Hebrew, and Di-  
dymus in Greek,  
both mean "twin."  
L. and H.)

λ (Run the same  
hazard with.  
Crad. Rather  
than forsake.  
Wells. Share  
with our Master  
the danger of  
death. L. and H.)

μ That is, about  
two miles.

ν (Gr., had come.  
L. and H.)

ξ (Mourning a-  
mong the Jews  
lasted about thir-  
ty days, of which  
the first three  
were called "days  
of weeping," and  
were followed by  
severe lamenta-  
tion. During the  
seven days a Jew  
did no servile  
work, lay with  
his bed on the  
floor, had his head  
covered, and did  
not read the Law.  
Lightf., Troll.)

π (Recover life. Genevan.)

ρ Ch. 5, 29. Lu. 14, 14.)

ρ (Give spiritual life to dead sinners. Crad.)

σ (Continue and preserve that spiritual life conferred by Me. Crad. Ch. 1, 4; 6, 35; and 14, 6. Col. 3, 4. 1 Jno. 1, 1, and 5, 11.)

τ (Though dead by nature, yet, being enlightened by the Holy Spirit, shall lay hold of Me by faith.)

υ (Not die for ever. Heylin. Shall become partaker of the first resurrection, and bodily death shall not extinguish the spiritual life thus begun. Crad.)

φ (That I am the author both of bodily and spiritual resurrection?)

χ (Gr., have believed. L. and II. Ch. 4, 42, & 6, 14, 69. Mat. 16, 16.)

ψ (Martha called her sister secretly (ve. 28), for fear of the Jews. Ve. 8. Ch. 10, 39.)

ω Gr., He troubled Himself.)

s Lu. 19, 41.

a (Caused also that this man. Pearce.)

β (Applied to. Burton.)

γ (Had died. Vat. Ms.)

δ (Gr., hath been four days; or, this is the fourth day. Pearce.)

ε Ve. 4, 23.

I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee."

<sup>23</sup> Jesus saith unto her, "Thy brother shall rise<sup>π</sup> again."

<sup>24</sup> Martha saith unto Him, "I know that he shall rise<sup>τ</sup> again in the resurrection at the last day."

<sup>25</sup> Jesus said unto her, "I am the resurrection,<sup>ρ</sup> and the life:<sup>σ</sup> he that believeth in Me, though he were dead, yet shall he live:<sup>τ</sup> <sup>26</sup>and whosoever liveth and believeth in Me shall never die." Believest thou this?"<sup>φ</sup>

<sup>27</sup> She saith unto Him, "Yea, LORD: I believe<sup>χ</sup> that Thou art the Christ, the Son of God, which should come into the world."

<sup>28</sup> And when she had so said, she went her way, and called Mary her sister secretly, saying, "The Master is come, and calleth for thee."

<sup>29</sup> As soon as she heard that, she arose quickly, and came unto Him.

<sup>30</sup> Now Jesus was not yet come into the town, but was in that place where Martha met Him. <sup>31</sup>The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily<sup>ψ</sup> and went out, followed her, saying, "She goeth unto the grave to weep there."

<sup>32</sup> Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, "LORD, if Thou hadst been here, my brother had not died."

<sup>33</sup> When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled,<sup>ω</sup> <sup>34</sup>and said, "Where have ye laid him?"

They said unto Him, "LORD, come and see."

<sup>35</sup> Jesus wept.

<sup>36</sup> Then said the Jews, "Behold how He loved him!" <sup>37</sup>And some of them said, "Could not this man, which opened the eyes of the blind,

have caused that even<sup>a</sup> this man should not have died?"

<sup>38</sup> Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon<sup>β</sup> it.

<sup>39</sup> Jesus said, "Take ye away the stone."

Martha, the sister of him that was<sup>ε</sup> dead, saith unto Him, "LORD, by this time he stinketh: for he hath been dead<sup>δ</sup> four days."

<sup>40</sup> Jesus saith unto her, "Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory<sup>t</sup> of God?"

<sup>41</sup> Then they took away the stone from the place where the dead was laid.<sup>ε</sup> And Jesus lifted up His eyes, and said,<sup>κ</sup> "Father, I thank Thee that Thou hast heard Me. <sup>42</sup>And I knew that Thou hearest Me always: but because of the people<sup>η</sup> which stand by I said it,<sup>θ</sup> that they may believe that Thou hast sent Me." <sup>43</sup>And when He thus had spoken, He cried with a loud voice, "Lazarus, come forth."

<sup>44</sup> And he that was<sup>ε</sup> dead came forth, bound hand and foot with grave-clothes:<sup>κ</sup> and his face was bound about with a napkin.<sup>λ</sup>

Jesus saith unto them, "Loose him, and let him go."

<sup>45</sup> Then many of the Jews which came to Mary, and had seen the things<sup>α</sup> which Jesus did, believed on Him.<sup>μ</sup> <sup>46</sup>But some of them went their ways to the Pharisees, and told them what things Jesus had done.

<sup>47</sup> Then gathered the chief priests and the Pharisees a council, and said, "What do we? for this man doeth many miracles. <sup>48</sup>If<sup>ν</sup> we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation."

<sup>49</sup> And one of them, named Caiaphas,<sup>ο</sup> being the high priest that same year, said unto them, "Ye know nothing at all, <sup>50</sup>nor consider that it is expedient for us, that one

ε (Omitted by the old Lat., Vulg., Peschito-Syriac, Memph., Theb., Arm., & Eth.; by Origen repeatedly, and nine Mss. The Goth. and Hæc-Syr. have only *ὅτι ἦν*. Tregelles.)

ζ (To exhibit His Divine commission in the most unquestionable light. Mat. 12, 24. Troll.)

η (Gr., the multitude which stand around. L. and H.)

θ (The words in ve. 41. Pearce.)

ι (Had been. Pearce.)

κ (From Artemidorus we learn that the custom of wrapping the bodies of the dead in grave-clothes was common in his time, both to the Jews and the Gentiles; and that the clothes so used were always white, as those in which the living mourned for them were always black.)

λ ("Had been dead—had been bound,—and his face was still bound about with a napkin." If the Jews buried like the Egyptians, the napkin did not entirely cover the face, but only went over the forehead and chin. Hales.)

μ (That which He had done. Vat. Ms.)

ν (That is, that He was the Messiah. Lardner. Ch. 2, 23; 10, 42; and 12, 11, 18.)

ο (Where men take sinful means to escape a calamity, that way very often brings it. Wall.)

τ Ch. 18, 14. Lu. 3, 2. Ac. 4, 6.



ς (They did perish, and great and dreadful was their fall.) S. John published this account of their counsels & proceedings, both as a manifestation of the justice of their doom, & as a call to the sad survivors: that "the remnant being affrighted (might) give glory to God" (by their conversion). Re. 11, 13. Townson.)

σ (And therefore his opinion was of weight in the council. Pearce.)

τ (Was inspired to express himself in terms which had a higher meaning than he intended. L. and H.)

υ (The, and so ve. 52. Scholef. Is. 49, 6. 1 Jno. 2, 2.)

φ (Flock-fold, or, Church. Pearce. Ch. 10, 16. Ep. 2, 14—17.)

χ (Which shews that they were inflexible, and not to be turned by any considerations. Lardner.)

ψ (Went about. Comp. ch. 7, 1.)

ω (Such as it behaved by reason of some special pollution, or vow, to offer sacrifices, i.e. iv.—vi. xiv. Cradock. Every man had to purify himself (Talmud Rosh Hash. p. 16, 2), which caused a considerable influx of people into Jerusalem for some days previous. Troll.)

man should die for the people, and that the whole nation perish<sup>s</sup> not." 51 And this spake he not of himself: but being high priest<sup>r</sup> that year, he prophesied<sup>r</sup> that Jesus should die for that<sup>r</sup> nation; 52 and not for that nation only, but that also He should gather together in one<sup>ϕ</sup> the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put Him to death.<sup>x</sup>

54 Jesus therefore walked<sup>ψ</sup> no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with His disciples.

*The coming abrogation of the Mosaic economy.* [75  
Lu. xviii. 11—xviii. 8.

*Of prayer.*

Lu. xviii. 9—14.

[Eusebius and Jerome place Ephraim in the mountains, twenty miles N. of Jerusalem. Josephus, *Bell.*, iv., ix., 9, Pearce, Penn. 2 Sa. xiii. 21; 2 Chr. xiii. 19, and xvii. 2.

I have always supposed that our Lord's living thus in this place had in it a kind of design. He intended thereby to afford to the Jewish people, especially their priests and rulers at Jerusalem, an opportunity to calmly reflect on all the wonderful things that had happened among them in the space of a few years, the claims which He had made of being the promised Messiah, and the intimations given of impending ruin and misery. Lardner's *Cred.*, vol. vi., 199.]

*The journey to Jerusalem.*  
Mat. xix. 13—xx. 34. Ma. x. 13—52. [77—80  
Lu. xviii. 15—xix. 27.

A.D. 32. Six days before the passover, [81  
Sunday, March 30th.  
A.U.C. 785. A.J.P. 474.

BETHANY.

*The second anointing of Jesus.*

55 AND the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify<sup>ω</sup> themselves. 56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, "What think ye, that he will not come to the feast?" 57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where He were, he should shew it, that they might take Him.

XII.] 1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom He raised from the dead.

2 There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him.

3 Then took Mary a pound of ointment<sup>β</sup> of spikenard,<sup>γ</sup> very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him, 5 "Why was not this ointment sold for three hundred pence, and given to the poor?"

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag,<sup>δ</sup> and bare<sup>ε</sup> what was put<sup>ς</sup> therein.

7 Then said Jesus, "Let her alone:" against the day of My burying hath she kept this. 8 For the poor<sup>ζ</sup> always ye have with you; but Me ye have not always."

9 Much people of the Jews therefore knew that He was there: and they came<sup>θ</sup> not for Jesus' sake only, but that they might see Lazarus also, whom He had raised<sup>ι</sup> from the dead.

10 But the chief priests consulted<sup>κ</sup> that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went<sup>λ</sup> away, and believed on Jesus.

Monday, April 1st.  
JERUSALEM.

Parallel places, Mat. xxi. 1—17. Ma. xi. 1—11.  
Lu. xix. 28—46.

*The entry into the city.*

12 ON the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took branches of palm trees, and went forth to meet Him, and cried, "Hosanna: <sup>α</sup> Blessed is the

β (Balsam. Campbell.)

γ (The name *μαύρον νάρδον* was given to a species of unguent composed of a variety of sweet spices besides the nard. Syriam unguents, of which this was probably one, were reckoned the most excellent. Athen., iv., 38, in Greswell, ii., 559.)

δ (Purse or money-box. Pesch-Syr. Ch. 13, 29. Chest or coffer, as 2 Chr. 24, 8, 10, 11. In Josephus (Ant., vi., 1, 2) it is used for the little chest in which the Philistines put the golden mite, 1 Sa. 6, 11. Troll.)

ε (Most later critics render "purloined." See Josephus (Ant., viii., ii., 2; ix., iv., 5; xii., v., 4). Troll. "Dare away," ch. 20, 15. Took away and applied to his own use. L. and H. Carried off, i.e., stole. Pearce.)

ζ (The pious donations of those who contributed to the support of our Lord and His disciples. Troll.)

η (Suffer her in that against..... she should have. Vat., Beza, and other uncial and junior Mss. Penn.)

ι Mat. 26, 11. Ma. 14, 7.

θ (Probably not on the evening of the arrival of Jesus, but the day after, i.e., Sunday. Gresw.)

λ Ch. 11, 43.

κ (Determined. Burton.)

λ (Had left them. Heylin.)

α Ps. 118, 25.



y Zec. 9, 9.  
z Lu. 13, 34.

λ (Bare record that (ἄν, not ἔρε) He called, in the most and best copies. So the Vulg., Nonnus, and some modern editions. Wall.)

α Ch. 11, 47, 48.

μ (A great multitude. So in Bava Mezia, p. 85, 1, "Jonathan... saw that the world was gone after David.")

ν (Such as are called "devout," Ac. 17, 4. See Ac. 8, 27; not circumcised, nor observing the Law of Moses. Pearce. Whose readiness and humility may be understood to cast a reflection on the obstinacy of those who were unmoved by the most powerful arguments. Lard. 1 Ki. 8, 41.)

β Ch. 1, 44.

ξ (Be brought into the presence of. L. and H. Converse with, as Ac. 28, 15.)

ο (Our Lord, knowing that any encouragement which He could give to these Greeks would give offence, puts them off with a general answer. Randolph.)

π (Grain of corn. Heylin, Campb., Penn.)

ρ (According to the philosophy of those days. S. Paul reasons on the same supposition, 1 Co. 15, 36. Pearce.)

σ (Remaineth there a single grain. Heylin. Producest nothing. Pearce.)

τ Mat. 10, 39, and 16, 25. Ma. 8, 35. Lu. 9, 24, and 17, 33.

King of Israel that cometh in the name of the LORD."

<sup>14</sup>And Jesus, when He had found a young ass, sat thereon; as it is written,<sup>γ</sup> <sup>15</sup>"FEAR NOT, DAUGHTER OF SION: BEHOLD, THY KING COMETH, SITTING ON AN ASS'S COLT."

<sup>16</sup>These things understood<sup>τ</sup> not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him. <sup>17</sup>The people therefore that was with Him when<sup>λ</sup> He called Lazarus out of his grave, and raised him from the dead, bare record. <sup>18</sup>For this cause the people also met Him, for that they heard that He had done this miracle.

Except a corn<sup>π</sup> of wheat fall into the ground and die,<sup>ρ</sup>

It abideth<sup>σ</sup> alone:

But if it die,

It bringeth forth much fruit.

<sup>25</sup>He that loveth<sup>ε</sup> his life

Shall lose it;

And he that hateth his life in this world

Shall keep it unto life eternal.

<sup>26</sup>If any man serve Me,

Let him follow Me;

And where I am,<sup>δ</sup>

There shall also My servant be:

If any man serve Me,

Him will My Father honour.<sup>γ</sup>

<sup>27</sup>Now is My soul troubled;<sup>ε</sup> and what shall I say? Father, save Me from this hour:<sup>ζ</sup> but for this cause came I unto this hour. <sup>28</sup>Father, glorify<sup>ν</sup> Thy<sup>δ</sup> name."

Then came there a voice from heaven, saying, "I have both glorified it, and will glorify it again."<sup>κ</sup>

<sup>29</sup>The people therefore, that stood by, and heard it, said that it thundered: others said, "An angel<sup>ψ</sup> spake to Him."

<sup>30</sup>Jesus answered and said, "This voice came not because of Me, but for your sakes. <sup>31</sup>Now is the judgment<sup>ω</sup> of this world: now shall the prince<sup>α</sup>

<sup>19</sup>The Pharisees therefore said among themselves, "Perceive ye how ye prevail nothing?<sup>α</sup> behold, the world<sup>ε</sup> is gone after him."

<sup>20</sup>And there were certain Greeks<sup>ρ</sup> among them that came up to worship at the feast: <sup>21</sup>the same came therefore to Philip, which was of Bethsaida<sup>β</sup> of Galilee, and desired him, saying, "Sir, we would see<sup>ε</sup> Jesus."

<sup>22</sup>Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

<sup>23</sup>And Jesus answered them, saying, "The hour is come,<sup>ο</sup> that the Son of man should be glorified.

<sup>24</sup>Verily, verily, I say unto you,

δ Ch. 14, 3, and 17, 24. 1 Th. 4, 17.

τ (Reward. Camp.)

ε Ch. 13, 21. Mat. 26, 38. Lu. 12, 50.

ζ Ch. 18, 37. Lu. 22, 53.

ν (The words of resignation—in any manner that seemeth good to Thee. Burton.)

φ (My. Vat. Ms. Comp. ch. 17, 2, 5.)

κ (The Jewish nation had professed the name of the Lord among the heathen by giving a false representation of His character.)

ψ (So the Ten Commandments are ascribed to the ministry of angels, Ac. 7, 38. He. 2, 2. Crad.)

ω (Crisis. Heyl., Burton.)

α (The devil. Ch. 14, 30, and 16, 11. 2 Co. 4, 4. Ep. 2, 2, and 6, 12.)

β (A Hebraism for dying. Heyl. The Hebrew word which signifies to "erect," signifies in Chald. and Syr. to "hang" or crucify: if therefore the word which our Saviour made use of implied, "lift up upon the cross," this was in direct terms foretelling His crucifixion. Randolph. Ch. 3, 14, and 8, 28.)

γ (Attract, influence. Titt.)

ζ Ch. 18, 32.

δ (The... L. & H.)

ε Ps. 89, 36, and 110, 4. Is. 9, 7, and 53, 8. Eze. 37, 25. Da. 2, 44, and 7, 14, 27. Mi. 4, 7.

ι Je. 13, 16. Ep. 5, 8.

κ Ch. 11, 10. 1 Jno. 2, 11.

of this world be cast out. <sup>32</sup>And I, if I be lifted<sup>β</sup> up from the earth, will draw<sup>γ</sup> all men unto Me." <sup>33</sup>This He said,<sup>ζ</sup> signifying what death He should die.

<sup>34</sup>The people answered Him, "We have heard out of the law that Christ<sup>δ</sup> abideth for ever:<sup>η</sup> and how sayest thou, The Son of man must be lifted up? who is this Son of man?"

<sup>35</sup>Then Jesus said unto them, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you:<sup>ι</sup> for he that walketh in darkness<sup>κ</sup> knoweth

<sup>1</sup> Lu. 16, 8. Ep.  
5, 8. 1 Th. 5, 5.  
1 Jno. 2, 9.

<sup>e</sup> (He went to  
Bethany. Bur-  
ton.)

<sup>5</sup> (So that...was.  
Heyl, Pearce.)

<sup>m</sup> Is. 53, 1. Ro.  
10, 16.

<sup>n</sup> (Preaching, in  
Ro. 10, 16, op-  
plied to the unbel-  
ief of the Jews.  
Cradock.)

<sup>o</sup> (The power of  
God manifested  
in the miracles  
wrought by our  
Saviour. Heyl.)

<sup>c</sup> (That is, did  
not. Pearce.  
On account of  
their prejudices.  
Burton. Ch. 8,  
43, and 14, 17.)

<sup>n</sup> Is. 6, 9, 10.  
Mat. 13, 14.

<sup>κ</sup> (Not of Him-  
self, but accident-  
ally, because they  
stumbled at His  
mean condition.  
Cradock.)

<sup>λ</sup> ("Rulers" sim-  
ply. The Greek  
is not translated  
"chief rulers" in  
any other part of  
the New Testa-  
ment. L. & H.)

<sup>o</sup> Ch. 7, 13, and  
9, 22.

<sup>p</sup> Ch. 5, 44.

<sup>μ</sup> (Heylin supplies  
"with reference  
to these"...)

<sup>v</sup> (A summary of  
the teaching of  
Jesus, with a view  
to prove that He  
had sufficiently  
opened to them  
His divine com-  
mission, and  
warned them of  
the consequences  
of rejecting Him.  
Troll. Comp.  
ve. 44, 45, with  
Ma. 9, 37.)

not whither he goeth. <sup>36</sup>While ye  
have light, believe in the light, that  
ye may be the children<sup>7</sup> of light."

Tuesday.  
The third cleansing of the temple. [83  
Mat. xxi. 18, 19. Ma. xi. 12—19. Lu. xix. 47, 48.

Wednesday.  
Various incidents. [84, 85  
Mat. xxi. 20—xxii. 14. Ma. xi. 20—xii. 12.  
Lu. xx. 1—19.

A.D. 32. Wednesday,  
A.U.C. 785. A.J.P. 4744. [86  
JERUSALEM.

[This section contains the reflections of S. John,  
on closing the account of our Lord's ministry, as  
narrated by himself and the other evangelists.]  
Parallel places, Mat. xxii. 15—xxiii. Ma. xii.  
13—44. Lu. xx. 20—xxi. 4.

The teaching of Jesus in the temple.

THESE things spake Jesus, and  
departed, and did hide<sup>e</sup> Himself from  
them.

<sup>37</sup>But though He had done so  
many miracles before them, yet they  
believed not on Him: <sup>38</sup>that<sup>5</sup> the  
saying of Esaias the prophet might be  
fulfilled, which he spake,<sup>m</sup> "LORD,  
WHO HATH BELIEVED OUR REPORT?  
AND TO WHOM HATH THE ARM<sup>o</sup> OF THE  
LORD BEEN REVEALED?" <sup>39</sup>There-  
fore they could<sup>4</sup> not believe, because  
that Esaias<sup>2</sup> said again, <sup>40</sup>"HE HATH  
BLINDED<sup>c</sup> THEIR EYES, AND HARDENED  
THEIR HEART; THAT THEY SHOULD  
NOT SEE WITH THEIR EYES, NOR UN-  
DERSTAND WITH THEIR HEART, AND  
BE CONVERTED, AND I SHOULD HEAL  
THEM." <sup>41</sup>These things said Esaias,  
when he saw His glory, and spake of  
Him.

<sup>42</sup>Nevertheless among the chief<sup>λ</sup>  
rulers also many believed on Him;  
but because of the Pharisees they did  
not confess<sup>o</sup> Him, lest they should be  
put out of the synagogue: <sup>43</sup>for they  
loved the praise of men more than the  
praise<sup>p</sup> of God.

<sup>44</sup>JESUS<sup>μ</sup> cried<sup>v</sup> and said, "He that  
believeth on Me, believeth not on Me,  
but on Him that sent Me. <sup>45</sup>And he  
that seeth Me seeth Him that sent  
Me. <sup>46</sup>I am come a light into the  
world, that whosoever believeth on

Me should not abide in darkness.  
<sup>47</sup>And if any man hear My words,  
and believe<sup>ε</sup> not, I judge<sup>τ</sup> him not:  
for I came not to judge the world, but  
to save the world. <sup>48</sup>He that re-  
jecteth<sup>7</sup> Me, and receiveth not My

words, hath one that judgeth Him:  
the word<sup>r</sup> that I have spoken, the  
same shall judge him in the last day.

<sup>49</sup>For I have not spoken of Myself,<sup>s</sup>  
but the Father which sent Me, He  
gave Me a commandment, what<sup>4</sup> I  
should say,<sup>o</sup> and what I should speak.  
<sup>50</sup>And I know that His command-  
ment is life everlasting: whatsoever  
I speak therefore, even as the Father  
said unto Me, so I speak."

Wednesday. [87—89  
Various incidents.  
Mat. xxiv. 1—xxv. Ma. xiii. 1—37.  
Lu. xxi. 5—38.

Wednesday. [90  
The third anointing of Jesus.  
Mat. xxvi. 1—19. Ma. xiv. 1—16. Lu. xxii. 1—13.

XIII.] Thursday, April 4th. [91  
JERUSALEM.

[The evangelist having largely shewn the unreason-  
ableness and the aggravated guilt of the Jews  
who did not believe in Jesus, now gives a partic-  
ular account of our Lord's kind acceptance of  
those who believed in Him and persevered in  
their faith. So that the design of shewing how  
inexcusable the Jewish people were in rejecting  
Jesus, and of vindicating Divine Providence in  
the calamities brought upon them, is what pro-  
duced the whole order and economy of this  
Gospel. Lardner.]

Parallel places, Mat. xxvi. 20. Ma. xiv. 17.  
Lu. xxii. 14—18.

The passover-eve supper.

NOW before<sup>σ</sup> the feast of the pass-  
over, when Jesus knew<sup>τ</sup> that  
His hour<sup>u</sup> was come that He should  
depart out of this world unto the  
Father, having loved His own<sup>v</sup> which  
were in the world, He loved them  
unto the end. <sup>2</sup>And supper being  
ended,<sup>v</sup> the devil<sup>o</sup> having now put  
into the heart of Judas Iscariot,  
Simon's son, to betray Him; <sup>3</sup>Jesus  
knowing that the Father had given<sup>x</sup>  
all things into His hands, and that  
He was come<sup>φ</sup> from God, and went  
to God; <sup>4</sup>He riseth from supper, and  
laid aside His garments;<sup>x</sup> and took a  
towel, and girded Himself.<sup>y</sup> <sup>5</sup>After  
that He poureth water into a bason,

<sup>ε</sup> (Does not prac-  
tise them. So  
the Vulg. and  
all other ancient  
Vss., and Greek  
Ms. Heylin.  
Keep them. Vat.  
Alex., and Beza  
Mss. Penn.)

<sup>π</sup> (Condemn, as  
ch. 3, 17; 5, 45;  
and 8, 15, 26.)

<sup>q</sup> Lu. 10, 16.

<sup>r</sup> De. 18, 19.  
Ma. 16, 16.

<sup>s</sup> Ch. 8, 38, and  
14, 10.

<sup>t</sup> De. 18, 18.

<sup>p</sup> (What I should  
enjoin, and what  
I should teach.  
Campbell.)

<sup>σ</sup> (That is, the  
day of "prepara-  
tion" for the  
feast. L. c. 23, 5,  
6. Ma. 14, 12.)

<sup>τ</sup> (Gr., knowing,  
as ve. 3. L. and  
H.)

<sup>u</sup> Ch. 12, 23, and  
17, 1, 11.

<sup>v</sup> Ch. 17, 11.

<sup>w</sup> (Come. Doddr.  
Green. While  
they were at.  
Heylin. While  
the supper was.  
Pearce. During.  
Vat. and Cod.  
L., Penn. Troll.  
In many other  
places means  
"come" or "pre-  
sent." L. & H.  
Had taken place.  
Burton.)

<sup>x</sup> ve. 27. Lu.  
22, 3.

<sup>y</sup> Ch. 3, 35, and  
17, 2. Ma. 11,  
27, and 28, 18.  
Ac. 2, 36. 1 Co.  
15, 27. He. 2, 8.

<sup>φ</sup> (...Came...and  
was returning.  
Sym. Ch. 8, 42,  
and 16, 28.)

<sup>x</sup> (Mantle. The  
pallium & stola.  
See ch. 21, 7.  
Mat. 5, 40. Ma.  
14, 52. Upper...  
as ch. 19, 23, and  
"clothes" of Mat.  
24, 18. Cloke.  
Pearce.)

<sup>y</sup> Lu. 22, 27. Ph.  
2, 7, 8.



ψ (Usual on the paschal night (Pesachim, p. 104, 5), and generally preceded the meal. Troll. 1 Sa. 25, 61.)

ω Gr., he.

z Mat. 3, 14.

a (After I have done. Pearce.)

a Ch. 3, 5. 1 Co. 6, 11. Ep. 5, 26. Tit. 3, 5. He. 10, 22.

β (Over the whole body. Titt.)

γ (Partially wash. Tittman.)

δ (Pure from everything that would corrupt. Mat. 5, 8, and 23, 26. Tittman. Ch. 15, 3.)

ε (Him that was betraying. Burton. Ch. 6, 64.)

ζ (The Master and the Teacher. Campb., Mid.) Mat. 23, 8. Lu. 6, 46. 1 Co. 8, 6, and 12, 3. Ph. 2, 11.

η (Do all kind and helpful offices to each other. Pearce. Ro. 12, 10. Ga. 6, 1. 1 Pe. 5, 5.)

θ Mat. 11, 29. Ph. 2, 5. 1 Pe. 2, 21. 1 Jno. 2, 6.

c Ch. 15, 20. Mat. 10, 24. Lu. 6, 40.

ι (In some of our Lord's discourses the serene and composed affections prevail, displaying the humane and attractive virtues of the speaker, penetrating and possessing the hearts of the hearers, and clearly reflecting the mild lustre of an amiable character, than which species of eloquence none is more persuasive or delightful. Newcome.)

d Ve. 21. Ps. 41, 9. Mat. 26, 23.

and began to wash<sup>ψ</sup> the disciples' feet, and to wipe *them* with the towel wherewith He was girded.

6 Then cometh He to Simon Peter: and Peter<sup>ω</sup> said unto Him, "LORD, dost Thou<sup>ε</sup> wash my feet?"

7 Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt know hereafter."<sup>a</sup>

8 Peter saith unto Him, "Thou shalt never wash my feet."

Jesus answered him, "If I wash thee not, thou hast no part<sup>a</sup> with Me."

9 Simon Peter saith unto Him, "LORD, not my feet only, but also *my* hands and *my* head."

10 Jesus saith to him, "He that is washed<sup>β</sup> needeth not save to wash<sup>γ</sup> his feet, but is clean every whit: and ye are clean,<sup>δ</sup> but not all." 11 For He knew who should betray<sup>ε</sup> Him; therefore said He, "Ye are not all clean."

12 So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, "Know ye what I have done to you? 13 Ye call Me Master<sup>ζ</sup> and Lord: and ye say well; for so I am. 14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet."<sup>η</sup>

15 For I have given you an example,<sup>θ</sup> that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater<sup>c</sup> than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them.<sup>ι</sup>

18 I speak not of you all: I know whom I have chosen: but that the scripture<sup>d</sup> may be fulfilled, He THAT EATETH BREAD WITH ME HATH LIFTED<sup>κ</sup> UP HIS HEEL AGAINST ME.

19 Now<sup>λ</sup> I tell you before it come,<sup>e</sup> that, when it is come to pass, ye may believe that I am *He*.<sup>κ</sup> 20 Verily, verily, I say unto you, He that re-

ceiveth<sup>λ</sup> whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me."

A.D. 32. Thursday, April 4th.  
JERUSALEM.

Parallel places, Mat. xxvi. 21—29. Ma. xiv. 18—25. Lu. xxii. 19—38.

The prediction of the betrayal. The Eucharist.

21 WHEN Jesus had thus said, He was troubled<sup>λ</sup> in spirit, and testified,<sup>ν</sup> and said, "Verily, verily, I say unto you, that one of you shall betray<sup>α</sup> Me."

22 Then the disciples looked one on another, doubting of whom He spake.

23 Now there was leaning<sup>i</sup> on Jesus' bosom one of His disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that<sup>ε</sup> he should ask who it should<sup>ο</sup> be of whom He spake.

25 He then lying<sup>π</sup> on<sup>ο</sup> Jesus' breast saith unto Him, "LORD, who is it?"

26 Jesus answered, "He it is, to whom I shall give a sop,<sup>σ</sup> when I have dipped it."

And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. 27 And after the sop Satan<sup>κ</sup> entered into him.

Then said Jesus unto him, "That thou doest, do quickly."

28 Now no man at the table knew<sup>τ</sup> for what intent He spake this unto him.

29 For some of *them* thought, because Judas had the bag, that Jesus had said unto him, "Buy *those* things that we have need of against the feast;" or, that he should give something to the poor. 30 He then having received the sop went immediately out: and it was night.<sup>υ</sup>

31 Therefore, when he was gone out, Jesus said, "Now is the Son<sup>i</sup> of man glorified, and God is glorified<sup>α</sup> in Him. 32 If God<sup>α</sup> be glorified in Him, God shall also glorify<sup>ι</sup> Him in Himself, and shall straightway glorify<sup>ι</sup> Him.

33 Little children, yet a little<sup>φ</sup> while I am with you. Ye shall seek Me:

κ (Gr., supplanted, tripped Me up with his foot. L. and 11.)

λ Or, from henceforth.

ε Ch. 14, 29, and 16, 4.

μ (Am whot I am. Heylin. The Christ. Pearce.)

ν Mat. 10, 40, and 23, 40. Lu. 10, 16.

γ Ch. 12, 27.

υ (Declared. Pearce.)

ζ Ac. 1, 17. 1 Jno. 2, 19.

ι Ch. 19, 26; 20, 2; and 21, 7, 20, 24.

ξ (And said, "Ask who it is of whom." Vat. & Ephr. Mss., Penn.)

ο (Who it was. Tynd., L. & H.)

π (Gr., moving nearer. Troll.)

ρ (Thus at. Penn. In. L. & H.)

σ Or, morsel. (Of bread, or any food. Troll.)

κ Ch. 6, 70. Lu. 22, 3.

τ (They had not heard what Jesus said. Ve. 26. Burton.)

υ (On the day of the passover there was neither buying nor selling in Jerusalem; nor could Judas have obtained access to the Sanhedrin on the festival itself without a violation of its solemnity. Trollope.)

i Ch. 12, 23.

α Ch. 14, 13. 1 Pe. 4, 11.

λ Ch. 17, 1—6.

φ (But little longer shall I be with you. Sym.)



o Ch. 7, 34, and 8, 21.

x (On a new ground, and after a new example. Crad. After the example, and perhaps to the degree, that Jesus had loved them. Pearce. A law may be called new which revives an old one, with new sanctions and penalties. Troil.)

p Ch. 15, 12, 17. Ep. 19, 18. Ep. 5, 2. 1 Th. 4, 9. Ja. 2, 8. 1 Pe. 1, 22. 1 Jno. 2, 7; 3, 11; and 4, 21.

q 1 Jno. 2, 5, and 4, 20.

r Ch. 21, 18. 2 Pe. 1, 14.

ψ (Thrice within the time of cock-crowing, i.e., before the morning watch, or the second cock-crowing. Cradock.)

ω (Trust: Ps. 4, 5, and 115, 9—11: to trust in God is to use Him worthily, as we ought, as our God; as His goodness deserves and His justice requires. Heyl. Are we thankful for what He gives, content when He denies, resigned when He takes away, patient when He afflicts, humble when He advances us and when He depresses, neither petulant nor dejected? Ogden.)

α (On God.....on Me. Camp.)

β (Dwelling-places. Hinds. Room for many guests. Rand.)

γ (That I go to... So the Vat. and other ancient Mss. and Vss. Penn. Only go to prepare. Rand.)

δ (And when I go I will prepare. Vat. Ms.)

and as I said<sup>o</sup> unto the Jews, Whither I go, ye cannot come; so now I say to you.

<sup>34</sup> A new<sup>x</sup> commandment I give unto you, That ye love<sup>p</sup> one another; as I have loved you, that ye also love one another. <sup>35</sup> By this shall all men know<sup>r</sup> that ye are My disciples, if ye have love one to another."

<sup>36</sup> Simon Peter said unto Him, "LORD, whither goest Thou?"

Jesus answered him, "Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards."

<sup>37</sup> Peter said unto Him, "LORD, why cannot I follow<sup>r</sup> Thee now? I will lay down my life for Thy sake."

<sup>38</sup> Jesus answered him, "Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, The cock shall not crow,<sup>ψ</sup> till thou hast denied Me thrice."

s Ve. 18, 23. Ac. 1, 11

t Ch. 12, 26, and 17, 24. 1 Th. 4, 17.

e (And ye know the way whither I go. Vat. Ms. So also Cod. L. Q. X. 33, and others, and the Cpt., Eth., Pers., and Lat. Vercell. Vss. Penn. Into another world, Lu. 9, 22; 18, 31; and 24, 6; by means of an ignominious death. Rand.)

u "...The way into the holiest... was not... made manifest, while as the first tabernacle was yet standing.... But (the) Christ being come... by His own blood, He entered in once... having obtained eternal redemption..... He. 9, 8—12.

ς (Expecting some visible declaration of God in favour of His Christ, as of old to the patriarchs. Rand.)

v He. 1, 3. Ch. 12, 45. Col. 1, 15.

η (That I am indeed God made visible. Ve. 20. Ch. 10, 38, and 17, 21.)

θ (...Only, but act by commission from Him. Ch. 5, 19; 7, 16; 8, 28; and 12, 49.)

ι (His own works. Vat. Ms.)

κ (His. Vat. Ms. My miracles may convince you. Rand.)

λ (When My mission shall be more openly declared and more fully attested, a greater number of converts shall be made than can be while I continue on earth. Rand.) Mat. 21, 41. Ma. 16, 17. Lu. 10, 17.

## XIV.]

Thursday, April 4th.  
JERUSALEM.

[93

Jesus—the true sacrifice, the only way of salvation.

LET not your heart be troubled :

Ye believe<sup>o</sup> in<sup>a</sup> God,  
Believe also in Me.

<sup>2</sup> In My Father's house are many mansions :<sup>β</sup>  
If it were not so, I would have told you.<sup>γ</sup>  
I go to prepare a place for you.

<sup>3</sup> And if<sup>δ</sup> I go and prepare a place for you,  
I will come<sup>ε</sup> again, and receive you unto Myself ;  
That where I am,<sup>ζ</sup> there ye may be also.

<sup>4</sup> And whither I go ye know, and the way ye know."<sup>ς</sup>

<sup>5</sup> Thomas saith unto Him, "LORD, | and how can we know the way?"  
we know not whither Thou goest ; | <sup>6</sup> Jesus saith unto him,

"I am<sup>η</sup> the way, the truth, and the life :  
No man cometh unto the Father,  
But by Me.

<sup>7</sup> If ye had known Me,  
Ye should have known My Father also :  
And from henceforth ye know Him, and have seen Him."

<sup>8</sup> Philip saith unto Him, "LORD, |  
shew us the Father,<sup>ς</sup> and it sufficeth |  
us."

<sup>9</sup> Jesus saith unto him, "Have I  
been so long time with you, and yet  
hast thou not known Me? Philip,  
be that hath seen Me<sup>ν</sup> hath seen the  
Father; and how sayest thou, then,  
Shew us the Father? <sup>10</sup> Believest

thou not that I am in the Father,  
and the Father in Me?<sup>η</sup> the words  
that I speak unto you I speak not  
of Myself:<sup>θ</sup> but the Father that  
dwelleth in Me, He doeth the<sup>ι</sup>  
works. <sup>11</sup> Believe Me that I am  
in the Father, and the Father in  
Me : or else believe Me for the very<sup>κ</sup>  
works' sake.

<sup>12</sup> Verily, verily, I say unto you,  
He that believeth on Me,  
The works that I do shall he do also ;  
And greater works than these shall he do ;  
Because<sup>λ</sup> I go unto My Father.

μ (...Is for the advancement of My Kingdom as the Christ. Pearce. Ac. 2, 1; 4, 31; 5, 19; 9, 5; 12, 5; and 16, 25.)

ν (The Jews were wont to pray that God would bless them on account of their Fathers, Abraham, Isaac, Jacob, & David. See Ro. 1, 8. Cradock.)

ξ (Ye will keep. Vat. Ms.)

ω Ve. 21, 23. Ch. 15, 10. 1 Jno. 5, 3.

ο (Instructor, encourager, advocate. Heylin. Mentor. Camp. One who strengthens as an auxiliary, succours. Hinds. Confirms, encourages. Penn. Assists and supports. Pearce.)

α Ch. 15, 26, and 16, 13. 1 Jno. 4, 6.

π (The Jewish world, who look for some one to lead them to conquest and dominion. Rand.)

ρ (Does not studiously and attentively consider. Titt.)

γ 1 Co. 2, 8.

σ (Will know..... because He will dwell. So Nonnus and the Vulg. Pearce.)

ζ 1 Jno. 2, 27.

τ Or, orphans. (Campb, Dodd. Bereaved. Hinds. Destitute. Troll.)

υ (...A little after. Pesch.-Syr. Either by His appearance after His resurrection, or by the presence of the Spirit. Rand. By His resurrection, but especially by the Spirit. Dio., Grotius.)

13 And whatsoever<sup>μ</sup> ye shall ask in My name,  
That will I do,  
That the Father may be glorified in the Son.

14 If ye shall ask any thing in My name,<sup>ν</sup>  
I will do it.

15 If ye love Me, keep<sup>ξ</sup> My commandments.<sup>ω</sup>

16 And I will pray the Father,  
And He shall give you another Comforter,<sup>ο</sup>  
That He may abide with you for ever ;

17 Even the Spirit<sup>ξ</sup> of truth ;  
Whom the world<sup>ω</sup> cannot receive,  
Because it seeth<sup>ρ</sup> Him not, neither knoweth<sup>υ</sup> Him :  
But ye know<sup>σ</sup> Him ;

For He dwelleth with you, and shall be in you.<sup>α</sup>  
18 I will not leave you comfortless :<sup>τ</sup>  
I will come to you.<sup>ν</sup>

19 Yet a little while, and the world seeth<sup>φ</sup> Me no more ;  
But ye see<sup>φ</sup> Me :  
Because I live,<sup>χ</sup> ye shall live also.

20 At that<sup>υ</sup> day ye shall know that I am in My Father,  
And ye in Me,  
And I in you.

21 He that hath My commandments, and keepeth them,  
He it is that loveth Me :  
And he that loveth Me shall be loved of My Father,  
And I will love him, and will manifest Myself to him.<sup>17a</sup>

22 Judas<sup>ω</sup> saith unto Him, (not Is- | not unto the world ?"  
cariot,) " LORD, how is it that Thou | 23 Jesus answered and said unto  
wilt manifest Thyself unto us,<sup>α</sup> and | him

" If a man love Me,  
He will keep My words :  
And My Father will love him,  
And We will come unto him,  
And make Our abode<sup>δ</sup> with him.<sup>β</sup>

24 He that loveth Me not  
Keepeth not My sayings :  
And the word which ye hear  
Is not Mine,<sup>ε</sup>  
But the Father's which sent Me.

25 These things have I spoken unto  
you, being yet present with you.<sup>γ</sup>  
26 But the Comforter, which is the  
Holy Ghost, whom the Father will  
send in My name, He shall teach<sup>δ</sup>  
you all things, and bring all things  
to your remembrance, whatsoever I  
have said unto you.

27 Peace<sup>ε</sup> I leave with you, My  
peace I give unto you : not as the  
world giveth, give I unto you.

Let not your heart be troubled,  
neither let it be afraid. 28 Ye have  
heard how I said unto you, I go  
away, and come again unto you. If

φ (Shall see Me...  
...but ye shall.  
Pearce..... After  
to-morrow the  
world shall see  
Me no more; but  
after I am risen  
I will shew My-  
self, but not to  
all the people.  
Wall. Ch. 16,  
16.)

χ (Shall live...ye  
shall live. Pearce.  
1 Co. 15, 20.)

ψ (After I have  
triumphed over  
death ye shall be  
fully convinced  
that I came with  
a commission  
from God. Ham-  
mond. When ye  
shall receive the  
Holy Ghost.  
Pearce. Ve. 10.  
Ch. 10, 38, and  
17, 21-26.)

α 1 Jno. 2, 5.

ω (The brother of  
James and writer  
of the epistle.  
Pearce. Thail-  
deus, Ma. 3, 18.)

α (They expected  
some public man-  
ifestation of  
Him, visible to  
all the world.  
Rand.)

β (The benefits  
conferred by Me  
are spiritual, to  
be obtained only  
by loving Me, and  
keeping the Ten  
Commandments  
—reverence for  
God—justice to  
man.)

δ 1 Jno. 2, 24.  
Re. 3, 20.

ε Ve. 10. Ch. 5,  
19, 38; 7, 16; 8,  
28; and 12, 49.

γ (I need not now  
explain Myself  
farther; all shall  
in due time be  
taught you by the  
Holy Spirit.  
Rand. Ve. 16.  
Ch. 15, 26, and  
16, 7. Lu. 24,  
49.)

δ (When you are  
better disposed  
and prepared to  
receive them.  
Rand. Ch. 2, 22;  
12, 16; and 16,  
13. 1 Jno. 2, 20,  
27.)

ε (Not conquest.  
Ph. 4, 7. Col. 3,  
15.)

§ (*Meant of Jesus as being sent by the Father.* Pearce. *I act here now in an inferior capacity, as the Deputy of My Father; and I return to equal glory and power with Him.*)

η (*...Me to be the Christ.* Ch. 13, 19. Pearce. *When ye see everything come to pass, it will serve to confirm your faith.* Rand. Ch. 16, 4.)

θ (*No time to hold long discourse.* Rand.)

ι (*Satan.* Rand. *The devil.* Pearce.)

κ (*Nothing to lay to My charge, and no power over Me.* Rand. *Not that he has any claim on Me.* Heylin. *Though he has not really any power over Me.* Burton. *For I lay down My life in obedience to My Father, and in love to men.* Wall.)

λ (*Except.* Pearce. *To this I submit, to convince the...* Rand. *The result will be that the world will...* Burton.)

μ (*Of the right sort, not a wild and barren...* Je. 2, 21. Pearce.)

ν (*Christians unfruitful in good works.* Clarke. Mat. 15, 13.)

ξ (*Pruneth.* Heyl., Hinds. *Cleaneth, i.e., pruneth.* Pearce.)

ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater<sup>s</sup> than I.  
29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.<sup>7</sup> 30 Hereafter I will not talk much<sup>θ</sup> with you: for the prince<sup>t</sup> of this world cometh,

and hath nothing<sup>κ</sup> in Me: 31 but<sup>λ</sup> that the world may know that I love the Father; and as the Father gave Me commandment, even so I do.

Arise, let us go hence.<sup>7</sup>

*The departure to the garden.*  
Mat. xxvi. 30. Ma. xiv. 26. Lu. xxii. 39. [94

XV.]

Thursday, April 4th.

JERUSALEM (on the way to Gethsemane).

[95

[Hitherto I<sup>o</sup> had discoursed in the house; now He leads them out to the place where I<sup>o</sup> was to be apprehended. Chapters xv.—xvii. seem to have been spoken as they went along from Jerusalem to the garden on Mount Olivet. Wall.]

*Of supreme regard to God.*

“I AM the true<sup>κ</sup> vine,  
And My Father is the husbandman.

2 Every branch<sup>ν</sup> in Me that beareth not fruit  
He taketh away:

And every branch that beareth fruit,  
He purgeth<sup>ξ</sup> it,  
That it may bring forth more fruit.

3 Now ye are clean<sup>ο</sup>  
Through the word which I have spoken unto you.  
4 Abide<sup>d</sup> in Me, and I in you.

As the branch cannot bear fruit of itself,  
Except it abide in the vine;  
No more can ye,  
Except ye abide in Me.

5 I am the vine, ye are the branches:  
He that abideth in Me, and I in him,  
The same bringeth forth much fruit:<sup>ο</sup>  
For without<sup>τ</sup> Me ye can do nothing.

6 If a man abide not in Me,  
He is cast<sup>ν</sup> forth as a branch,<sup>ο</sup>  
And is withered;  
And men gather them,<sup>σ</sup>  
And cast them into the fire,  
And they are burned.

7 If ye abide in Me,  
And My words abide in you,  
Ye shall ask<sup>σ</sup> what ye will,  
And it shall be done unto you.

8 Herein is My Father glorified,  
That ye bear much fruit;<sup>7</sup>  
So shall ye be My disciples.<sup>λ</sup>

ο (*Already duly prepared.* Heyl. *Carefully and tenderly dressed.* Bishop Mann. *...Three years shall (all manner of trees) be as uncircumcised...but in the fourth year all the fruit shall be holy...* Le. 19, 23, 24. Ch. 13, 10, and 17, 17. Ep. 5, 26. 1 Pe. 1, 22.)

d Col. 1, 23.  
1 Jno. 2, 6.

ε Ho. 14, 8. Ph. 1, 11, and 4, 13.

π Or, severed from. Ac. 4, 12. So Heyl., L. and H. Separate. Bishop Mann, Doddridge. Not abiding in.)

f Mat. 3, 10, and 7, 19.

ρ (*Which is withered.* Compare in the Greek ch. 20, 18. Lu. 15, 15. Ac. 6, 6. Ma. 1, 10. Mat. 27, 9, 10. Ac. 7, 10. Knatchbull. *As branches cut off, which wither.* Heylin.)

σ (*...It, and cast it into the fire, and it burneth.* Pesch.-Syr., Tynd., Cov., Mat., Tav.)

g Ve. 16. Ch. 14, 13, and 16, 23.

τ (*Abound in works of holiness, righteousness, and charity.* Clarke. Mat. 5, 16. Ph. 1, 11.)

h Ch. 8, 31, and 13, 35.



*u* (Continue to keep your place in My affection—continue to deserve My love. So in ye, 10, you will continue to believe, so that I shall continue to love you. Heyl.)

*i* Ch. 14, 15, 21, 23.

*φ* (That My joy which I have in you may continue. Wall, Troll. The sense of a lasting continuance. See 1 Co. 3, 14, and 13, 13. He. 10, 34. Pearce.)

*k* Ch. 16, 24, and 17, 13. 1 Jno. 1, 4.

*x* (My principal distinguishing... Ep. Mann. Ch. 13, 34. 1 Th. 4, 9. 1 Pe. 4, 8. 1 Jno. 3, 11, and 4, 21.)

*l* Ch. 10, 11, 15. Ro. 5, 7, 8. Ep. 5, 2. 1 Jno. 3, 16.

*m* Ch. 14, 15. Mat. 12, 50.

*ψ* (I no longer.... L. and II. He had called them so by implication, Ch. 13, 16. Mat. 10, 24, 25. Lu. 17, 10. Pearce.)

*ω* (Some they could not then bear, ch. 16, 12; but all things necessary and proper for them to know at the time. Pearce.)

9 As the Father hath loved Me,  
So have I loved you :  
Continue<sup>u</sup> ye in My love.

10 If ye keep<sup>i</sup> My commandments,  
Ye shall abide in My love ;  
Even as I have kept My Father's commandments,  
And abide in His love.

11 These things have I spoken unto you,  
That My joy might remain<sup>φ</sup> in you,  
And that your joy<sup>k</sup> might be full.

12 This<sup>x</sup> is My commandment,  
That ye love one another,  
As I have loved you.

13 Greater love hath no man than<sup>n</sup> this,  
That a man lay<sup>t</sup> down his life for his friends.

14 Ye are My friends,<sup>m</sup>  
If ye do whatsoever I command you.

15 Henceforth<sup>ψ</sup> I call you not servants ;  
For the servant knoweth not what his lord doeth :  
But I have called you friends ;  
For all<sup>ω</sup> things that I have heard of<sup>a</sup> My Father I have made  
known<sup>n</sup> unto you.

16 Ye have not chosen<sup>o</sup> Me,  
But I have chosen you, and ordained<sup>s</sup> you,  
That ye should go and bring forth fruit,  
And that your fruit should remain :<sup>γ</sup>  
That whatsoever ye shall ask of the Father in My name,  
He may give it you.

17 These things I command you, that ye love one another.

18 If the world<sup>δ</sup> hate you,  
Ye know that it hated Me before it hated you.

19 If ye were of the world,  
The world would love his<sup>e</sup> own :

But because ye are not<sup>p</sup> of the world,  
But I have chosen you out of the world,  
Therefore the world hateth you.

20 Remember the word that I said unto you,  
The servant<sup>q</sup> is not greater than his lord.

If they have persecuted Me,  
They will also persecute you ;

If they have kept<sup>s</sup> My saying,  
They will keep your's also.

21 But all these things will they do unto you  
For My name's<sup>r</sup> sake,  
Because they know not Him that sent Me.

22 If I had not come and spoken unto them,  
They had not had sin :<sup>s</sup>  
But now they have no cloke<sup>γ</sup> for their sin.

*a* (From. Sym.)

*n* Ch. 17, 26. Ge. 18, 17. Ac. 20, 27.

*o* Ch. 6, 70, and 13, 18. 1 Jno. 4, 10, 19.

*β* (Appointed, as the Greek signifies, 1 Co. 12, 28. Pearce. Also Ac. 13, 47, and 20, 28. 1 Ti. 2, 7. 2 Ti. 1, 8. Mat. 28, 19. Ma. 16, 15. Col. 1, 6.

*γ* (Be lasting, ve. 11. Pearce.)

*δ* (The Jews. 1 Jno. 3, 1, 13.

*ε* (His. Pearce. 1 Jno. 4, 5.

*p* Ch. 17, 14.

*q* Ch. 13, 16. Mat. 10, 24. Lu. 6, 40.

*ζ* (Watch...with the intention to entrap, they will also watch yours. Comp. Mat. 27, 36. Lu. 14, 1, & 20, 20. Knatch, Pearce. But it occurs repeatedly in a good sense in this Gospel... Had kept. Troll.)

*r* Ch. 16, 3. Mat. 10, 22, and 24, 9.

*s* Ch. 9, 41.

*γ* Or, excuse. Ro. 1, 20. Ja. 4, 17.

† 1 Jno. 2, 23.

θ (*Had not been so great as it is.* Bp. Mann. Ch. 3, 2; 7, 31; and 9, 32.)

ι (*Whereas they have even seen (them), and (yet) have...* S. Sharpe.)

κ (*A strong but true representation of the heinousness of the guilt of the Jewish people.* Lardner.)

υ Ps. 35, 19, and 69, 4.

λ (*When God ceases to be manifested in My human nature.*)

ν Ch. 14, 17, 26, and 16, 7, 13. Lu. 24, 49. Ac. 2, 33.

ω Ga. 4, 6.

γ 1 Jno. 5, 6.

z Lu. 24, 48. Ac. 1, 8, 21; 2, 32; 3, 15; 4, 20; 5, 32; 10, 39; and 13, 31. 1 Pe. 5, 1. 2 Pe. 1, 16.

a Lu. 1, 2. 1 Jno. 1, 1.

μ (*Concerning the hatred of your countrymen.*)

ν (*...Faith should not be shaken. Penn. Stumble and fall away from your belief in Me.* Comp. Ma. 4, 17, with Lu. 8, 13. Pearce.)

β Ch. 9, 22, 34; and 12, 42.

ο Ac. 8, 1; 9, 1; and 26, 9—11.

ξ (*Offereth God sacrifice.* Camp. Burton, L. and H. Ex. 7, 16; 8, 20; and 10, 24. *So in the Talmud (Bemidbar, R. 21, on Nu. 25, 13) "He that sheddeth the blood of the wicked is as one who offereth sacrifice."* Troll.)

δ Ch. 15, 21. Ro. 10, 2. 1 Co. 2, 8. 1 Ti. 1, 13.

23 He that hateth Me hateth My Father also.<sup>†</sup>

24 If I had not done among them the works which none other man did, They had not had sin:<sup>θ</sup>  
But<sup>ι</sup> now have they both seen  
And hated<sup>κ</sup> both Me and My Father.

25 But *this cometh to pass*,  
That the word might be fulfilled that is written<sup>υ</sup> in their law,  
"THEY HATED ME WITHOUT A CAUSE."

*The promise of the Strengtheners.*

[96

26 BUT when the Comforter is come,  
Whom I will send unto you from the Father,<sup>λ</sup>  
Even the Spirit<sup>υ</sup> of truth, which proceedeth<sup>ω</sup> from the Father,  
He shall testify of Me:<sup>γ</sup>  
27 And ye also shall bear witness,<sup>z</sup>  
Because ye have been with Me from the beginning.<sup>a</sup>

XVI.] <sup>1</sup> These things<sup>μ</sup> have I spoken unto you,  
That ye should not be offended.<sup>ν</sup>

2 They shall put<sup>β</sup> you out of the synagogues:  
Yea, the time cometh, that whosoever killeth<sup>ο</sup> you  
Will think that he doeth God service.<sup>ξ</sup>

3 And these things will they do unto you,  
Because they have not<sup>δ</sup> known the Father, nor Me.

4 But these things have I told<sup>ε</sup> you,  
That when the time shall come,  
Ye may remember that I told you of them.<sup>δ</sup>

And these things I said<sup>τ</sup> not unto you at the beginning,  
Because I was with you.

5 But now I go My way<sup>φ</sup> to Him that sent Me;  
And none of you asketh<sup>χ</sup> Me, Whither goest Thou?

6 But because I have said these things unto you,  
Sorrow hath filled your heart.

7 Nevertheless I tell you the truth;  
It is expedient for you that I go away:<sup>σ</sup>  
For if I go not away,  
The Comforter will not come unto you:<sup>β</sup>  
But if I depart,<sup>ο</sup> I will send<sup>ξ</sup> Him unto you.

8 And when He is come,  
He will reprove<sup>υ</sup> the world<sup>δ</sup>  
Of sin,<sup>λ</sup> and of righteousness,<sup>ψ</sup> and of judgment:<sup>ω</sup>

9 Of<sup>ι</sup> sin, because they believe not on Me;  
10 Of righteousness, because I go to My Father, and ye see Me no more;  
11 Of judgment, because the prince of this world is judged.<sup>β</sup>

<sup>12</sup>I have yet many things to say | now. <sup>13</sup>Howbeit when He, the Spirit<sup>ι</sup>  
unto you, but ye cannot bear<sup>κ</sup> them | of truth, is come,

ε Ch. 13, 19, and 14, 29.

ο (*And not be surprised, or tempted to fall off.*)

π (*...So particularly. Dio. It was not necessary to tell you until now.* Bp. Mann.)

φ Ve. 10, 16. Ch. 7, 33; 13, 3; and 14, 28.

ρ (*Makes enquiry about the state I am to enter upon afterwards.* Bp. Mann.)

σ (*My stay with you is incompatible with the coming of the new dispensation.*)

γ Ch. 7, 39; 14, 16, 26; and 15, 26.

h Ac. 2, 23. Ep. 4, 8.

τ (*The one condition on which depends the assistance of the Holy Spirit is, that we evidence our love to God by a steadfast obedience to His commands.* Whitby.)

υ Or, convince.

φ (*The Jews.*)

χ (*In not believing in Me.* Pearce. *Rejecting Me.* Troll., Rand., Bp. Mann.)

ψ (*My righteousness.* Wall, Pearce.)

ω (*Condemnation.*)

ι Ac. 2, 22—37.

β (*And an end put to his power over it.* Ch. 12, 31. Col. 2, 15. Re. 11, 15, and 12, 10, 11. Pearce. *Satan's power over men diminished, and his dominion over this nation destroyed.* Ch. 12, 31. Lu. 10, 18. Ep. 2, 2. Col. 2, 15. He. 2, 14.)

κ Ma. 4, 33. 1 Co. 3, 2. He. 5, 12.

ι Ch. 14, 17, and 15, 26.

y (The truth. Campb., Pearce, L. and H. Of the many things which at present ye cannot bear. Green, Troll. Because of your prejudices. Bp. Mann.)

8 (...About to come. Troll. Which are coming. L. and H. The cessation of the Law, the casting off of the Jews, and the establishment of the New Jerusalem—the Christian church, Re. xxi., xxii.)

e (From Me. Pearce.)

m Ch. 3, 35; 13, 3; and 17, 10. Mat. 11, 27.

ζ (To-morrow, I shall be taken from you by death, and a little while after, I shall rise from the dead. Wall. Ch. 7, 33; 13, 33; and 14, 19.)

η (Swallowed up in the joy of beholding Me risen from the dead. Stanhope.)

n Is. 26, 17.

θ (After My resurrection. Bp. Mann.)

He will guide you into all truth: y

For He shall not speak of Himself;

But whatsoever He shall hear, that shall He speak:

And He will shew you things to come. δ

14 He shall glorify Me:

For He shall receive of Mine, e

And shall shew it unto you.

15 All things that the Father hath m are Mine:

Therefore said I, that He shall take of Mine,

And shall shew it unto you.

16 A little while, and ye shall not see Me: ζ

And again, a little while, and ye shall see Me, because I go to the Father. n

17 Then said some of His disciples among themselves, "What is this that He saith unto us, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me: and, Because I go to the Father?"

18 They said therefore, "What is this that He saith, A little while? we

cannot tell what He saith."

19 Now Jesus knew that they were desirous to ask Him, and said unto them, "Do ye enquire among yourselves of that I said, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me?"

20 Verily, verily, I say unto you, That ye shall weep and lament,

But the world shall rejoice:

And ye shall be sorrowful,

But your sorrow shall be turned into joy. o

21 A woman when she is in travail a hath sorrow, because her hour is come:

But as soon as she is delivered of the child,

She remembereth no more the anguish,

For joy that a man is born into the world.

22 And ye now therefore have sorrow:

But I will see you again, θ and your heart shall rejoice, e

And your joy no man taketh from you.

23 And in that day ye shall ask κ Me nothing.

Verily, verily, I say unto you,

Whatsoever ye shall ask λ the Father in My name, o He will give it you.

24 Hitherto λ have ye asked nothing in My name:

Ask, and ye shall receive,

That your joy may be full.

25 These things have I spoken unto you in proverbs: μ

But the time cometh, when I shall no more speak unto you in proverbs, v

But I shall shew you plainly of the Father. ξ

26 At that day ye shall ask in My name:

And I say not π unto you,

That I will pray the Father for you:

κ (Fulfilled, when on returning from His empty tomb they found all their hopes alive again, their faith confirmed, and their courage rendered invincible, in the sight and enjoyment of their Master. Stanhope. Ch. 14, 1, 27, and 20, 20. Lu. 24, 41, 52. Ac. 2, 46, and 13, 52. 1 Pe. 1, 8.)

λ (Enquire of. Shall have no need to. Pearce. When the Spirit shall have come. Hammond.)

μ (Beg of; or, request. And so ve. 26.)

ν Ch. 14, 13, and 15, 16. Mat. 7, 7.

ξ (You have not offered up your petitions to God upon My merit and intercession. Dio.)

π Or, parables. (Dark sayings. L. and H. Obviously, as ye are able to bear them. Clarke.)

ρ Or, parables.

σ (The will and design of the Father, and the nature of the new dispensation. Raulolph. The nature and establishment of My kingdom. Clarke.)

τ (And not, I say unto you, because I will pray. Heylin.)



p ("From the Father." Vat. and the most ancient Mss. and Vss. Penn.)

σ Or, parable.

τ (Because He knew their thoughts. Ve. 19. Knatch., Burton. And had given them satisfaction about what they were whispering. Randolph. Ch. 21, 17.)

v (And conceived hopes that He would soon come again to set up His kingdom on earth. Raud.)

φ (Knowing their weakness.)

p Mat. 26, 31. Ma. 14, 27.

q Ch. 20, 10.

x Or, his own home.

r Ch. 8, 29, and 14, 10.

ψ (Doubtless these discourses had their proper effect on the disciples, though they did not wholly dissipate their fears, or keep up their courage. Randolph.)

ω (This gave them some hopes of relief, though in what manner it was to be brought about they could not comprehend. Randolph.)

s Ch. 15, 19. 2 Ti. 3, 12.

a (As it was designed to beg the Divine assistance to help their weakness, so was it well adapted to comfort and support them under the present distress. Raud.)

27 For the Father Himself loveth you,  
Because ye have loved Me,  
And have believed that I came out from God.<sup>p</sup>

28 I came forth from the Father,  
And am come into the world :  
Again, I leave the world,  
And go to the Father."

29 His disciples said unto Him, "Lo, now speakest Thou plainly, and speakest no proverb.<sup>σ</sup> 30 Now are we sure that Thou knowest all things, and needest not that any man should ask<sup>τ</sup> Thee : by this we believe that Thou camest forth from God."<sup>v</sup>

31 Jesus answered<sup>φ</sup> them, "Do ye now believe? 32 Behold, the hour<sup>p</sup> cometh, yea, is now come, that ye shall be scattered, every<sup>q</sup> man to his own,<sup>x</sup> and shall leave Me alone : and

yet I am not alone,<sup>r</sup> because the Father is with Me. 33 These things<sup>ψ</sup> I have spoken unto you, that in Me ye might have peace." In the world ye shall have tribulation :<sup>s</sup> but be of good cheer ; I have overcome the world."

XVII.] The prayer of Jesus. [97  
THESE words spake Jesus, and I lifted up His eyes to heaven, and said,<sup>a</sup>

"Father, the hour is come ;  
Glorify Thy Son,  
That Thy Son also may glorify Thee :

2 As Thou hast given Him power<sup>t</sup> over all flesh,  
That He should give eternal life  
To as many as Thou hast given Him.

3 And this is life eternal,  
That they might know Thee the only true God,<sup>u</sup>  
And Jesus Christ, whom Thou hast sent.<sup>β</sup>

4 I have glorified Thee on the earth :  
I have finished<sup>v</sup> the work which Thou gavest Me to do.

5 And now, O Father, glorify Thou Me with Thine own self  
With the glory which I had with Thee before the world was.<sup>δ</sup>

6 I have manifested Thy name unto the men<sup>ω</sup> which Thou gavest Me out of the world :  
Thine they were, and Thou gavest them Me ;  
And they have kept Thy word.

7 Now they have known  
That all things whatsoever Thou hast given<sup>e</sup> Me are of Thee.

8 For I have given unto them  
The words which Thou gavest Me ;  
And they have received them,  
And have known surely that I came out from Thee,  
And they have believed that Thou didst send Me.

9 I pray for them : I pray not for the world,<sup>ς</sup>  
But for them which Thou hast given Me ;<sup>η</sup>  
For they are Thine.<sup>θ</sup>

t Ch. 3, 35, and 5, 27. Da. 7, 14. Mat. 11, 27, and 28, 18. 1 Co. 15, 25. Ph. 2, 10. He. 2, 8.

u ...Which exerciseth loving-kindness, judgment and righteousness in the earth... Jc. 9, 24. Is. 53, 11.

β (Michaelis points thus:—"...Thee (to be) the only....and Jesus whom..... sent (to be) the Christ." Penn. So Pearce, Rand. Ch. 3, 34 ; 5, 36 ; 6, 29, 57 ; 7, 29 ; 10, 36 ; and 11, 42.)

γ (By accomplishing. Vat. Ms., Penn.)

δ (Shew that, though wearing the human nature, I am the Word that was with Thee from all eternity. Ch. 1, 1 ; 10, 30 ; and 14, 9. Ph. 2, 6. Col. 1, 15. He. 1, 3, 10.)

v Ch. 6, 37 ; 10, 29 ; and 15, 19.

e (That I have had commission to do and teach. Bp. Mann.)

ς (The unbelieving and impenitent world. Hamm. That part of it which has rejected Me. Pearce.)

η (For the purpose of being consecrated to their apostolic office, whereby the world may be converted and saved. Whitby.)

θ (And who will glorify My name by their ministry, as I have glorified Thine by My ministry ; & who are therefore to be esteemed Thine own in common with Me. Clarke.)

ι (Take them into Thy tuition, protect them in the discharge of their apostleship.)

κ (In, as in ve. 12. Comp. ve. 26. L. and H.)

μ (With regard to the same work in the gospel. Ve. 21. Pearce.)

ν (For Thee. Bp. Mann. By power communicated to Me as Mediator. Cradock. Ch. 10, 30.)

ω ... Judas... Ch. 6, 70, and 13, 18.

ξ (Speaking of him under the type of Ahithophel and others of David's enemies. Crad. Ps. 69, 25, and 109, 8. Ac. 1, 20.)

ο (In their hearing. Cradock, Hammond.)

π (Which My presence has maintained among them may be continued to them in My absence. Crad. Which I now have on account of their obedience. See ch. 15, 11. Pearce.)

χ Ch. 15, 18. 1 Jno. 3, 13.

γ Ch. 8, 23.

ρ (The wicked one. Ln. 22, 31. Pearce, Salan. Whithy.)

σ (Consecrate. Pesch.-Syr. Let them be set apart. Pearce. Consecrate and prepare them for their ministry. Bp. Mann. Make them holy: that is said to be holy which is dedicated to God. Genev. Consecrate them to the preaching of Thy word. Burton.)

10 And all Mine are Thine,  
And Thine are Mine;  
And I am glorified in them.

11 And now I am no more in the world,  
But these are in the world,  
And I come to Thee.

Holy Father, keep<sup>κ</sup> through<sup>ι</sup> Thine own name  
Those whom Thou hast given Me,  
That they may be one,<sup>μ</sup> as We are.

12 While I was with them in the world, I kept them in<sup>ν</sup> Thy name:  
Those that Thou gavest Me I have kept,  
And none of them is lost, but the son<sup>ω</sup> of perdition;  
That the scripture<sup>ξ</sup> might be fulfilled.

13 And now come I to Thee;  
And these things I speak in the world,<sup>ο</sup>  
That they might have My joy<sup>π</sup> fulfilled in themselves.

14 I have given them Thy word;  
And the world hath hated<sup>ξ</sup> them,  
Because they are not of the world, even as I am not<sup>ν</sup> of the world.

15 I pray not that Thou shouldest take them out of the world,  
But that Thou shouldest keep them from the evil.<sup>ρ</sup>  
16 They are not of the world, even as I am not of the world.

17 Sanctify<sup>σ</sup> them through Thy<sup>γ</sup> truth:  
Thy word is<sup>ν</sup> truth.

18 As Thou hast sent Me into the world,  
Even so have I also sent them into the world.

19 And for their sakes I sanctify<sup>φ</sup> Myself,  
That they also might be sanctified<sup>χ</sup> through the truth.

20 Neither pray I for these alone,  
But for them also which shall believe on Me through their word;  
21 That they all may be one;<sup>z</sup>

As Thou, Father, art in Me, and I in Thee,  
That they also may be one in Us;<sup>ψ</sup>  
That the world may believe that Thou hast sent Me.

22 And the glory<sup>ω</sup> which Thou gavest Me  
I have given them;  
That they<sup>γ</sup> may be one, even as We are one.<sup>α</sup>

23 I in them, and Thou in Me, that they may be made perfect in one;<sup>β</sup>  
And that the world may know that Thou hast sent Me,  
And hast loved them, as Thou hast loved Me.

24 Father, I will that they also, whom Thou hast given Me, be with Me  
where I am;

That they may behold My glory, which Thou hast given Me:  
For Thou lovedst Me before the foundation of the world.

25 O righteous Father, the world hath not known Thee:  
But I have known Thee,  
And these<sup>γ</sup> have known that Thou hast sent Me.

τ (The. Vat. Ms.)

υ (The truth. Vat. Ms.)

φ (Consecrate Myself a priest and a sacrifice. Crad. Offer up My life. Bishop Mann. 1 Co. 1, 2, 30. 1 Th. 4, 7.)

χ Or, truly sanctified. .... We are sanctified through the offering of the body of Jesus Christ once..... He, 10, 10. (Forgotten, or regenerated, to a true and permanent newness of heart and life, the fulfilling of the cleansings under the Law. Crad.)

z ..... One body in Christ, and every one members one of another. Ro. 12, 5.

ψ (As one mystical body. Crad. ... Built together for an habitation of God through the Spirit. Ep. 2, 22.)

ω (Power of doing mighty works. Clarke, Whithy.)

α (In one spirit. Whithy.)

β (Giving them such power as may enable them to perform as wonderful actions as Thou and I have performed. Hammond.)

γ (Men of simplicity and honesty, who have been convinced that I derive My commission from Thee. Clarke.)

δ (Revealed... revealed. Hinds.)

ε (After My ascension.)

ζ (A sense of Thy love to Me infused into their hearts, and we ever dwell in them by the Holy Spirit. Crad.)

η (Torrent. Described by Josephus (Bell., v, ii., 3, and xii., 2), as passing through a deep valley of the same name, which separates Jerusalem from the Mount of Olives. 2 Sa. 15, 23. 1 Ki. 2, 37. 1 Mac. 12, 37. The Hebrew word may be taken as equivalent to the Arabic wady, "the valley of a stream." Dr. Robinson (Res., ii., 249) describes it as now a deep narrow channel without water, between perpendicular walls of rock. Kitto's Bib. Cyc.)

θ (On the Mount of Olives. Lu. 22, 39.)

ι (The... and from the chief... he took officers. Pesch. Syr.)

κ (Consisted of a round top and bottom of tinned copper, the former furnished with a handle, the latter with a stand for the candle, between which a cylinder of waxed cloth was extended over rings of wire. Pic. Bib.)

λ (Gr., the... that were coming, L. and H.)

α Ch. 17, 12.

μ (One who was conspicuous, and probably had the control of the whole business. Green.)

ν (Gr., tip.)

<sup>26</sup> And I have declared<sup>δ</sup> unto them Thy name, and will declare<sup>ε</sup> it :  
That the love wherewith Thou hast loved Me  
May be in<sup>ς</sup> them, and I in them."

Prediction of Peter's denials.  
Mat. xxvi. 31-35. Ma. xiv. 27-31.

XVIII.]

Thursday.  
GETHESEMANE.

Parallel places, Mat. xxvi. 36-46. Ma. xiv. 32-42. Lu. xxii. 40-46.

The agony.

WHEN Jesus had spoken these words, He went forth with His disciples over the brook<sup>η</sup> Cedron, where was a garden,<sup>θ</sup> into the which He entered, and His disciples.

<sup>2</sup> And Judas also, which betrayed Him, knew the place: for Jesus oft-times resorted thither with His disciples.

Thursday night. GETHESEMANE.  
Parallel places, Mat. xxvi. 47-56. Ma. xiv. 43-52. Lu. xxii. 47-53.

The betrayal.

<sup>3</sup> JUDAS then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns<sup>κ</sup> and torches and weapons.

<sup>4</sup> Jesus therefore, knowing all things that should<sup>λ</sup> come upon Him, went forth, and said unto them, "Whom seek ye?"

<sup>5</sup> They answered Him, "Jesus of Nazareth."

Jesus saith unto them, "I am He." And Judas also which betrayed Him, stood with them. <sup>6</sup> As soon then as He had said unto them, "I am He," they went backward, and fell to the ground.

<sup>7</sup> Then asked He them again, "Whom seek ye?"

And they said, "Jesus of Nazareth."

<sup>8</sup> Jesus answered, "I have told you that I am He: if therefore ye seek Me, let these go their way:"—<sup>9</sup> that the saying might be fulfilled, which He spake,<sup>α</sup> "Of them which Thou gavest Me have I lost none."

<sup>10</sup> Then Simon Peter having a sword

drew it, and smote the<sup>α</sup> high priest's servant, and cut off his right ear."—

The servant's name was Malchus.

<sup>11</sup> Then said Jesus unto Peter, "Put up thy sword into the sheath: the cup<sup>β</sup> which My Father hath given Me, shall I not drink it?"

Thursday, midnight.

THE PALACE OF THE HIGH PRIEST. [101  
Parallel places, Mat. xxvi. 57-68. Ma. xiv. 53-65. Lu. xxiii. 54.

The first condemnation.

<sup>12</sup> THEN the band and the captain<sup>ς</sup> and officers of the Jews took Jesus, and bound Him, <sup>13</sup> and led Him away to Annas<sup>ο</sup> first; for he was father-in-law to Caiaphas, which was the high priest that same year.<sup>π</sup> <sup>14</sup> Now Caiaphas<sup>ς</sup> was he, which gave<sup>ρ</sup> counsel to the Jews, that it was expedient that one man should die for the people.

<sup>15</sup> And Simon Peter followed Jesus, and so did another<sup>σ</sup> disciple: that disciple was known unto the high priest, and went in with Jesus into the palace<sup>τ</sup> of the high priest.

Friday morning.

THE PALACE OF THE HIGH PRIEST. [102  
Parallel places, Mat. xxvi. 69-75. Ma. xiv. 66-72. Lu. xxiii. 55-65.

Peter's denials.

<sup>16</sup> BUT Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

<sup>17</sup> Then saith the damsel<sup>υ</sup> that kept the door unto Peter, "Art not<sup>φ</sup> thou also one of this man's disciples?"

He saith, "I am not."

<sup>18</sup> And the servants<sup>χ</sup> and officers<sup>ψ</sup> stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

<sup>19</sup> The high priest then asked Jesus of His disciples, and of His doctrine.

<sup>β</sup> Mat. 20, 22, and 26, 39, 42.

<sup>ς</sup> (Gr., the chiliarch, the chief captain, Ac. 21, 31; commander of a thousand men. Pearce.)

<sup>ο</sup> (By the law of Moses there was to be but one high priest, and that for life. Annas had been deposed by V. Gratus, the Roman procurator (Josephus, Ant., xviii., ii., 2). Pearce. Annas was the chief of Aaron's family now alive. Trol. His deposition, after having held the office nineteen years, was unpopular with the Jews. Five of his sons successively held the office. Dr. Hammond says that Annas was the nasi or "ruler of the people," to whom the Romans allowed the power of deciding all controversies arising from the Jewish law. Lu. 3, 2. Ac. 4, 6.)

<sup>π</sup> Now Annas had sent Him bound unto Caiaphas the high priest. Ve. 24.

<sup>ρ</sup> Ch. 11, 50.

<sup>σ</sup> (Had given. Sym.)

<sup>τ</sup> (The other. Scholef.)

<sup>υ</sup> (Gr., hall. L. and H., Pearce.)

<sup>φ</sup> (This is adverse to oriental habits, but it was common among the Greeks & Romans. Kitto.)

<sup>χ</sup> (Art thou? Scholef.)

<sup>ψ</sup> (Domestic slaves, or servants of Caiaphas. Pic. Bib.)

<sup>φ</sup> (Official attendants of the Sanhedrim; men from the temple-watch. Pic. Bib.)



d Ch. 7, 14, 26, and 8, 2. Mat. 25, 55. Lu. 4, 15.

β (Are always resorting. Vat. Ms., Penn. Const. habit of assembling. L. and II. "All the Jews," according to the Alex. and some other Mss. The Vulg., Syr., Per., Copt., and Eth. Vss.; Cyr., Theop., and Nonnus. Wells.)

γ (At variance with My public teaching. Troll.)

e Je. 20, 2. Ac. 23, 2.

δ Or, with a rod.

e (If I have spoken ill, shew wherein, or, give it in evidence in the court. Heylin.)

f Ve. 13. Mat. 26, 57.

ζ ("Then," as Cov., Cran.; or, "and they said," as some of the old Vss. Sym. So the Genes.)

η (Art thou? Scholef.)

g Ch. 13, 38.

i Or, Pilate's house. Mat. 27, 27. (Prætorium. Camp. Where the Roman governor was accustomed to administer justice. L. and II. Ac. 3, 13.)

h Ac. 10, 28, and 11, 3.

κ (The reason that the Jews did not eat the passover till the next day was from an ancient tradition, that when any yearly sabbath fell on the day preceding the weekly sabbath, they should put off the festival.)

i Ch. 12, 32. Mat. 20, 19.

λ (Thou art? Camp.)

<sup>20</sup> Jesus answered him, "I spake<sup>d</sup> openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort;<sup>β</sup> and in secret have I said nothing."

<sup>21</sup> Why askest thou Me? ask them which heard Me, what I have said unto them: behold, they know what I said."

<sup>22</sup> And when He had thus spoken, one of the officers which stood by struck<sup>e</sup> Jesus with the palm<sup>δ</sup> of his hand, saying, "Answerest thou the high priest so?"

<sup>23</sup> Jesus answered him, "If I have spoken evil,<sup>e</sup> bear witness of the evil: but if well, why smitest thou Me?"

<sup>24</sup> Now Annas had sent Him bound<sup>f</sup> unto Caiaphas the high priest.

<sup>25</sup> And Simon Peter stood and warmed himself. They said therefore<sup>g</sup> unto him, "Art not<sup>h</sup> thou also one of his disciples?"

He denied it, and said, "I am not."

<sup>26</sup> One of the servants of the high priest, (being his kinsman whose ear Peter cut off,) saith, "Did not I see thee in the garden with him?"

<sup>27</sup> Peter then denied again: and immediately the cock crew.<sup>g</sup>

The second condemnation.  
Parallel places, Mat. xxvii. 1—10. Ma. [103  
xv. 1. Lu. xxii. 66—71.

Friday morning, six o'clock.  
THE JUDGMENT HALL. [104

Parallel place, Lu. xxiii. 1—4.

Pilate's private examination of Jesus.

<sup>28</sup> THEN led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled;<sup>h</sup> but that they might eat the passover.<sup>κ</sup>

<sup>29</sup> Pilate then went out unto them, and said, "What accusation bring ye against this man?"

<sup>30</sup> They answered and said unto him, "If he were not a malefactor,

we would not have delivered him up unto thee."

<sup>31</sup> Then said Pilate unto them, "Take ye him, and judge him according to your law."

The Jews therefore said unto him, "It is not lawful for us to put any man to death:" <sup>32</sup> that the saying of Jesus might be fulfilled, which He spake,<sup>i</sup> signifying what death He should die.

<sup>33</sup> Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, "Art<sup>λ</sup> thou the King of the Jews?"

<sup>34</sup> Jesus answered him, "Sayest thou this thing of thyself, or did others tell it thee of Me?"<sup>μ</sup>

<sup>35</sup> Pilate answered, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?"

<sup>36</sup> Jesus answered,<sup>κ</sup> "My kingdom is not of this world:<sup>ζ</sup> if My kingdom were of this<sup>ο</sup> world, then would My servants fight,<sup>π</sup> that I should not be delivered to the Jews: but now<sup>ρ</sup> is My kingdom not from hence."<sup>σ</sup>

<sup>37</sup> Pilate therefore said unto Him, "Art<sup>η</sup> thou a king then?"

Jesus answered, "Thou sayest that I am a king.<sup>ν</sup> To this end was I born, and for this cause came I into the world, that I should bear witness unto<sup>φ</sup> the truth. Every one that is of the truth heareth<sup>χ</sup> My voice."

<sup>38</sup> Pilate saith unto Him, "What is truth?" And when he had said this,<sup>ψ</sup> he went out again unto the Jews, and saith unto them, "I find in him no fault at all. <sup>39</sup> But ye have a custom that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?"

<sup>40</sup> Then cried they all again saying, "Not this man, but Barabbas."

Now Barabbas was a robber.

<sup>1</sup> Then Pilate therefore took XIX.] Jesus, and scourged<sup>ω</sup> Him.

<sup>2</sup> And the soldiers platted a crown

μ (Askest thou this from thine own opinion of Me, or from the charge only of Mine accusers? Pearce.)

ν (From information only. Pearce.)

ζ 1 Ti. 6, 13.

ξ (Not derived from it by any right which I claim, or by any assistance which I expect from it. Pearce. But that predicted, Da. 2, 44, and 7, 14, An everlasting dominion, which shall not pass away... Ch. 6, 15, and 8, 15. Lu. 12, 14.)

ο (Of human or earthly original. Whitby.)

π (Have fought... not have been delivered... Pesch. Syr., L. and II.)

ρ (Not meaning at present, but in reference to the supposed case, if... Comp. Lu. 19, 42. 1 Co. 15, 20. He. 8, 6. Hinds.)

σ (Of another nature. Heylin. Statum imperii Romani non ledit. I am the Messiah, and rule and govern after a spiritual manner. Cradock.)

τ (Thou art.... then? Heylin, Camp., Pesch. Syr.)

υ (You say right. Heylin.)

φ (... Convince the judgments of men, and gain their submission to.... Duchall.)

χ (Obeys Me as his king. Ac. 3, 22. Ch. 8, 47. 1 Jno. 3, 19, and 4, 6.)

ψ (Satisfied of the innocence of Jesus.)

ω (Hoping by that severity and a little indignity, ve. 2, 5, to appease them. Ys. 129, 3. Is. 50, 6.)

a (*On the cheeks. Heyl. With the palms of. L. and H.*)

l ...He that blasphemeth.....Le. 24, 16. Mat. 26, 65, 66.

s (*Must pay the penalty of death. L. and H.*)

β (*Of what parents? Burton. In the heathen mythology there were sons of gods, who were demi-gods. Pearce.*)

γ (*Lest a direct answer might have decided the wavering governor to acquit Him. Hales. Is. 53, 7.*)

δ (*For great and wise reasons I submit to be delivered to thee..... Grotius. Ch. 7, 30. Lu. 22, 53.*)

ε (*Though thou wilt sin heinously in employing thy power to crucify Me, yet the sin of those who put Me in thy power will be greater than thine. Crad. As they have better means of knowing whence I am. Hales, iii., 223.)*

ζ (*Tiberius, with whom, according to Tacitus and Suet., the least crime, if it related to his authority, exposed a man to death. Grotius.*)

of thorns, and put *it* on His head, and they put on Him a purple robe, <sup>3</sup>and said, "Hail, King of the Jews!" and they smote Him with their hands.<sup>a</sup>

<sup>4</sup>Pilate therefore went forth again, and saith unto them, "Behold, I bring him forth to you, that ye may know that I find no fault in him."

<sup>5</sup>Then came Jesus forth, wearing the crown of thorns, and the purple robe.

And *Pilate* saith unto them, "Behold the man!"

<sup>6</sup>When the chief priests therefore and officers saw Him, they cried out, saying, "Crucify him, crucify him."

Pilate saith unto them, "Take ye him, and crucify him: for I find no fault in him."

<sup>7</sup>The Jews answered him, "We have a law,<sup>l</sup> and by our law he ought<sup>s</sup> to die, because he made himself the Son of God."

<sup>8</sup>When Pilate therefore heard that saying, he was the more afraid; <sup>9</sup>and went again into the judgment hall, and saith unto Jesus, "Whence<sup>β</sup> art thou?"

But Jesus gave him no answer.<sup>γ</sup>

<sup>10</sup>Then saith Pilate unto Him, "Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to release thee?"

<sup>11</sup>Jesus answered, "Thou couldest have no power at all against Me, except it were given thee from above: <sup>δ</sup>therefore he that delivered Me unto thee hath the greater sin."<sup>ε</sup>

<sup>12</sup>And from thenceforth Pilate sought to release Him: but the Jews cried out saying, "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar."<sup>ζ</sup>

*Official arraignment of Jesus.*  
Mat. xxvii. 11-14. Ma. xv. 2-5.

*The acquittal by Herod.*  
Lu. xxiii. 5-12.

Friday, six o'clock.  
Parallel places, Mat. xxvii. 15-26. Ma. [107  
xv. 6-15. Lu. xxiii. 13-25.

*The third condemnation.*

<sup>13</sup>WHEN Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat in a place that is called the Pavement,<sup>η</sup> but in the Hebrew, Gabbatha.<sup>θ</sup> <sup>14</sup>(And it was the preparation<sup>ι</sup> of the passover, and about the sixth<sup>κ</sup> hour:) and he saith unto the Jews, "Behold your King!"

<sup>15</sup>But they cried out, "Away with him, away with him, crucify him."

Pilate saith unto them, "Shall I crucify your King?"

The chief priests answered, "We have no king but Cæsar."<sup>λ</sup>

<sup>16</sup>Then delivered he Him therefore unto them to be crucified.

Friday morning, between six and nine.  
Parallel places, Mat. xxvii. 27-32. Ma. [108  
xv. 16-21. Lu. xxiii. 26-32.

*The leading away to Calvary.*

AND they took Jesus, and led Him away. <sup>17</sup>And He bearing<sup>λ</sup> His cross went forth<sup>μ</sup> into a place called *the place of a skull*, which is called in the Hebrew Golgotha:

Friday morning, nine o'clock.  
Parallel places, Mat. xxvii. 33-38. Ma. [109  
xv. 22-28. Lu. xxiii. 33-38.

*The crucifixion.*

<sup>18</sup>WHERE they crucified Him, and two other with Him, on either side one, and Jesus in the midst.

<sup>19</sup>And Pilate wrote a title, and put *it* on the cross. And the writing was, "JESUS OF NAZARETH THE KING OF THE JEWS."

<sup>20</sup>This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

<sup>21</sup>Then said the chief priests of the Jews to Pilate, "Write not, The King of the Jews; but that he said, I am King of the Jews."

η (*An elevated place. Trol. The stone-pavement. The chair of justice seems to have been placed in the open air. Jos., Ant., xvii, iv, 1. Pearce. There was probably a raised pavement all round the temple. Burton.*)

θ (*Called so from being raised. Pearce.*)

ι (*The day preceding. Burton.*)

κ (*Six o'clock in the morning, the reckoning that prevailed at Ephesus; a media nocte in mediæ. Pliny, N. H., ii., 77.)*

μ Ge. 49, 10.

λ (*According to Roman custom; not the whole cross, but only that transverse part to which the arms were fastened. Hales, iii., 226.)*

ν ...The bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp... Le. 16, 27..... Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.. He. 13, 12.



μ (*I have compiled thus far with your desires against my own judgment; but let me hear no more about the matter.* Bishop Mann.)

ν (*His upper cloke, which was made of four pieces of cloth sewed together.* De. 22, 12.)

ξ Or, wrought. (*Baumus* (De Vest. Sac. Heb., i, 16) has proved that such things were done by the ancients; and in *Josephus* (Ant., iii., vii., 4) *Aaron's* vest is similarly described. Troll., Pearce.)

ο Ps. 22, 18.

π (*Maternal affection brought Mary to the cross, and sustained her through all the appalling circumstances, close to the sufferer, as if even her weak presence might be some comfort and support to Him in that dreadful hour.* Hinds.)

ρ Or, *Clophas*. Lu. 24, 18. Mat. 10, 3. Ma. 2, 14.

ρ Ch. 13, 23; 20, 2; and 21, 7, 20, 24.

q Ps. 69, 21.

σ (*Different from that which was offered to Jesus mixed with gall and myrrh.* Mat. 27, 34; Ma. 15, 23; probably a sour wine brought by the soldiers who were to watch the bodies. Pearce.)

τ (*Fastened the sponge to the end of a twig of the plant.* Pearce.)

υ (*At the first evening, three o'clock.* Hales.)

22 Pilate answered, What I have written I have written."<sup>μ</sup>

Friday, from nine a.m. to three p.m. [110  
Parallel places, Mat. xxvii. 39—49. Ma. xv. 29—36. Lu. xxiii. 39—43.  
*Incidents during the crucifixion.*

23 THEN the soldiers, when they had crucified Jesus, took His garments,<sup>ν</sup> and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven<sup>ξ</sup> from the top throughout. 24 They said therefore among themselves, "Let us not rend it, but cast lots for it, whose it shall be:"—that the scripture<sup>ο</sup> might be fulfilled, which saith, "THEY PARTED MY RAIMENT AMONG THEM, AND FOR MY VESTURE THEY DID CAST LOTS." These things therefore the soldiers did.

25 Now there stood by the cross of Jesus His mother,<sup>π</sup> and His mother's sister, Mary the wife of Cleophas,<sup>ρ</sup> and Mary Magdalene.

26 When Jesus therefore saw His mother, and the disciple<sup>ρ</sup> standing by, whom He loved, He saith unto His mother, "Woman, behold thy son!" 27 Then saith He to the disciple, "Behold thy mother!" And from that hour that disciple took her unto his own home.

28 After this, Jesus knowing that all things were now accomplished, that the scripture<sup>σ</sup> might be fulfilled, saith, "I thirst."

29 Now there was set a vessel full of vinegar:<sup>σ</sup> and they filled a sponge with vinegar, and put it upon hyssop,<sup>τ</sup> and put it to His mouth.

Friday, three o'clock, p.m. [111  
Parallel places, Mat. xxvii. 50—56. Ma. xv. 37—41. Lu. xxiii. 41—49.  
*The death of Jesus.*

30 When Jesus therefore had received the vinegar, He said, "It is finished:" and He bowed His head, and gave up the ghost.

31 The Jews therefore,<sup>υ</sup> because it was the preparation, that the bodies

should not remain upon the cross on the sabbath<sup>ν</sup> day, (for that sabbath day was an high<sup>φ</sup> day,) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake<sup>χ</sup> the legs of the first, and of the other which was crucified with him. 33 But when they came to Jesus, and saw that He was dead already, they brake not His legs: 34 but<sup>φ</sup> one of the soldiers with a spear pierced His side, and forthwith came there out blood and<sup>ω</sup> water.<sup>ω</sup> 35 And he that saw it bare<sup>α</sup> record, (and his record is true: and he knoweth that he saith true,) that ye might believe. 36 For these things were done, that the scripture<sup>ε</sup> should be fulfilled, "A bone of Him shall not be broken." 37 And again another scripture<sup>ε</sup> saith, "They shall look on Him whom they pierced."

Friday, six o'clock, p.m. (second evening). [112  
Parallel places, Mat. xxvii. 57—66. Ma. xv. 42—47. Lu. xxiii. 50—56.  
*The burial of Jesus.*

38 AND after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear<sup>ν</sup> of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. 39 And there came also Nicodemus,<sup>ω</sup> which at the first came to Jesus by night, and brought a mixture<sup>δ</sup> of myrrh, and aloes,<sup>γ</sup> about an hundred<sup>δ</sup> pound weight. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. 42 There laid<sup>ε</sup> they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

XX.] A. D. 33. [113  
Sunday morning, April 7th.  
Parallel places, Mat. xxviii. 1—4. Ma. xvi. 1—4.

τ De. 21, 22.

φ (*It was the ordinary, weekly sabbath, and the extraordinary sabbath of the fifteenth Nisan.* Greswell. *Three solemnities in one—the sabbath, the day of the first-fruits, Le. 23, 10, and that in which the people presented themselves in the temple, Ex. 23, 17.* Troll.)

χ (...The instr<sup>ψ</sup> with a mallet. Lactantius, iv., 25. Troll.)

ψ (*For.....had Penn.*)

ω (*The blood was now chilled, and the cruor or red particles separated from the serum, or watery part.* Hales, iii., 236. *The weapon pierced the skin that compasseth the heart, that contains that water; he who is thus pierced and stricken cannot choose but die.* Genevaan.)

ς 1 Jno. 5, 6, 8.

α (*Hath borne testimony, as ch. 1, 34, viz., S. Matthew, ch. 27, 50.*)

ι Ex. 12, 46. Nu. 9, 12. Ps. 34, 20.

υ Ps. 22, 16, 17. Zec. 12, 10. Re. 1, 7.

ν Ch. 9, 22, and 12, 42.

ω Ch. 3, 1, and 7, 50.

β (*Dry spices, partly to embalm the body, partly to fill the tomb, and to burn the rest.* 2 Chr. 16, 14. Hales, iii., 239.)

γ (*The wood.* Ps. 45, 8. Pr. 17, 14. Ca. 4, 14.)

δ (*Eighty lbs. were used at the funeral of R. Gamaliel the elder.* Pearce.)

ι Is. 53, 9.



θ (*The third day, according to the prediction, and according as the Jews reckoned.* Comp. Lu. 24, 21. Sherlock.)

*The resurrection.*

**THE** first<sup>θ</sup> day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Sunday, April 7th. [114  
*The report of Mary Magdalene.*

<sup>2</sup>THEN she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, "They have taken away the LORD out of the sepulchre, and we know not where they have laid Him."

*Conversation of the angel with Mary and Salome.* [115  
Mat. xxviii. 5-8. Ma. xvi. 5-8.

*Visit of the second party of women.* [116  
Lu. xxiv. 1-8.

Sunday, April 7th. [117  
*The visit of Peter and John.*

<sup>3</sup>PETER therefore went forth, and that other disciple, and came to the sepulchre.<sup>4</sup> So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.<sup>5</sup> And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.<sup>6</sup> Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,<sup>7</sup> and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.<sup>8</sup> Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.<sup>9</sup> For as yet they knew not the scripture, that He must rise again from the dead.<sup>10</sup> Then the disciples went away again<sup>α</sup> unto their own home.

Sunday, April 7th. [118  
Parallel place, Ma. xvi. 9.  
*The first appearance—to Mary Magdalene.*

<sup>11</sup>BUT Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,<sup>12</sup> and seeth two angels

in white<sup>π</sup> sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

<sup>13</sup>And they say unto her, "Woman, why weepest thou?"

She saith unto them, "Because they have taken away my LORD, and I know not where they have laid Him."

<sup>14</sup>And when she had thus said, she turned herself back, and saw Jesus standing, and knew<sup>π</sup> not that it was Jesus.

<sup>15</sup>Jesus saith unto her, "Woman, why weepest thou? whom seekest thou?"

She, supposing Him to be the gardener,<sup>ε</sup> saith unto Him, "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away."

<sup>16</sup>Jesus saith unto her, "Mary." She turned herself, and saith unto Him, "Rabboni;"<sup>ο</sup> which is to say, Master.

<sup>17</sup>Jesus saith unto her, "Touch<sup>π</sup> Me not; for<sup>π</sup> I am not yet<sup>σ</sup> ascended to My Father: but go to My brethren,<sup>ζ</sup> and say unto them, I ascend<sup>τ</sup> unto My Father, and your Father; and to My God, and your God."

Parallel places, Mat. xxviii. 9, 10. Ma. xvi. 10, 11. Lu. xxiv. 9-11. [119  
*The second appearance—to all the women.*

<sup>18</sup>MARY Magdalene came and told the disciples that she had seen the LORD, and that He had spoken these things unto her.

*The report of the guard.* [120  
Mat. xxviii. 11-15.

*The visit of Peter—third appearance.* [121  
Lu. xxiv. 12.

*The fourth appearance—to the two disciples.* [122  
Ma. xvi. 12, 13. Lu. xxiv. 13-35.

Sunday, April 7th. [123  
Parallel place, Lu. xxiv. 36-43.  
*The fifth appearance—to the eleven. Thomas absent.*

<sup>19</sup>THEN the same day at evening,<sup>ν</sup> being the first day of the week,

ο (*My great Master.*)

π (*Approach Me not.* Pesch.-Syr. *Stay not to embrace Me now.* Crad. *Do not hang about Me now.* West. *Be not solicitous to hold Me now.* Whithy. *Cling not to Me.....* but go... Penn. *Do not be in a hurry to lay Me now.* Burton. *Denote—"Cleave to,"* Job 31, 7. Ecce. 41, 6 (Sept.), and Lu. 8, 3. *An act of reverence.* Troll. *Some of the women hold Him by the feet and worshipped Him.* Mat. 28, 9; *Jesus therefore meant that she should let Him go.*)

ρ (*The old Latin includes this clause in a parenthesis.*)

σ (*Have not finally left the world.* West. *But will give you several opportunities of seeing Me.* Bp. Mann. *Whereby to assure thee that it is I who have indeed risen from the dead.* Crad.)

γ Ps. 22, 22. Mat. 28, 10. Ro. 8, 29. 11c. 2, 11.

τ (*After I have informed them of all things necessary for them to know.* Craddock. *And I must ascend to My Father before I can bestow upon you those things which I promised.* Lightfoot.)

ν (*Even, ὁψέ, began at sunset, and ended at the third hour of the night, i.e., from six to nine o'clock.*)

ι (*It consists of two parts,—the porch, which is a room about nine feet square, from which a narrow passage, three feet high and two feet broad, leads into the inner vault or tomb, which is eight feet long and seven feet wide.* Hales, i., 433.)

κ (*The report of Mary Magdalene.* Camp. *That the body was taken away.* Bishop Mann. *When he saw the orderly disposition of the grave-clothes was convinced that He was not taken away, but had risen.* Hales, iii., 249.)

λ (*But on the contrary, were persuaded that the prophets had foretold that the Messiah should not die, but abide for ever.* West. Ps. 16, 10. Ac. 2, 25-31, and 13, 34. *Of the resurrection they had no expectation.* Bp. Mann.)

μ (*Back.* Burton.)

ν (... Clothing.)

ξ Ch. 21, 4. Lu. 24, 16.

ε (*Garden-keeper.* Pearce, Bishop Mann. *Bailiff.* Trollope.)

6 (*The doors having been shut. Troll Opening miraculously to admit Him. Bp. Mann.*)

z Ch. 16, 22.

a Ch. 17, 18, 19. Mat. 28, 18, 2 Ti. 2, 2. He. 3, 1.

x (*.....With full authority to establish His church on earth, even so... with like authority, and for the same end.....L. and H.*)

y (*As by God's breathing the first man was made a living soul, Ge. 2, 7, so, was infused into the apostles first, that higher Spiritual life represented in Scripture by the terms "regenerated," "begotten," and which, if we surrender ourselves to His will (Ph. 2, 13. Ro. 12, 1, 1 Jno. 3, 3, 7), will issue, when we die, in our being born again. See Eze. xviii.)*)

b Mat. 16, 19, and 18, 18.

w (*Authorized by His commission, guided by His Spirit, and girt with His power, they exercised the authority thus received in giving health to the sick and feet to the lame, and sometimes in acts of judgment. Ae. 5, 9, and 13, 9. Ogden.*)

a (*That it is Jesus whom ye have seen. Pearce. 1 Jno. 1, 1.*)

β (*Put.....to..... Camp, Penn, and ve. 25. The Greek word is the same in both.*)

γ (*So in Teach. 1, 8, 1, "A prophesy is more beloved of God than all the Israelites before Mount Sinai, for they saw and heard the thunders, flames, and lightnings." Troll. 2 Co. 5, 7. 1 Pe. 1, 8.*)

when the doors were shut<sup>6</sup> where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, "Peace be unto you." <sup>20</sup>And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad,<sup>z</sup> when they saw the LORD.

<sup>21</sup>Then said Jesus to them again, "Peace be unto you: as<sup>a</sup> My Father hath sent Me,<sup>x</sup> even so send I you." <sup>22</sup>And when He had said this, He breathed<sup>y</sup> on them, and saith unto them, "Receive ye the Holy Ghost: <sup>23</sup>whose soever sins<sup>9</sup> ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."<sup>w</sup>

<sup>24</sup>But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup>The other disciples therefore said unto him, "We have seen the LORD."

But he said unto them, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe."<sup>a</sup>

Sunday the eighth day, April 14th. [124  
Parallel place, Ma. xvi. 14.  
*The sixth appearance—to the eleven. Thomas present.*

<sup>26</sup>AND after eight days again His disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, "Peace be unto you."

<sup>27</sup>Then saith He to Thomas, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust<sup>β</sup> it into My side: and be not faithless, but believing."

<sup>28</sup>And Thomas answered and said unto Him, "My LORD and my God."

<sup>29</sup>Jesus saith unto him, "Thomas, because thou hast seen Me, thou hast believed: blessed<sup>γ</sup> are they that have not seen, and yet have believed."

<sup>30</sup>And many other<sup>δ</sup> signs<sup>ε</sup> truly did Jesus in the presence of His disciples, which are not written in this book: <sup>31</sup>but these are written, that ye might<sup>ζ</sup> believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.<sup>ε</sup>

April 21st.  
*The seventh appearance—on the mountain. [125  
Mat. xxviii. 16, 17.*

April 28th.  
*The eighth appearance—to James.  
1 Co. xv. 7.*

XXI.] May 5th.  
*The ninth appearance—the third [126  
to the eleven.*

AFTER these things Jesus shewed Himself again to the disciples at the sea of Tiberias; and on this wise shewed He *Himself*.

<sup>2</sup>There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples.

<sup>3</sup>Simon Peter saith unto them, "I go a fishing."<sup>η</sup>

They say unto him, "We also go with thee." They went forth, and entered into a ship immediately; and that night they caught nothing.

<sup>4</sup>But when the morning was now come, Jesus stood on the shore: but the disciples knew<sup>θ</sup> not that it was Jesus.

<sup>5</sup>Then Jesus saith unto them, "Children,<sup>θ</sup> have ye any meat?"<sup>ι</sup> They answered Him, "No."

<sup>6</sup>And He said unto them, "Cast<sup>κ</sup> the net on the right side of the ship, and ye shall find."

They cast therefore, and now they were not able to draw<sup>λ</sup> it for the multitude of fishes. <sup>7</sup>Therefore that disciple whom Jesus loved saith unto Peter, "It is the LORD."

Now when Simon Peter heard that it was the LORD, he girt his fisher's coat<sup>μ</sup> unto him, (for he was naked,<sup>μ</sup>) and did cast<sup>ν</sup> himself into the sea.

<sup>8</sup>And the other disciples came in a

δ (*Recorded by the earlier evangelists, and therefore omitted by S. John.*)

ε (*Proofs that He was the Messiah.*)

ζ (*May. Vat. Ms.*)

η (*Ch. 3, 15, and 5, 24. 1 Pe. 1, 8, 9.*)

θ (*Want of occupation was disreputable among the Jews. Grotius.*)

ι (*Ch. 20, 14.*)

κ (*Or, Sirs. (A term of endearment used in addressing persons inferior in age or station. L. and H.)*)

λ (*(Anything to eat. Bp. Mann. Lu. 24, 11.)*)

μ (*Lu. 5, 4—7.*)

ν (*(Carry along with: Titt.)*)

ξ (*(Theoph. and Euthym. describe it as a short linen garment. Jerome calls it superior tunica, and so Suidas. It occurs 1 Sa. 18, 4; 2 Sa. 13, 18. This, already clad in his inner tunic, he threw about him, & waded through the lake. Troll.)*)

μ (*(With only his under-garment. Comp. 1 Sa. 19, 24. Is. 20, 2. Ac. 19, 16, and Job 22, 6 (Sept.)*)

ν (*(Eager to go to our Lord. Bp. Mann.)*)



ξ (*The boat attached to the fishing bark. Green.*)

ο (*The Greek implies that the thing drawn follows with resistance. Titt.*)

π (*Charcoal. L. and H.*)

ρ (*Same Greek word as in ve. 6.*)

σ (*Although. Rh. Sym. Albett. Geneva.*)

τ (*Oppian in his Halicut, a poem on fishing, gives this as the number of known species. Hales, ill., 203. Pearce.*)

φ (*Ac. 10, 41.*)

υ (*The morning meal—eleven o'clock.*)

g (*See ch. 20, 19, 26.*)

ϕ (*Cherished, regarded. Titt.*)

χ (*Nets and fishing boats. Hele, Pearce.*)

ψ (*With that love which takes its rise naturally from the person loved. Tittman. That is, with an ardour that no worldly possession can inspire.*)

ω (*Tend, lead, watch. Titt. Ac. 20, 28. He. 13, 20. 1 Pe. 2, 25, and 5, 2, 4.*)

α (*A most gentle indirect reprimand, but tenderly and kindly indicating that he was reinstated in full favour and trust. Jortin.*)

h (*Ch. 2, 24, and 16, 30.*)

little ship;<sup>ξ</sup> (for they were not far from land, but as it were two hundred cubits,) dragging<sup>ο</sup> the net with fishes. <sup>9</sup>As soon then as they were come to land, they saw a fire of coals<sup>π</sup> there, and fish laid thereon, and bread.

<sup>10</sup>Jesus saith unto them, "Bring of the fish which ye have now caught."

<sup>11</sup>Simon Peter went up, and drew<sup>ρ</sup> the net to land, full of great fishes, an hundred and fifty and three: and for all<sup>σ</sup> there were so many,<sup>τ</sup> yet was not the net broken.

<sup>12</sup>Jesus saith unto them, "Come<sup>φ</sup> and dine."

And none of the disciples durst ask Him, "Who art Thou?" knowing that it was the LORD.

<sup>13</sup>Jesus then cometh, and taketh bread, and giveth them, and fish likewise. <sup>14</sup>This is now the third<sup>υ</sup> time that Jesus shewed Himself to His disciples, after that He was risen from the dead.

<sup>15</sup>So when they had dined, Jesus saith to Simon Peter, "Simon, son of Jonas, lovest<sup>ϕ</sup> thou Me more than these?"<sup>χ</sup>

He saith unto Him, "Yea, LORD: Thou knowest that I love<sup>ψ</sup> Thee."

He saith unto him, "Feed My lambs." <sup>16</sup>He saith to him again the second time, "Simon, son of Jonas, lovest thou Me?"

He saith unto Him, "Yea, LORD: Thou knowest that I love Thee."

He saith unto Him, "Feed<sup>ω</sup> My sheep." <sup>17</sup>He saith unto him the third<sup>α</sup> time, "Simon, son of Jonas, lovest thou Me?"

Peter was grieved because He said unto him the third time, "Lovest thou Me?" And he said unto Him, "LORD, Thou knowest<sup>h</sup> all things; Thou knowest that I love Thee."

Jesus saith unto him, "Feed My sheep. <sup>18</sup>Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."<sup>i</sup> <sup>19</sup>This spake He signifying by what death<sup>k</sup> he should glorify God. And when He had spoken this, He saith unto him, "Follow<sup>β</sup> Me."

<sup>20</sup>Then Peter, turning about, seeth the disciple whom Jesus loved<sup>δ</sup> following; which also leaned on His breast at<sup>γ</sup> supper, and said, "LORD, which is he that betrayeth Thee?"

<sup>21</sup>Peter seeing him saith to Jesus, "LORD, and what shall this man do?"

<sup>22</sup>Jesus saith unto him, "If I will that he tarry<sup>ε</sup> till I come,<sup>η</sup> what is that to thee? follow thou Me."

<sup>23</sup>Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come,<sup>ζ</sup> what is that to thee?

May 12th.

The tenth appearance—at Jerusalem.  
Ma. xvi. 15—18. Lu. xxiv. 44—49.

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Thursday, May 16th.

The eleventh appearance—the ascension.  
Ma. xvi. 19, 20. Lu. xxiv. 50—53.

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Conclusion.

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<sup>24</sup>THIS is the disciple which testified of these things, and wrote these things:<sup>θ</sup> and we know<sup>ι</sup> that his testimony is true. <sup>25</sup>And there are also many other things which Jesus did, the which, if they should be written<sup>κ</sup> every one, I suppose that even the world itself could not contain the books that should be written. Amen.

i Ch. 13, 36. Ac. 12, 3.

k 2 Pe. 1, 14.

β (*Henceforth quit thine occupation.*)

δ Ch. 13, 23, and 20, 2.

γ (*The....Ch. 13, 23.*)

δ (*And this man, what?—the language of affectionate interest.*)

ε (*Not die before the destruction of Jerusalem. Lardn., Light., Crad., Ham., Stan., Mamm., Pearce.*)

η (*Comp. 1 Co. 15, 5 Greek.*)

ζ (*The meaning of the "coming" not being at that time known. Knatch. Mat. 16, 27, and 25, 31. 1 Co. 4, 5, and 11, 26. Re. 2, 25; 3, 11; and 22, 7, 20.*)

θ (*Clement Alex. and Eusebius suppose that S. John wrote his gospel as a supplement to the other three. Michaelis says, "the omissions of S. John are inapplicable on any other supposition."*)

ι (*Himself. Chrys., Theop., Lardn.*)

κ (*A strong Eastern expression. Comp. Nu. 13, 33. De. 1, 28. Da. 4, 11. Am. 7, 10. Eccl. 1, 15. Jos., Ant., i., xix., 2. Homer, Il., xx., 246. Also in Cicero and Livy. Bishop Pearce.*)





# ACTS OF THE APOSTLES.

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THE Acts of the Apostles, which is the fifth and last of the historical books of the New Testament, was from the first unanimously ascribed to S. Luke, the companion of the apostle Paul, and the writer of the third in order of the four Gospels. From a comparison of the introductory verses of these treatises, it is evident that the same individual was the writer of both.

As his object in the Gospel was to record the doings and teachings of our Lord up to the time of His ascension—those more especially which tend to exhibit most clearly His connexion with the whole human race—his object in the Book of Acts was to record the doings and teachings of His apostles, and the extension, through them, of the knowledge of the last and most wonderful of all the revelations made of Himself by God to man (He. i. 1).

In his former treatise (Lu. xxiv. 49) he had related our Lord's command to His apostles immediately before His ascension, that they should tarry in Jerusalem until they should be "endued with power from on high," after which, in fulfilment of their mission, they were to go forth, and "make disciples of all nations" (Matt. xxviii. 19); and he now records in this their obedience to His command, and His fulfilment to them of His promise, on the day of Pentecost, when they were all filled with the Holy Ghost, and through the preaching of the apostle Peter, "there were added unto them about three thousand souls" (Acts ii. 41).

From this time, those who accepted JESUS as the Christ assumed the form of a society united together not merely by the bonds of affection, but by their joint participation in acts of worship, and observance of institutions, by which they were *visibly* distinguished from others, and publicly attested their faith in Him. From this we may gather that Christianity, as the crowning manifestation of God has been called, is not a merely personal thing which may exist in secret, visible to God alone, but that in accordance with the pattern exhibited in the nation of Israel, and the example of the first followers of the Lord JESUS, the acceptance of Him as the Christ lays men under as equally solemn obligation as formerly, to join publicly with others, holding the same belief, in those outward observances with which the Lord has been pleased to connect the instruction of mankind, the admission of disciples into His church, and their confirmation in a conviction of His existence, and in obedience to His commands (He. xi. 6). And, as the necessary consequence of such obligation, we find incidental notices of the appointment of office-bearers in the society, for the due administration of its peculiar ordinances, for the maintenance of order, and for watching over and guarding its honour and purity.

"It is a great error," says Dr. Mill (*Lect.*, p. 271), "to think that because the kingdom of the Christ is a spiritual kingdom, therefore it has not a visible corporate character; or that the Church is a mere abstraction of the mind instead of being a real and ever subsisting society. As surely as Israel was a visible polity, so surely is the Christian Church so also. And as the multitude of viler Israelites did not annul the holy character of their community, nor hinder the participation in its blessings by the genuine children of faithful Abraham, so surely will not the multitude of viler members make void the character of the Christian Church, in which all the means of spiritual begetting or 'regeneration' exist (Mat. xix. 28; Jno. iii. 3; Tit. iii. 5), and in obedience to and observance of which alone men may be trained and nurtured to immortal life."

The Book of Acts contains the history of the propagation of the Gospel during the period of about thirty years after the ascension. In ch. i. is related the appointment of an apostle in the place of Judas; in chap. ii. to ix. the progress of Christianity among those of Jewish descent; in x. to xv. its progress among the Gentiles; the remaining chapters, xvi. to xxviii., contain a narrative of the ministerial labours of the apostle Paul to the close of the second year of his first imprisonment at Rome, during the period that S. Luke was his companion. Hence we conclude that this treatise was completed about this time, in A.D. 63.

If S. Luke was first one of the Seventy, as we have reason to believe, and afterwards the companion of the greatest of the apostles, there is no room for doubt that he was an eye-witness of the events which he relates in the Book of Acts; and if his narrative is limited to those things that fell under his personal observation, his silence respecting other events, and the labours of the greater number of the apostles, is easily and satisfactorily explained.

S. T.

a Lu. 1, 3.

a (Both did and taught. Crad., Markland, Heylin, Pearce.)

b Ve. 9. Ma. 16, 19. Lu. 9, 51, &amp; 24, 51. 1 Ti. 3, 16.

β (.....Told that His commands would be more fully made known by the Holy Ghost. Burton.)

c Ve. 4. Mat. 28, 10, 16.

d Ch. 10, 41. Mat. 28, 19. Ma. 16, 15. Jno. 20, 21.

γ (Had...Pearce.)

e Ma. 16, 14. Lu. 24, 36. Jno. 20, 19, 26, and 21, 1, 14. 1 Co. 15, 5.

f Lu. 24, 43.

g Or, eating together with them.

g Ch. 2, 33. Lu. 24, 49. Jno. 14, 16, 26; 15, 26; and 16, 7.

h Ch. 11, 16, and 19, 4. Mat. 3, 11.

θ (That. Castalio.)

i Ch. 2, 4, and 11, 15. Joel 3, 18.

κ (That. Heylin. Mat. 24, 3.

κ (Re-establish. Is. 1, 26. Da. 7, 27. Am. 9, 11.

k Mat. 24, 36. Ma. 13, 32. 1 Th. 5, 1.

μ Or, the power of the Holy Ghost coming.

ν (The peculiarity of Christianity consists in its being an historical religion, i.e., it is a religion whose teachings arise out of facts, chiefly miraculous facts. Ve. 22. Ch. 2, 32. Lu. 24, 48. Jno. 15, 27. Van Mildert.)

l Ve. 2. Lu. 24, 51. Jno. 6, 62.

I.]

A.D. 33. Thursday, May 16th.  
A.U.C. 786. A.D.P. 4745.

JERUSALEM.

[The Syriac says that a Sabbath-day's journey was about seven furlongs. The Talmudists reckoned it two thousand cubits, from Jos. iii, 4, which they estimated a Roman mile. *Newcome*. Two thousand cubits, or half a mile, seven and a half stadia, the greatest distance from any part of the camp to the tabernacle. *Beausobre*. Josephus twice mentions the distance of Mount Olivet, once five furlongs, at another time six (*Ant.* xx., viii., 6); but the village might be twice or thrice that distance. *Wall*. Perhaps the common walk of the people of Jerusalem on the Sabbath, when they had done the public duties of the day. *Lightfoot*.]

The ascension.

THE former treatise have I made, TO Theophilus,<sup>a</sup> of all that JESUS began<sup>a</sup> both to do and teach, <sup>2</sup>until the day in which He was taken<sup>b</sup> up, after that He through the Holy Ghost had<sup>β</sup> given commandments<sup>c</sup> unto the apostles<sup>d</sup> whom He had chosen: <sup>3</sup>to whom also He shewed<sup>e</sup> Himself alive<sup>e</sup> after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: <sup>4</sup>and<sup>f</sup> being assembled<sup>g</sup> together with them, commanded them that they should "not depart from Jerusalem, but wait for the promise of the Father, which, *saieth He*, ye have heard of Me.<sup>g</sup> <sup>5</sup>For John<sup>h</sup> truly baptized with water; but<sup>θ</sup> ye shall be baptized with the Holy Ghost<sup>i</sup> not many days hence."

<sup>6</sup>When they therefore were come together, they asked of Him, saying, "LORD, wilt Thou at this<sup>i</sup> time restore<sup>k</sup> again the kingdom to Israel?"

<sup>7</sup>And He said unto them, "It is not for you to know the times<sup>k</sup> or the seasons, which the Father hath put in His own power. <sup>8</sup>But ye shall receive power,<sup>μ</sup> after that the Holy Ghost is come upon you: and ye shall be witnesses<sup>ν</sup> unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

<sup>9</sup>And when He had spoken these things, while they beheld, He was taken up;<sup>l</sup> and a cloud received Him out of their sight.

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<sup>10</sup>And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white<sup>m</sup> apparel; <sup>11</sup>which also said, "Ye men of Galilee, why stand ye gazing up into heaven? this same JESUS, which is taken up from you into heaven, shall so<sup>n</sup> come<sup>n</sup> in like manner as ye have seen Him go into heaven."

<sup>12</sup>Then returned they<sup>o</sup> unto Jerusalem from the Mount called Olivet, which is from Jerusalem a sabbath day's journey. <sup>13</sup>And when they were come in, they went up into an upper<sup>p</sup> room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. <sup>14</sup>These all continued with one accord in prayer and supplication,<sup>p</sup> with the women,<sup>q</sup> and Mary the mother of Jesus, and with His brethren.<sup>r</sup>

A.D. 33. Sunday, May 19th.  
JERUSALEM.

The election of Matthias.

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<sup>15</sup>AND in those days Peter stood up in the midst of the disciples,<sup>s</sup> and said, (the number of names<sup>t</sup> together were about an hundred and twenty,) <sup>16</sup>"Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide<sup>u</sup> to them that took Jesus.<sup>v</sup> <sup>17</sup>For<sup>φ</sup> he was numbered with us, and had obtained part<sup>x</sup> of this ministry."<sup>u</sup> (<sup>18</sup>Now this man purchased<sup>ψ</sup> a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. <sup>19</sup>And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Acladama, that is to say, The field of blood.) <sup>20</sup>"For it is written<sup>z</sup> in the book of Psalms, LET HIS HABITATION

m Ch. 10, 3, 30. Mat. 28, 3. Ma. 16, 5. Lu. 24, 4. Jno. 20, 12.

n (Suddenly and unexpectedly.)

o Da. 7, 13. Mat. 24, 30. Ma. 13, 26. Lu. 21, 27. Jno. 14, 3. 1 Th. 1, 10, and 4, 16. 2 Th. 1, 10. Re. 1, 7.

o Lu. 24, 52.

p Ch. 9, 37, and 20, 8.

p (Not in the Vulg., Pes-Syr., Harc-Syr., Memph., Theb., Arm., Eth., and above five MSS. Treg. Nor in Wick. or the Rh.)

q Ln. 23, 49, 55, and 24, 10.

r Mat. 13, 55.

s (Brethren. Vat. Ms. So the Vulg., Memph., Theb., Arm., Eth., and seven MSS. Tregelles.)

t (Persons...was. Sym., Pearce, Rh. That is men, as Re. 3, 4, and 11, 13. Weston, Wick. The same number was Ezra's great synagogue. Lightfoot.)

s Lu. 22, 47. Jno. 18, 3.

t Mat. 10, 4. Lu. 6, 16.

φ (That. Pearce, Hammond.)

x (Had his share. Burton.)

u Mat. 10, 4. Lu. 6, 16.

ψ (Was the cause of purchasing. Comp. Ge. 43, 38. Ex. 23, 8. Ro. 14, 15. 1 Co. 7, 16. 1 Ti. 4, 16. Waterland, Giphin, Pearce. See Mat. 27, 7. Not that he himself bought the field. Light.)

z Ps. 69, 25.



v Ps. 109, 8.

β Or, office; or, charge. (Genev., Heylin, Newc. Of overseeing; see ve. 17, 25. Pearce.)

γ (Accompanied us. Sym. Assembled with. Rh.)

δ (Was conversant with. Genevan, Sym.)

w Ma. 1, 1.

ε (Made. Wick., Rh. Appointed. White)

z Ve. 8. Ch. 4, 33. Jno. 15, 27.

ς (Ch. 15, 22. Lightfoot thinks Joses, of Ma. 6, 3, and 15, 40.)

γ Ch. 15, 8. 1 Sa. 16, 7. 1 Chr. 28, 9, and 29, 17. Je. 11, 20, and 17, 10. Re. 2, 23.

η (The place of. Vat. Ms.)

θ (Appointed for him. Bp. Mann. May go to his proper station. Bowyer. That he (one of these two) may enter into his [Judas'] place. Knatch. Enter into his proper province (among the other apostles). Ch. 1, 8. Rand.)

ι (.....) Them lots (i.e., to draw). Vat. Ms., Wick., Rh. Penn.)

κ ("Days." Vulg., Pesch.-Syn., Æth. Vss., and all the Fathers. Wells. Approved by Drus., Grot., Scapiger. So Wick., Cranmer, Rh., Pearce.)

λ (With one heart and one soul. Pearce. All jealousies having ceased. Gelpin. Without emulation, discord, and comparisons. Lightfoot.)

BE DESOLATE, AND LET NO MAN DWELL THEREIN: AND<sup>η</sup> HIS BISHOPRICK<sup>β</sup> LET ANOTHER TAKE. <sup>21</sup> Wherefore of these men which have companied<sup>γ</sup> with us all the time that the LORD JESUS went in and out<sup>δ</sup> among us, <sup>22</sup> beginning<sup>ω</sup> from the baptism of John, unto that same day that He was taken up from us, must one be ordained<sup>ε</sup> to be a witness<sup>z</sup> with us of His resurrection."

<sup>23</sup> And they appointed two, Joseph called Barsabas,<sup>ς</sup> who was surnamed Justus, and Matthias.

<sup>24</sup> And they prayed, and said, "Thou, LORD, which knowest<sup>η</sup> the hearts of all men, shew whether of these two Thou hast chosen, <sup>25</sup> that he may take part<sup>γ</sup> of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place."<sup>θ</sup>

<sup>26</sup> And they gave<sup>ε</sup> forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

II.] A.D. 33. Whit-Sunday, May 26th. (The Feast of Weeks. Le. xxiii. 15; [132 De. xvi. 7.] A.U.C. 786. A.J.F. 4745. JERUSALEM.

[By Pentecost their corn was innd and seasoned, and ready to make bread. This festival also recorded the delivering the Law at Mount Sinai, which was given at the very same time,—one day only later, viz., the 7th of Sivan. Lightfoot.

Nine o'clock, the hour of the morning sacrifice, which was always attended fasting (Grotius, Bishop Mann), especially on festival days (Jos., Vit., 54). Randolph. Some used not to eat or drink till noon. Lightfoot.]

S. Peter's first address—to native and foreign Jews.

AND when the day<sup>κ</sup> of Pentecost was fully come, they were all with one accord<sup>λ</sup> in one place. <sup>2</sup> And

"Ye men of Judæa,  
And all ye that dwell at Jerusalem,  
Be this known unto you,  
And hearken to my words:

<sup>15</sup> For these are not drunken as ye suppose,  
Seeing it is *but* the third hour of the day.

<sup>16</sup> But this is that which was spoken by the prophet Joel;

<sup>17</sup> AND IT SHALL COME TO PASS IN THE LAST DAYS, (saith God,) I WILL POUR OUT OF MY SPIRIT<sup>δ</sup> UPON ALL FLESH:

suddenly there came a sound from heaven as of a rushing mighty wind,<sup>μ</sup> and it filled all the house<sup>ν</sup> where they were sitting. <sup>3</sup> And there appeared unto them cloven<sup>ε</sup> tongues<sup>ο</sup> like as of fire, and it sat upon each of them. <sup>4</sup> And they were all filled with the Holy<sup>z</sup> Ghost, and began to speak<sup>α</sup> with other tongues, as the Spirit gave them utterance.

<sup>5</sup> And there were dwelling<sup>ο</sup> at Jerusalem Jews, devout men, out of every<sup>σ</sup> nation under heaven.

<sup>6</sup> Now when this was noised<sup>τ</sup> abroad, the multitude came together, and were confounded,<sup>υ</sup> because that every man heard them speak in his own language. <sup>7</sup> And they were all amazed and marvelled, saying one to another,<sup>φ</sup> "Behold, are not all these which speak Galilæans? <sup>8</sup> And how hear we every man in our own tongue, wherein we were born? <sup>9</sup> Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, <sup>10</sup> Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, <sup>11</sup> Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God."

<sup>12</sup> And they were all amazed, and were in doubt,<sup>χ</sup> saying one to another, "What meaneth this?" <sup>13</sup> Others mocking said, "These men are full of new wine."

<sup>14</sup> But Peter, standing up with the eleven, lifted up his voice, and said unto them,

μ (Attended with the same divine presence and power as in Ex. 19, 16, but not with the same circumstances of terror. Rand.)

ν ("Room." So Josephus, Ant. vii., xi., 4, 15, and vii., iii., 2, calls the chambers of the outer court of the temple. Pearce. Ch. 4, 31.)

ε (Distributed. Mark., Gilpin, Hales, Troll., Burton. He. 2, 4. Comp. ve. 45 Greek. Divided itself into several flames or tongues of fire. Rand.)

ο (Lambent flames. Is. 5, 24. Heyl.)

z Ch. 1, 5.

α Ch. 10, 46, and 19, 6. Ma. 16, 17. 1 Co. 12, 10, 28; 13, 1; and 14, 2.

ρ (Sojourning. Troll., Sch.)

σ (Where any Jews were. Light. Not only on account of the feast, but in expectation of the Messiah. Heyl. And that Jerusalem would be His earthly pompous and royal seat. Light.)

τ Gr., when this voice was made.

υ Or, troubled in mind. (Astonished. Cov., Mat., Cran., Bish., Gen.)

φ (Not in the Vulg., Memph., Æth., and three Mss. Treg.)

χ (In a mixture of amazement and perplexity. Heyl. Dodd.)

δ Ch. 10, 45. Is. 44, 3. Eze. 11, 19, and 36, 27. Joel 2, 28. Zec. 12, 10. Jno. 7, 38.

β (Not in the Sept. Complut. Drusus.)

c Ch. 21, 4, 9, 1 Co. 12, 10, 28, and 14, 1.

d Joel 2, 30.

γ (Intestine broils. Light.)

δ (The troubles, miseries, and desolations which shall befall the Jews. Cradock, Pearce.)

ε (The terrible destruction coming on Jerusalem. Bp. Mann. Mat. 24, 29. Ma. 13, 24. Lu. 21, 25.)

ζ (Escape the common destruction. Mat. 24, 13. Bp. Mann, Ham.)

η (Demonstrated. Pyle. Pointed out to you. Gilpin. Manifested. Pearce. Whose divine authority was evidenced to you. Heyl.)

e Ch. 10, 38. Jno. 3, 2, and 14, 10. He. 2, 4.

θ (...Up. Newc. Who had been given you by. Wall. Surrendered. Trollope. Separated. Pes-Syr. Given forth into the world. Pearce. Ch. 3, 18, and 4, 28. Mat. 26, 24. Lu. 22, 22, and 24, 44.)

ι (Omitted by the Vulg., Pes-Syr., Memph., Theb., Arm., Æth. Vss., Irenæus & other Fathers, & above three Mss. Treg.)

κ (Hands of wicked men. Vat. Ms. (violating law, Titt.), Wick., Rh. Unrighteous persons. Tynd., Cran., Gen., Cov., Udall.)

λ (Hades. Wall. Delivered from the power of. Ham. The Beza Ms., & the Vulg., Pesch-Syr., and Copl. have grave. Pearce.)

AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY,<sup>β</sup>  
AND YOUR YOUNG MEN SHALL SEE VISIONS,  
AND YOUR OLD MEN SHALL DREAM DREAMS :

18 AND ON MY SERVANTS AND ON MY HANDMAIDENS  
I WILL POUR OUT IN THOSE DAYS OF MY SPIRIT ;  
AND THEY SHALL PROPHECY :<sup>c</sup>

19 AND I WILL SHEW WONDERS<sup>d</sup> IN HEAVEN ABOVE,  
AND SIGNS IN THE EARTH BENEATH ;  
BLOOD, AND FIRE, AND VAPOUR OF SMOKE :<sup>e</sup>

20 THE SUN SHALL BE TURNED INTO DARKNESS,  
AND THE MOON INTO BLOOD,<sup>δ</sup>  
BEFORE THAT GREAT AND NOTABLE DAY<sup>e</sup> OF THE LORD COME :

21 AND IT SHALL COME TO PASS,  
THAT WHOSOEVER SHALL CALL ON THE NAME OF THE LORD  
SHALL BE SAVED.<sup>ζ</sup>

22 Ye men of Israel, hear these words ;  
JESUS of Nazareth, a man approved<sup>η</sup> of God among you  
By miracles<sup>e</sup> and wonders and signs,  
Which God did by Him in the midst of you,  
As ye yourselves also know :  
23 Him, being delivered<sup>θ</sup>  
By the determinate counsel and foreknowledge of God,  
Ye have taken, and<sup>ι</sup> by wicked<sup>κ</sup> hands have crucified and slain :

24 Whom God hath raised up, having loosed the pains of death :<sup>λ</sup>  
Because it was not possible that He should be holden<sup>f</sup> of it.

25 For David<sup>g</sup> speaketh concerning Him,  
I FORESAW THE LORD ALWAYS BEFORE MY FACE,  
FOR HE IS ON MY RIGHT HAND,  
THAT I SHOULD NOT BE MOVED :

26 THEREFORE DID MY HEART REJOICE,  
AND MY TONGUE WAS GLAD :

MOREOVER ALSO MY FLESH SHALL REST IN HOPE :  
27 BECAUSE<sup>μ</sup> THOU WILT NOT LEAVE MY SOUL IN HELL,<sup>ν</sup>  
NEITHER WILT THOU SUFFER THINE HOLY<sup>ξ</sup> ONE TO SEE CORRUPTION.

28 THOU HAST MADE KNOWN TO ME THE WAYS OF LIFE :  
THOU SHALT MAKE ME FULL OF JOY WITH THY COUNTEenance.

29 Men and brethren, let<sup>ο</sup> me freely speak unto you of the patriarch<sup>β</sup> David,  
That he is both dead and buried,  
And his sepulchre is with us unto this day.

30 Therefore being a prophet,  
And knowing that God had sworn<sup>c</sup> with an oath to him, that  
Of the fruit of his loins,<sup>π</sup>

According to the flesh, He would raise up Christ<sup>ρ</sup> to sit on his throne ;

f Ve. 32. Ch. 3, 15; 4, 10; 10, 40; 13, 30; and 17, 31. Ro. 4, 24, and 8, 11, 1 Co. 6, 14, and 15, 15, 2 Co. 4, 14. Ga. 1, 1. Ep. 1, 20. Col. 2, 12. 1 Th. 1, 10. He. 13, 20. 1 Pe. 1, 21.

g Ps. 16, 8.

μ (Thot. Whitby.)

ν (Hades, the place of the dead. From the Saxon helan, to hide or cover. Knatch. The invisible place. Horsley. The grave. Pearce. State of the dead. Light.)

ξ ("Οσιος, pious, who religiously observes every sacred duty. Titt. Re. 16, 5.)

ο Or, I may. (David died at Pentecost. Light.)

β Ch. 13, 36. 1 Ki. 2, 10.

c 2 Sa. 7, 12. Ps. 132, 11. Lu. 1, 32. Ro. 1, 3. 2 Ti. 2, 8.

π (He would raise up. Knatchb. Place, so used 11ad vi. 360; vii. 49. Newc. Should one sit. Wick. There should sit. Rh. The fruit of his loins should sit. Mat.)

ρ (Omitted by the Vulg., Pes-Syr., Memph., Theb., Arm., and Æth. Vss., and several Mss., Irenæus, & other Fathers. Treg., Markland. Not in the Alex., Ephr., and Beza Mss. Pearce.)

σ (He. Vat. Ms.)

τ (Not in the Vulg., Pes-Syr., Memph., Theb., Eth. Vss., and four Mss., Irenæus, and other Fathers. Treg.)

υ (The place and condition of the human soul after death. Hinds.)

d Ch. 13, 35. Ps. 16, 10.

e Ch. 1, 8.

φ (The promised spirit, He hath poured it out; the thing which ye now see and hear. Markl. Ch. 1, 4. Juno. 14, 26; 15, 26; and 16, 7.)

χ (Both. Vat. Ms. Ch. 10, 45. Ep. 4, 5.)

ψ Ps. 110, 1. Mat. 22, 44. 1 Co. 15, 25. Ep. 1, 20. He. 1, 13.

ψ (This. Vat. Ms.)

ω Ch. 5, 31.

ω (Pierced to. Wesley, Newc. With compunction. Heyl.)

h Ch. 9, 6, and 16, 30. Zec. 12, 10. Lu. 3, 10.

a (Amend your lives. Genevan. Ch. 3, 19. Lu. 24, 47.)

β (...As being the Christ. Wall.)

γ (Common to all Christians, by which we are assisted in all our virtuous exertions. Tomline. The sole author of all true delight, of all real content and confidence of hope. Barrow.)

ι Ch. 10, 45; 11, 15; 14, 27; and 15, 3, 8. Ep. 2, 13.

δ (...Among. Sch. So as not to be involved in the destruction of it by the Romans. Pearce.)

31 He seeing this before spake of the resurrection of Christ, That His<sup>σ</sup> soul<sup>τ</sup> was not left in hell,<sup>υ</sup> Neither His flesh did see corruption.<sup>d</sup>

32 This JESUS hath God raised up, Whereof we all are witnesses.<sup>e</sup>

33 Therefore being by the right hand of God exalted, And having received of the Father<sup>φ</sup> the promise of the Holy Ghost, He hath shed forth this which ye now<sup>χ</sup> see and hear.

34 For David is not ascended into the heavens: But he saith<sup>ψ</sup> himself,

THE LORD SAITH UNTO MY LORD,  
SIT THOU ON MY RIGHT HAND,

35 UNTIL I MAKE THY FOES THY FOOTSTOOL.

36 Therefore let all the house of Israel know assuredly, That God hath made that<sup>ψ</sup> same JESUS, whom ye have crucified, Both LORD<sup>φ</sup> and Christ.<sup>ψ</sup>

37 Now when they heard *this*, they apostles, "Men and brethren, what were pricked<sup>ω</sup> in their heart,<sup>h</sup> and shall we do?" said unto Peter and to the rest of the

38 Then Peter said unto them,

"Repent,<sup>a</sup> and be baptized every one of you In the name of JESUS Christ<sup>β</sup> for the remission of sins, And ye shall receive the gift of the Holy Ghost.<sup>γ</sup>

39 For the promise is unto you, and to your children, And to all that are afar<sup>ι</sup> off, Even as many as the LORD our God shall call."

40 And with many other words did he testify and exhort, saying, "Save yourselves from<sup>δ</sup> this untoward generation."

41 Then they that gladly received his word were baptized; and the same day there were added<sup>e</sup> unto them<sup>ς</sup> about three thousand<sup>k</sup> souls. 42 And they continued stedfastly in the apostles' doctrine<sup>ν</sup> and fellowship, and in breaking<sup>θ</sup> of bread, and in prayers.<sup>ι</sup>

43 And fear came upon every soul: and many wonders<sup>μ</sup> and signs were done by the apostles.

44 And all that believed were together,<sup>ι</sup> and had all things common;<sup>κ</sup> 45 and sold their possessions and goods, and parted<sup>υ</sup> them to all men, as every man had need. 46 And they, continu-

ing daily with one accord in the temple,<sup>ο</sup> and breaking<sup>ν</sup> bread from house<sup>λ</sup> to house, did eat their meat with gladness and singleness of heart,<sup>47</sup> praising God, and having favour<sup>α</sup> with all the people.

And the LORD added to the church daily such as should<sup>α</sup> be saved.

III.] A.D. 33. A.U.C. 786. A.J.P. 4745. [133

JERUSALEM.  
[The Beautiful Gate was covered with Corinthian brass (Jos., *Jell.*, v., v., 3): it was the front and principal entrance, and derived its name from the sumptuousness with which it was built. *Whitby*

Evening prayer, three o'clock. Bishop Mann. There were three stated hours of prayer,—the third (ch. ii. 15; Ex. xxix. 39), the sixth, and the ninth (ch. x. 3, 30). *Whitby*.]

S. Peter's second address—to the Jews of Jerusalem.

NOW Peter and John went up together<sup>ω</sup> into the temple at the hour of prayer, being the ninth<sup>ε</sup> hour.

ε (There came over or preceded. Waterland.)

ς (To the church. Genevan, Sym., and the Zurich and Span. Vss.)

k See Mat. 13, 32.

η (Teaching. Ham.)

θ (Communion of the breaking of. Wick., Heylin. The eucharist. Pesch-Syr. Celebrating the eucharist. 1 Co. 10, 10. Owen, Gilpin.)

ι Ve. 46. Ch. 1, 14. Ro. 12, 12. Ep. 6, 18. Col. 4, 2. He. 10, 25.

κ Ch. 4, 33, and 5, 12. Ma. 16, 17.

λ (Held the same belief. Penn.)

μ (Not literally, but assisted all who were in need. Ch. 4, 32, and 5, 4. Burton.)

ν Is. 58, 7.

ο Ch. 5, 42. Lu. 24, 53.

φ Ch. 20, 7.

λ Or, at home.

q Ch. 4, 33. Lu. 2, 52. Ro. 14, 18.

μ (Were saved. Vat. Ms., Weston, Heyl., Gilpin, Pearce, Newc., Hales. Converts to Christianity became alive. Pesch-Syr. Increased them that were made safe. Wick. I would. See ve. 40. Wetstein, Heyl. From the untoward generation. Gilpin, Pyle, Sym. From the judgments impending on the nation. Bishop Mann. Ch. 5, 14, and 11, 24.)

ν (That time. Dodd.)

ε (.....Last hour. Vat. Ms., Penn.)



*π* (By the authority and power of. Bp. Mann. Ch. 4, 10.)

*r* Is. 35, 6.

*s* Ch. 4, 16, 21.

*t* Jno. 9, 8.

*ρ* (He kept fast to. Vat. Ms., Penn.)

*s* (Omitted by eight Mss., and five of the ancient Vss. Owen. Also Wick. and the Rheims.)

*σ* (A cloister or covered colonnade. Philo (ii., 223) speaks of four such. Burton.)

*τ* Ch. 5, 12. Jno. 10, 23. (So called, either as being the most noble porch and anciently that of Solomon, or because Solomon consecrated that court; or, as Josephus (Ant., viii., iii., 2) tells us, Solomon filled the deep trenches with earth, that he might have room to make this court. Light-foot.)

*υ* Ch. 5, 30.

*v* Jno. 7, 39; 12, 16; and 17, 1.

*v* (.....Indeed..... Vat. Ms.)

*w* Mat. 27, 2.)

*φ* (Disowned. Heyl. Would not be persuaded by Pilate. Pearce. Refused to acknowledge as the Christ. Newc. Ch. 13, 28. Mat. 27, 20. Mk. 15, 11. Lu. 23, 18. Jno. 18, 40, and 19, 15.)

<sup>2</sup> And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; <sup>3</sup> who seeing Peter and John about to go into the temple asked an alms.

<sup>4</sup> And Peter, fastening his eyes upon him with John, said, "Look on us." <sup>5</sup> And he gave heed unto them, expecting to receive something of them.

<sup>6</sup> Then Peter said, "Silver and gold have I none; but such as I have give I thee: In the name <sup>π</sup> of JESUS Christ of Nazareth rise up and walk."

<sup>7</sup> And he took him by the right hand, and lifted him up: and immediately

his feet and ancle bones received strength. <sup>8</sup> And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

<sup>9</sup> And all the people saw <sup>σ</sup> him walking and praising God: <sup>10</sup> and they knew that it was he which sat <sup>τ</sup> for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

<sup>11</sup> And as <sup>ρ</sup> the lame man which was healed held Peter and John, all the people ran together unto them in the porch <sup>τ</sup> that is called Solomon's, <sup>7</sup> greatly wondering.

<sup>12</sup> And when Peter saw it, he answered unto the people,

"Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us, As though by our own power or holiness We had made this man to walk?"

<sup>13</sup> The God <sup>υ</sup> of Abraham, and of Isaac, and of Jacob, The God of our Fathers, Hath glorified <sup>ν</sup> His Son JESUS;

Whom ye <sup>ν</sup> delivered <sup>υ</sup> up, And denied <sup>φ</sup> Him in the presence of Pilate, When he was determined <sup>χ</sup> to let Him go.

<sup>14</sup> But ye denied the Holy <sup>ζ</sup> One and the Just, <sup>ν</sup> And desired a murderer to be granted unto you;

<sup>15</sup> And killed the Prince <sup>ψ</sup> of life, Whom God hath raised from the dead; Whereof we are witnesses.

<sup>16</sup> And His name through faith <sup>ζ</sup> in His name Hath made this man strong, Whom ye see and know: Yea, the faith which is by Him Hath given Him this perfect soundness In the presence of you all.

<sup>17</sup> And now, brethren, I wot <sup>ω</sup> that through ignorance <sup>δ</sup> ye did it, As *did* also your rulers.

<sup>18</sup> But those things, <sup>α</sup> which God before had shewed By the mouth of all His <sup>ν</sup> prophets, That Christ should suffer, <sup>β</sup> He hath so fulfilled. <sup>δ</sup>

*χ* (He judging Him to be released. Rh. Would have justified Him, and set Him free. Pes-Syr. Was willing to let Him go. Pearce. Had determined to release. Newc.)

*ζ* Ch. 2, 27, and 4, 27. Ps. 16, 10. Ma. 1, 24. Lu. 1, 35.

*γ* Ch. 7, 52, and 22, 14.

*φ* Or, Author. He. 2, 10, and 5, 9. 1 Jno. 5, 11. (Rheims, Newc. Leader. Pearce. Him that leadeth us to. Clarke.)

*ζ* Ch. 4, 10, and 14, 9. Mat. 9, 22.

*ω* (Know. Tomson, Geneva, Sym., Pearce.)

*β* (Misapprehensions. Pes-Syr. Prejudices contracted through the meanness of His condition, & your notions of His temporal kingdom. Whitby. Ch. 13, 27. Lu. 23, 34. Jno. 16, 3. 1 Co. 2, 8. 1 Ti. 1, 13.)

*α* Ch. 26, 22. Lu. 24, 44.

*γ* (.....The.....His Christ. Newc. Burton.)

*β* Ps. xxii. Is. 50, 6, and 53, 5. Da. 9, 26. 1 Pe. 1, 10.

*δ* (The many prophecies which foretold that the Messiah should be put to death, have by this means had their completion. Ham. The providence of God made use of your passions to accomplish the redemption of man. Bishop Mann.)

ε (Ut cum. Vulg. That so your sins may be..... and times of rest may come. Pes-Syr.)

ς (That He may. Ham., Pearce. Hath sent. Knatch.)

η (Who is now beforehand. Wall. Who was before foretold of. Knatch.)

θ (Accomplishment. Lightfoot, Cradock.)

ι Lu. 1, 70.

δ Ch. 7, 37. De. 18, 15.

κ (Omitted by the Vulg., Pes-Syr., Memph., and above three Mss. Tregelles.)

λ (As He hath raised up me. Ham., Pearce.)

μ (Sons of the prophecies, heirs. Ro. 8, 17, and 9, 8. Mat. 8, 12. Mark., Bishop Mann. Those to whom the prophecies more immediately belong. Pearce. Ro. 15, 8. Ga. 3, 26.)

ν Ge. 12, 3; 18, 18; 22, 15; 26, 4; and 28, 14. Ga. 3, 8.

ξ Ch. 13, 32. Mat. 10, 5, and 15, 21. Lu. 24, 47.

ο (Upon your turning. Pearce. that every one of you should turn. Tyndale, Cran. If ye will repent of your wickedness. Pes-Syr.)

π Or, Ruler. Ch. 5, 24. Lu. 22, 4. (Commander of the guard kept there by the Levites. Jos., Ant., xx., vi., 2; Bell., ii., xii., 6, and xvii., 2. Light., Mann., Sym. Called in the Talmud, "Ruler of the mountain of the house." Light.)

ξ (.....Suddenly. Symonds.)

19 Repent ye therefore, and be converted,  
That your sins may be blotted out,  
When<sup>ε</sup> the times of refreshing shall come from the presence of the  
LORD;

20 And He shall<sup>ς</sup> send JESUS Christ,  
Which before was preached<sup>η</sup> unto you:

21 Whom the heaven must receive  
Until the times of restitution<sup>θ</sup> of all things,  
Which God hath spoken<sup>ι</sup> by the mouth of all His holy prophets since  
the world began.

22 For Moses truly said<sup>δ</sup> unto the fathers,<sup>κ</sup>  
A PROPHET SHALL THE LORD YOUR GOD RAISE UP UNTO YOU  
OF YOUR BRETHREN, LIKE UNTO ME;<sup>λ</sup>  
HIM SHALL YE HEAR IN ALL THINGS WHATSOEVER HE SHALL SAY  
UNTO YOU.

23 AND IT SHALL COME TO PASS,  
THAT EVERY SOUL, WHICH WILL NOT HEAR THAT PROPHET,  
SHALL BE DESTROYED FROM AMONG THE PEOPLE.

24 Yea, and all the prophets from Samuel and those that follow after,  
As many as have spoken,  
Have likewise foretold of these days.

25 Ye are the children<sup>λ</sup> of the prophets,  
And of the covenant which God made with our fathers, saying unto  
Abraham,  
AND IN THY SEED SHALL ALL THE KINDREDS OF THE EARTH BE  
BLESSED.<sup>ε</sup>

26 Unto you first<sup>ξ</sup> God, having raised up His Son JESUS,  
Sent Him to bless you,  
In turning<sup>ο</sup> away every one of you from his iniquities."

IV.] <sup>1</sup>And as they spake unto the people, the priests, and the captain<sup>ν</sup> of the temple, and the Sadducees, came<sup>ς</sup> upon them, <sup>2</sup>being grieved that they taught the people,<sup>ο</sup> and preached through<sup>π</sup> JESUS the resurrection from the dead. <sup>3</sup>And they laid hands on them, and put them in hold unto the next day: for it was now eventide.<sup>ρ</sup> <sup>4</sup>Howbeit many of them which<sup>σ</sup> heard the word believed; and the number of the men was about<sup>τ</sup> five thousand.

S. Peter's third address—before the Sanhedrim.

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<sup>5</sup>AND it came to pass on the morrow, that their rulers, and elders, and scribes, <sup>6</sup>and Annas<sup>ν</sup> the high priest, and Caiaphas, and John,<sup>φ</sup> and Alexander,<sup>χ</sup> and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

<sup>7</sup>And when they had set them in the midst, they asked, "By what power, or by what name,<sup>θ</sup> have ye done this?"

<sup>8</sup>Then Peter, filled<sup>h</sup> with the Holy Ghost, said unto them,

ο (.....Publicly. Mark.)

π (In. Wick., Tyndale, Cov., Cran., Gen., Rh. The resurrection from the dead in. Pearce. Though the nation generally held the resurrection of the dead, yet it was heresy in their esteem either to teach that this was proved in Jesus, or by the power of Light.)

ρ (Sunset, six o'clock.)

σ (Who had heard the discourse. Sym.)

τ (Made. Wick., Rh.)

υ (Called by Josephus, Ananias (Bell., ii., xx., 3; Ant., xx., ix., 3). He was chosen one of the governors of Jerusalem. The eldest of the high priests, a most prudent man, and perhaps had saved the city, if he had escaped those who laid wait for his life. He was killed in the 12th of Nero, A.D. 68. Bell., iv., iii., 7. Biscoe. Lu. 3, 2. Jno. 11, 49, and 18, 13.)

φ (Lightfoot thinks Rabbi Johanan Ben Zaccai, the first president of the Sanhedrim after the destruction of Jerusalem.)

χ (The Alabarch of the Jews at Alexandria, a man of great wealth and influence, and brother of Philo. Jos., Ant., xviii., viii., 1; xix., v., 1; and xx., v., 2. Biscoe, Kribsius, Troll.)

γ Ch. 7, 27. Ex. 2, 14. Mat. 21, 23.

h Mat. 10, 19, 20. Lu. 12, 11.

ψ (Since. Penn, Troll.)

ω (Good state of, i.e., his recovering the use of his limbs. Pearce.)

α (Hath. Wall.)

ι Ps. 118, 22. Is. 28, 16. Mat. 21, 42.

β (Cure by any other name. Pearce.)

ζ Ch. 10, 43. Mat. 1, 21. 1 Ti. 2, 5, 6.

γ ("Under heaven" is omitted in eighteen Mss., and in the Arab. Owen. And in Matthew.)

δ (Healed, or made whole, as in v. 10. Pearce. The Christ is the Redeemer of the whole race of mankind from the guilt and corruption produced by the sin of Adam, and all are cleansed by His blood, and restored to a possibility of happiness. Tomline. And Jesus is the Christ.)

ε (Had discovered. Pearce.)

ζ (Obscure and illiterate. Gilpin. Private, i.e., had no office of teaching. Pearce. Illiterate and vulgar persons also. Light. Not educated in the schools of the Rabbis; or as Doddridge, "illiterate and in private stations of life." Lardner. By birth and education not qualified to speak in this manner. Randolph. Mat. 11, 25. 1 Co. 1, 27.)

η (Knew that. Wick., Tynd., Cov., Cran., Gen., Rh., Sym.)

θ (Withdrawn. Pearce, Newc.)

ι Jno. 11, 47.

9 If<sup>ψ</sup> we this day be examined of the good deed<sup>ω</sup>  
Done unto the impotent man,  
By what means he is made whole;

10 Be it known unto you all, and to all the people of Israel,  
That by the name of JESUS Christ of Nazareth,  
Whom ye crucified, whom God raised<sup>α</sup> from the dead,

*Even by Him doth this man stand here before you whole.*

11 This is the stone<sup>ι</sup> which was set <sup>AT</sup> NOUGHT OF YOU BUILDERS,  
Which is become the head of the corner.

12 Neither is there salvation<sup>β</sup> in any other<sup>ζ</sup>  
For there is none other name under heaven<sup>γ</sup> given among men,  
Whereby we must be saved.<sup>δ</sup>

13 Now when they saw the boldness of Peter and John, and perceived<sup>ε</sup> that they were unlearned and ignorant<sup>δ</sup> men, they marvelled; and they took knowledge<sup>γ</sup> of them, that they had been with JESUS. 14 And beholding the man which was healed standing with them, they could say nothing against it. 15 But when they had commanded them to go<sup>θ</sup> aside out of the council, they conferred among themselves, 16 saying, "What<sup>η</sup> shall we do to these men? for that indeed a notable<sup>ε</sup> miracle hath been done by them is manifest<sup>ε</sup> to all them that dwell in Jerusalem; and we cannot deny *it*. 17 But that it spread no further among the people, let us straitly threaten<sup>λ</sup> them, that they speak henceforth to no man in<sup>μ</sup> this name."

18 And they called<sup>ν</sup> them, and commanded them not to speak at all nor teach in<sup>μ</sup> the name<sup>ν</sup> of JESUS.

"LORD, Thou *art* God,<sup>ν</sup> which hast made heaven and earth,  
And the sea, and all that in them is:

25 Who<sup>σ</sup> by the mouth of Thy servant David hast said,<sup>ο</sup>

WHY DID THE HEATHEN RAGE,  
AND THE PEOPLE IMAGINE VAIN THINGS?

26 THE KINGS OF THE EARTH STOOD UP,  
AND THE RULERS WERE GATHERED TOGETHER  
AGAINST THE LORD,  
AND AGAINST HIS CHRIST.<sup>τ</sup>

27 For of a truth<sup>ρ</sup> against<sup>υ</sup> Thy holy child<sup>φ</sup> JESUS, whom Thou hast anointed,<sup>q</sup>

19 But Peter and John answered and said unto them, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 20 For we cannot but speak the things which we have seen and heard."

21 So when they had further threatened them, they let them go, finding nothing<sup>ε</sup> how they might punish them, because of the people: for all men glorified<sup>π</sup> God for that which was done. 22 For the man was above forty years old, on whom this miracle of healing was shewed.<sup>ρ</sup>

*The formation of the Christian Church.* [135]

23 AND being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said,

ι (Known. Pearce, Purver. Manifest. Coverdale, Math., Cran., Bish., Gen.)

κ (Openly known. Cov., Mathew, Cran., Bishop, Gen.)

λ (Strongly prohibit. H. H. Davis.)

μ (About. Ve. 21, & ch. 5, 35, Gr. Pearce.)

ν Ch. 5, 40.

ν (There is little doubt that the Sanhedrim were convinced that Jesus had indeed risen. See Mat. 28, 13. Light.)

ξ (Not finding how. Wick., Rh., Pearce, Newc. Any way to. Heyl. For what to...and for fear. Hemster. No means of. Sch.)

π (Glorified that thing that was done in that which was befallen. Wick. Glorified that which had been done. Rh.)

ρ (Had been done. Rh.)

σ 2 Ki. 19, 15.

σ (By the Holy Ghost by the mouth. So the Vulg. and many Mss. and Vss. Wall, Cran., Rh.)

ο Ps. 2, 1.

τ (Anointed. Pearce.)

ρ Mat. 26, 3. Lu. 22, 2, and 23, 1.

υ (Thy holy Son and servant Jesus, whom Thou hast sent to be the Messiah. Hammond.)

φ (Son. Heylin, Pearce.)

q Lu. 4, 18. Jno. 10, 36.



ψ (...In this city. Vulg., Wick., Crad., Rh. So the Vat., Alex., Claro., Aug., Mss.; the Syr., Cop., Arm., and Eth. Vss.; Iren., Tert., Cyril, and other Fathers. Penn.)

ω (Unintentionally to become the instruments of God's providence. Ham. Ch. 2, 23, and 3, 18.)

ρ Ve. 13, 31. Ch. 9, 27; 13, 46; 14, 3; 19, 8; 26, 26; and 28, 31. Ep. 6, 19.

α (Som. Heyl., Pearce.)

ς Ch. 5, 12. Ro. 15, 5. 2 Co. 13, 11. Ph. 1, 27, and 2, 2. 1 Pe. 3, 8.

β (Peculiarly. Itana.)

γ (...Of miracles, enforced their arguments in proof of the resurrection. Bp. Mann. Words and miracles. Newc. Powerful signs and wonders. Pearce.)

δ (Favour of the people). Ch. 2, 47. Wall., Pearce.)

ε (A needy man among them. Wick., Rheims, Sym.)

ς (Might. H. H. Davis.)

η (The sacrifices of the temple were a great relief to the Jewish poor; if the Christian converts were deprived of this, some other was necessary. Gilpin, Pearce.)

θ (Joseph. Vulg.)

ι (Exhortation. Ro. 12, 8. Perhaps because of what he did for the comfort and support of his fellow Christians. Mann, Nelson.)

Both Herod, and Pontius Pilate, with the Gentiles, And the people of Israel, were gathered together, ψ

28 For to do<sup>ω</sup> whatsoever Thy hand and Thy counsel Determined before to be done.

29 And now, LORD, behold their threatenings : And grant unto Thy servants, That with all boldness<sup>ρ</sup> they may speak Thy word,

30 By stretching forth Thine hand to heal ; And that signs and wonders may be done By the name of Thy holy child<sup>α</sup> JESUS."

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one<sup>ς</sup> heart and of one soul: neither said any of them that ought of the things which he possessed was his own; β but they had all things common.

33 And with great power<sup>γ</sup> gave the apostles witness of the resurrection of the LORD JESUS: and great grace<sup>δ</sup> was upon them all.

34 Neither was there<sup>ε</sup> any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 and laid them down at the apostles' feet: and distribution was made unto every man according as he had<sup>ς</sup> need."

36 And Joses, θ who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, 37 having land, κ sold it, and brought the money, and laid it at the apostles' feet.

1 But<sup>ι</sup> a certain man named V.] Ananias, with Sapphira his wife, sold a possession, 2 and kept back part<sup>μ</sup> of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But<sup>ι</sup> Peter said, "Ananias, why

hath Satan filled<sup>ν</sup> thine heart to lie<sup>ς</sup> to the Holy Ghost, and to keep back part of the price of the land? 4 whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived<sup>ο</sup> this thing in thine heart? thou hast not<sup>π</sup> lied unto men, but unto God."

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, "Tell me whether ye sold the land for so much?" ρ

And she said, "Yea, for so much."

9 Then Peter said unto her, "How is it that ye have agreed together to tempt the Spirit of the LORD? σ behold, the feet of them which have buried thy husband are at the door, and shall carry thee out."

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. 11 And great fear came upon all the church, and upon as many as heard these things.

κ (The law (Nu. 18, 20) did not prevent a Levite holding lands by purchase. Pearce.)

λ (They had the formality to sell their lands as others did, but not the sincerity to part with the money as others did. Light.)

μ (Endeavouring to procure for himself a maintenance at the public expence, while he privately retained a part. Clarke.)

τ Nu. 30, 2. De. 23, 21. Ec. 5, 4.)

ν (Tempted. Wick., Rh. Could have had no power over him but by his own consent. S. Clarke. Est. 7, 5. Ec. 8, 11. Gk.)

ξ Or, to deceive. Ve. 9. (Endeavoured to impose on us, 1 Co. 12, 10. Mann.

Where the crime is plain, and there is no room for an error of the judgment, as in the case of deliberate fraud, there is no more excuse that a person is tempted by the devil than that he is tempted by the gain of the sin. Clarke.)

ο (Imagined this device. Heyl.)

π (...So much...as to. Pearce.)

ρ (Specifying the sum which Ananias had brought. Newcome.)

σ (Wishing to appear to the world as if you had brought your all, and to live afterwards on the common stock, — a constant robbery both of God and man, vainly hoping that your avarice and hypocrisy are unknown to Him. Bisce.)

u Ch. 2, 43; 14, 3;  
and 19, 11. Ro.  
15, 19. 2 Co. 12,  
12. He. 2, 4.

τ (In part of  
which the Sanhedrim  
used to sit.  
Grad.)

v (From any  
worldly motives.  
Gilpin.)

φ (Held them in  
great admiration.  
Heyl. Ch. 2, 47,  
and 4, 21.

x (Or, In every  
street.

y Ch. 19, 12. Mat.  
9, 21, and 14, 36.

ψ (The Vulg.,  
Wick., Cran., &  
the Rheims add,  
"that they all  
might be deliver-  
ed from their in-  
firmities.")

ω Ma. 16, 17. Jno.  
14, 12.

ω (Josephus men-  
tions two in-  
stances of a high  
priest belonging  
to that sect.  
Paley. Josephus  
says they were  
the reigning  
party in his time,  
about thirty years  
later. Wall.)

β Or, envy. So  
Wick. The Rh.  
hns "zeal."

z Lu. 21, 12.

y Ch. 12, 7; 16,  
26.

γ (These words of  
life. Pes.-Syr.,  
H. H. Davis.)

δ (Gr., near break  
of day.)

ε (Elders of Jeru-  
salem and those  
of other cities  
who had come up  
to the feast.  
Grot., Jos., Ant.,  
xii. iii., 3. Ju-  
dith 11, 14. Com-  
prising the judges  
of the two other  
judicatories; one  
in the outer court  
meeting in Solo-  
mon's porch, the  
other in the inner  
or beautiful Gate  
of the temple,  
consisting of  
twenty-three men  
a-piece. Light.)

The opposition of the Sanhedrim.

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<sup>12</sup>AND by the hands of the apos-  
tles were many signs<sup>u</sup> and wonders  
wrought among the people; (and  
they were all with one accord in  
Solomon's porch.<sup>7</sup> <sup>13</sup>And of the rest<sup>v</sup>  
durst no man join himself to them:  
but the people magnified<sup>φ</sup> them.  
<sup>14</sup>And believers were the more added  
to the LORD, multitudes both of men  
and women.) <sup>15</sup>insomuch that they  
brought forth the sick into<sup>x</sup> the  
streets, and laid them on beds and  
couches, that at the least the shadow<sup>ψ</sup>  
of Peter passing by might over-  
shadow some of them.<sup>ψ</sup> <sup>16</sup>There  
came also a multitude out of the  
cities round about unto Jerusalem,  
bringing sick<sup>ω</sup> folks, and them which  
were vexed with unclean spirits:  
and they were healed every one.

<sup>17</sup>Then the high<sup>ω</sup> priest rose up,  
and all they that were with him,  
(which is the sect of the Sadducees,)  
and were filled with indignation,<sup>β</sup>  
<sup>18</sup>and laid their hands<sup>z</sup> on the apostles,  
and put them in the common prison.

<sup>19</sup>But the angel<sup>y</sup> of the Lord by  
night opened the prison doors, and  
brought them forth, and said, <sup>20</sup>"Go,  
stand and speak in the temple to the  
people all the words of this life."<sup>γ</sup>

<sup>21</sup>And when they heard that, they  
entered into the temple early<sup>δ</sup> in the  
morning, and taught.

"We ought to obey God rather than men.

<sup>30</sup> The God of our fathers raised<sup>u</sup> up Jesus,  
Whom ye slew and hanged<sup>d</sup> on a tree.

<sup>21</sup> Him hath God exalted<sup>e</sup> with His right hand  
To be a Prince and a Saviour,  
For to give repentance to Israel,  
And forgiveness<sup>ω</sup> of sins.

<sup>32</sup> And we are His witnesses of these things;  
And so is also the Holy Ghost,  
Whom God hath given<sup>f</sup> to them that obey Him."

<sup>33</sup>When they heard that, they were  
cut<sup>g</sup> to the heart, and took counsel to  
slay them.

But the high priest came, and they  
that were with him, and called the  
council together, and all the senate<sup>h</sup>  
of the children of Israel, and sent to  
the prison to have them brought.

<sup>22</sup>But when the officers came, and  
found them not in the prison, they  
returned, and told, <sup>23</sup>saying, "The  
prison truly found we shut with all  
safety, and the keepers standing with-  
out<sup>i</sup> before the doors: but when we  
had opened, we found no man within."

<sup>24</sup>Now when the high priest and the  
captain<sup>j</sup> of the temple and the chief  
priests heard these things, they doubt-  
ed<sup>k</sup> of them whereunto this would  
grow.

<sup>25</sup>Then came one and told them,  
saying, "Behold, the men whom ye  
put in prison are standing in the  
temple, and teaching the people."

<sup>26</sup>Then went the captain with the  
officers, and brought them without  
violence: for they feared<sup>l</sup> the peo-  
ple, lest they should have been stoned.

<sup>27</sup>And when they had brought  
them, they set them before the coun-  
cil: and the high priest asked them,  
<sup>28</sup>saying, "Did not we straitly com-  
mand you that ye should not teach  
in<sup>m</sup> this name? and, behold, ye have  
filled Jerusalem with your doctrine,  
and intend<sup>n</sup> to bring<sup>b</sup> this man's  
blood<sup>c</sup> upon us."

<sup>29</sup>Then Peter and the other apos-  
tles answered and said,

ξ (Not in Wick.  
or Rheims.)

z Ch. 4, 1. Lu.  
22, 4.

ε (What was done.  
Wick. Would  
befall. Rh. The  
consequences of  
them. Symonds,  
Mann. What  
this would come  
to. Heyl. What  
this would be.  
Pearce.)

a Mat. 21, 26.

κ (About. Pearce.)

λ (Would. Ham.)

b Ch. 2, 23, 36;  
3, 15; and 7, 52.

c Mat. 23, 35, and  
27, 25.

μ (Hath. Wall.)

d Ch. 10, 39, and  
13, 29. Ga. 3, 13.  
1 Pe. 2, 24.

e Ch. 2, 33. Ph.  
2, 9. He. 2, 10,  
and 12, 2.

v (By affording  
the knowledge of  
that remission of  
sins which is prom-  
ised to the peni-  
tent, and of those  
motives which in-  
duce them to rep-  
ent. Ch. 3, 26,  
and 13, 38. Lu.  
24, 47. Ep. 1, 7.  
Col. 1, 14. Whit-  
by.)

f Ch. 2, 4, and 10,  
44.

g Ch. 2, 37, and  
7, 54.

ξ ("The old," son  
of Simeon, and  
grandson of Heli-  
el. He died  
A.D. 52. The  
second who was  
called Rabban, a  
title of the high-  
est eminence.  
Light., Biscoe.  
The tutor of S.  
Paul. Ch. 22, 3.)

o (For a little while. Wick., Rh. Put out for a little time. Sym. With-drawn for a short time. Heylin.)

π The third year before the account called ANNO DOMINI. (A little before the death of Herod the Great. Grotius. Theudas was a name common at that time. Josephus mentions another in A.D. 47; but he informs us that many insurrections took place which he passes over. Biscoe. Lardner (Cred., vi., 403) supposes there were two of this name. Lightfoot says, "Perhaps one of those in the time of Sabinus and Varus. Jos., Ant., xvii., xii.,)

p Or, believed, and so ve. 37. (Wick., Mat., Cran., Bishop's, Rheims.)

σ (About twenty-six years before. Wall. Josephus mentions him. Ant., xviii., i., 6; Bell., ii., viii., 1.)

τ (Saying that God alone was their Master. Pearce.)

h Pr. 21, 30. Is. 8, 10. Mat. 15, 13.

i Ln. 21, 15. 1 Co. 1, 25.

v (It was a maxim of the Jews that everything undertaken for God's glory was certain of success. Trollope.)

φ (The supposition implies at least a suspicion that it might be of God, which suspicion could never have taken place, if they had had any proof of fraud against the apostles. Rand. Ch. 7, 51; 9, 5; and 23, 9.)

reputation among all the people, and commanded to put the apostles forth

36 "Ye men of Israel, take heed to yourselves What ye intend to do as touching these men.

For before<sup>π</sup> these days rose up Theudas, Boasting himself to be somebody.

To whom a number of men, about four hundred, Joined themselves: who was slain; And all, as many as obeyed<sup>ρ</sup> him, Were scattered, and brought to nought.

37 After this man rose up Judas<sup>σ</sup> of Galilee In the days of the taxing, And drew away much people after him: τ He also perished; And all, even as many as obeyed him, Were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: For if this counsel or this work be of men, It will come to nought: <sup>h</sup>

39 But if it be of God, <sup>i</sup> ye cannot overthrow<sup>ν</sup> it; Lest haply ye be found Even to fight against God." <sup>φ</sup>

40 And to<sup>x</sup> him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of JESUS, and let them go.

41 And they departed from the presence of the council, rejoicing that they were counted worthy<sup>ψ</sup> to suffer shame for His<sup>ω</sup> name. 42 And daily in the temple, and in every house, <sup>a</sup> they ceased not to teach and preach JESUS Christ.<sup>β</sup>

VI.] A.D. 34. A.U.C. 787. A.J.P. 4746. [137

JERUSALEM.

The apprehension of Stephen.

AND in those days, when the number<sup>k</sup> of the disciples was multiplied, there arose a murmuring of the Grecians<sup>γ</sup> against the Hebrews, because<sup>δ</sup> their widows were neglected in the daily ministration.<sup>l</sup>

2 Then the twelve called the multitude of the disciples *unto them*, and said, "It is not reason<sup>e</sup> that we should leave the word of God, and serve

a little space; <sup>ο</sup> 35 and said unto them,

tables.<sup>ζ</sup> 3 Wherefore, brethren, look ye<sup>ε</sup> out<sup>m</sup> among you seven men<sup>c</sup> of honest report, full of the Holy Ghost<sup>λ</sup> and wisdom, whom we may appoint over this business.<sup>μ</sup> 4 But we will give ourselves continually to prayer, and to the ministry of the word."

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip,<sup>ν</sup> and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: <sup>ε</sup> whom they set before the apostles: and<sup>τ</sup> when they had prayed, they laid *their* hands<sup>ο</sup> on them.

7 And the word<sup>ρ</sup> of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith<sup>ρ</sup> and power, did great wonders and miracles among the people.

x (With. Sym.)

ψ (Gr., That they had obtained. Lightfoot.)

ω (The. Vat., Alex., Eph., and Beza Mss. Penn.)

α (Private houses. Heyl. In their Assemblies at home. Rand., Pearce.)

β (That Jesus is the Christ. Vat. Ms., Heylin, Pearce., Newc.)

k Ve. 7. Ch. 2, 41; 4, 4; 5, 14.

γ (Hellenistic Jews. Heylin. Ch. 9, 29, and 11, 20. Ham., Whit.)

δ (That. Pearce.)

l Ch. 4, 35.

ε (Meet. Mat., Gen.)

ζ (Keep an account of the money. Burton.)

ε (But, brethren, we will look out among you. Vat. Ms.)

m Ch. 1, 21, and 16, 2. De. 1, 13. 1 Ti. 3, 7.

κ (To every synagogue there belonged three, to whom the care of the poor belonged. Light.)

λ (The Spirit. Vat. Ms.)

μ (Want. Pearce.)

ν Ch. 8, 5, 26, and 21, 8.

π (Who, when they had prayed. Sym. Ch. 1, 24.)

ο Ch. 8, 17; 9, 17; and 13, 3. 1 Ti. 4, 14, and 5, 22. 2 Ti. 1, 6.

p Ch. 12, 24, and 19, 20.

ρ (Grace. Vat. Ms., Penn., Wick., Dodd.)



σ (Freed men. Heyl. Sons of slaves, who had obtained the freedom of Rome. Mann. Sons of those Jews sold into slavery by Pompey, and made free by Tiberius. Streso. Tacitus, Ann., ii., speaks of four thousand such who were banished to Sardinia. Grotius. Some think from Libertina, a city in Africa. Hales, Pearce.)

q Ch. 5, 39. Lu. 21, 15. See Ex. 4, 12. Is. 54, 17.

τ (Not in the Vat., Ephr., Alex., and Beza Mss. Penn. Nor Wick. and the Rh.)

r Ch. 25, 8.

s Da. 9, 26.

υ Or, rites.

φ (Gave. Gen., Sym.)

χ Of a supernatural brightness. Ip. Mann. Sweet, graceful, and majestic. Pearce. See Apoc., Esther 15, 13.)

ψ (S. Stephen admits the charge, and for his justification appeals to several instances of the Jewish history which prove that God did not confine His favour to any particular place, nor intend the rites and ceremonies of the law to be perpetual. Mann.)

<sup>9</sup>Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines,<sup>σ</sup> and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. <sup>10</sup>And they were not able<sup>q</sup> to resist the wisdom and the spirit by which he spake. <sup>11</sup>Then they suborned men, which said, "We have heard him speak blasphemous words against Moses, and against God."

<sup>12</sup>And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,<sup>13</sup> and set up false witnesses, which said, "This

man ceaseth not to speak blasphemous words against this holy place, and the law: <sup>14</sup>for we have heard him say,<sup>r</sup> that this JESUS of Nazareth shall destroy<sup>s</sup> this place, and shall change the customs<sup>υ</sup> which Moses delivered<sup>φ</sup> us."

<sup>15</sup>And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.<sup>x</sup>

VII.] Stephen's defence and death. [138

THEN said the high priest, "Are these things so?"

<sup>2</sup>And he said,

*The first revelation of Himself by God was made prior to Abraham's possession of the land of Canaan, ve. 2—8.*

"Men, brethren, and fathers, hearken;<sup>ψ</sup>

The God of glory appeared<sup>υ</sup> unto our father Abraham, When he was in Mesopotamia, Before he dwelt in Charran,

<sup>3</sup>And said unto him,

GET THEE OUT OF THY COUNTRY, AND FROM THY KINDRED, AND COME INTO THE LAND WHICH I SHALL SHEW THEE.

<sup>4</sup>Then came<sup>t</sup> he out of the land of the Chaldæans, And dwelt in Charran:

And from thence, when his father was dead,<sup>a</sup>

He removed him into this land, wherein ye now dwell.

<sup>5</sup>And He gave him none inheritance in it,

No, not so much as to set his foot on:

Yet He promised<sup>υ</sup> that He would give it to him

For a possession,

And to his seed after him,

When as yet he had no child.

<sup>6</sup>And God spake<sup>υ</sup> on this wise,

That HIS SEED should SOJOURN IN A STRANGE LAND;

And that they should BRING THEM INTO BONDAGE,

AND ENTREAT THEM EVIL FOUR<sup>β</sup> HUNDRED YEARS.

<sup>7</sup>AND THE NATION TO WHOM THEY SHALL BE IN BONDAGE

WILL I JUDGE, said God:

AND AFTER THAT SHALL THEY COME FORTH,

AND SERVE<sup>w</sup> ME IN THIS PLACE.

<sup>8</sup>And He gave him the covenant of circumcision:<sup>γ</sup>

And so<sup>δ</sup> Abraham begat Isaac,

And circumcised him the eighth day;

And Isaac begat Jacob; and Jacob begat the twelve patriarchs.<sup>z</sup>

*For many generations some few only of the fathers were even buried there, ve. 9—16.*

<sup>9</sup>And the patriarchs, moved with envy,

<sup>ω</sup>(Some think that he received a call in both places. Light. Josephus, Ant., i., vii., 1, speaks of a Jewish tradition that he was twice called. Ge. 12, 1, and 15, 7. Ne. 9, 7. Troll.)

<sup>t</sup> Ge. 11, 31, and 12, 4.

<sup>a</sup> (Abraham was born in the seventh year of the age of Terah, and went out of Charran in the seventy-fifth year of his own age, Terah dying a hundred and forty-five years old. Knatchbull. So Eusebius and the Sam. Pent. Burton.)

<sup>υ</sup> Ge. 12, 7; 13, 15; 15, 3, 18; 17, 8; and 26, 3.

<sup>v</sup> Ge. 15, 13.

<sup>β</sup> (Four hundred and thirty. Ex. 12, 40. Ga. 3, 17. Computed from the birth of Isaac, B.C. 2038 to B.C. 1609. Josephus says four hundred and thirty, Ant., ii., xv., 2, and four hundred, ii., ix., 1; Bell., v., ix., 4.)

<sup>w</sup> Ex. 3, 12.

<sup>γ</sup> (Why then may not true faith be as acceptable for the future without circumcision, as it was before circumcision was appointed? Ge. 17, 9. Mann.)

<sup>δ</sup> (In virtue of which. Pearce.)

<sup>z</sup> Ge. 29, 31; 30, 5; and 35, 18.

y Ge 37, 4. Ps.  
105, 17.

e (...In Pharaoh's  
sight for his  
wisdom. Genev.  
(marg.) Ge. 41,  
37, and 42, 6.)

ξ (Who. Tynd.,  
Gen., Sym.)

a Ge. 41, 54.

b Ge. 42, 1.

η (A first time.  
Pesch.-Syr. At  
the first time.  
Heyl.)

c Ge. 45, 4.

d Ge. 46, 27. De.  
10, 22.

e Ge. 49, 33. Ex.  
1, 6.

θ (And were no  
less the people of  
God in Egypt  
than afterwards.  
Ep. Mann.)

ι (Who were.  
Knatch.)

κ (...And from  
Sychem they were  
laid. Knatch.  
Afterwards from  
among the de-  
scendants of Em-  
mor...they were  
laid. Mark. Ex.  
13, 19. Jos. 24,  
32.)

λ (He built an  
altar at Sychem.  
Ge. 33, 20, and  
we may suppose  
that the piece of  
ground had been  
formerly pur-  
chased by Abra-  
ham. Wells.)

μ (In. Vat. Ms.)

f Ex. 1, 7. Ps.  
105, 24.

Sold<sup>y</sup> Joseph into Egypt :

But God was with him,

10 And delivered him out of all his afflictions,  
And gave him favour<sup>e</sup> and wisdom in the sight of Pharaoh king of  
Egypt ;

And<sup>ξ</sup> he made him governor over Egypt and all his house.

11 Now there came a dearth<sup>a</sup>

Over all the land of Egypt and Chanaan,

And great affliction :

And our fathers found no sustenance.

12 But when Jacob heard<sup>b</sup> that there was corn in Egypt,  
He sent out our fathers first.<sup>7</sup>

13 And at the second<sup>c</sup> time Joseph was made known to his brethren ;  
And Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him,  
And all his kindred, threescore and fifteen souls.<sup>d</sup>

15 So Jacob went down into Egypt,  
And died,<sup>e</sup> he, and our fathers,<sup>θ</sup>

16 And<sup>ι</sup> were carried over into Sychem,<sup>κ</sup>  
And laid in the sepulchre  
That Abraham<sup>λ</sup> bought for a sum of money  
Of the sons of Emmor the father of<sup>μ</sup> Sychem.

*In a time of great affliction God was preparing a deliverer in an unlikely quarter, ve. 17—22.*

17 But when the time of the promise drew nigh,  
Which God had sworn to Abraham,

The people grew<sup>f</sup> and multiplied in Egypt,

18 Till another king arose,  
Which knew not Joseph.

19 The same dealt subtilly with our kindred,  
And evil entreated our fathers,  
So<sup>ν</sup> that they cast out their young children,  
To the end they might not live.<sup>ξ</sup>

20 In which time Moses was born,<sup>θ</sup>  
And was<sup>h</sup> exceeding fair,<sup>ο</sup>  
And nourished up in his father's house three months :

21 And when<sup>i</sup> he was cast<sup>π</sup> out,  
Pharaoh's daughter took him up,  
And nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians,  
And was mighty<sup>ρ</sup> in words and in deeds.<sup>σ</sup>

*Whom at first they did not recognize, ve. 23—28.*

23 And<sup>k</sup> when he was full forty years old,  
It came into his heart<sup>τ</sup>  
To visit his brethren the children of Israel.

24 And seeing one of them suffer wrong,  
He defended him, and avenged him that was oppressed,  
And smote the Egyptian :

ν (In casting out.  
Pearce. By  
causing to be.  
Knatchb. He  
made them ex-  
pose. Heylin.)

ξ (Propagate.  
Pearce. Lost  
their children  
should live.  
Calvin.)

g Ex. 2, 2.

h He. 11, 23.

ο Or, fair to God.  
See Jonah 3, 3  
marg. (Through  
God, i.e., provid-  
entially. Owen.  
Loved of. Wick.  
A proper child  
in the sight of.  
Tynd., Mathew.  
Acceptable to.  
Cran., Bishop,  
Gen., Rh. No-  
body could look  
at him without  
being struck with  
his beauty, and  
unable to take  
his eyes off from  
him. Josephus,  
Ant., ii., ix., 6,  
7. Pearce.)

i Ex. 2, 3—10.

π (Put out in the  
flood. Wick. Ex-  
posed. Rh.)

ρ (Learned and  
fitted for great  
exploits. Calvin.)

σ (Josephus (Ant.,  
ii., x., 1, 2) says,  
"Moses was ap-  
pointed general  
of the army a-  
gainst the Ethio-  
pians, and con-  
quered them,  
when he married  
their king's  
daughter, because  
out of her affec-  
tion for him she  
delivered up the  
city to him.  
Irenaeus.)

k Ex. 2, 11.

τ (Mind. Cov.,  
Sym.)

v Or, Now.

φ (Reconciled  
them. Rh., Sym.,  
Heyl. Persuad-  
ed.....to peace.  
Hammond.)l Ch. 4, 7. Lu.  
12, 14.s (So it was owing  
entirely to the  
people themselves  
that they did not  
sooner obtain  
some alleviation.  
Calvin.)m Ex. 2, 15; 4,  
20; and 18, 3, 4.x (To the south  
of the Dead Sea,  
rather to the east,  
and extended as  
far as the Red  
Sea. Burton.)

n Ex. 3, 2.

o Mat. 22, 32.  
He. 11, 16.p Ex. 3, 5. Jos.  
5, 15.ψ (Surely seen.  
Pearce. Ex. 2,  
14. Wcs.)

25 For<sup>v</sup> he supposed his brethren would have understood  
How that God by his hand would deliver them :  
But they understood not.

26 And the next day he shewed himself unto them as they strove,  
And would have set them at one<sup>φ</sup> again, saying, Sirs,  
Ye are brethren ; why do ye wrong one to another ?

27 But he that did his neighbour wrong  
Thrust him away, saying,  
Who' made thee a ruler and a judge over us ?

28 Wilt thou kill me,  
As thou diddest the Egyptian yesterday ?<sup>s</sup>

*Which delayed their deliverance forty years, ve. 29.*

29 Then fled Moses at this saying,  
And was a stranger<sup>m</sup> in the land of Madian,<sup>x</sup>  
Where he begat two sons.

*The next revelation of Himself was made not in Egypt and to the fathers, but in Madian to Moses alone,  
ve. 30—34.*

30 And when forty years were expired,  
There appeared<sup>n</sup> to him in the wilderness of mount Sina  
An Angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight :  
And as he drew near to behold *it*,  
The voice of the LORD came unto him,

32 *Saying*, I AM THE GOD<sup>o</sup> OF THY FATHERS,  
THE GOD OF ABRAHAM, AND the God OF ISAAC, AND the God OF JACOB.  
Then Moses trembled, and durst not behold.

33 Then said the LORD<sup>p</sup> to him,  
PUT OFF THY SHOES FROM THY FEET :  
FOR THE PLACE WHERE THOU STANDEST IS HOLY GROUND.

34 I HAVE SEEN;<sup>ψ</sup> I HAVE SEEN THE AFFLICTION OF MY PEOPLE WHICH  
IS IN EGYPT,  
AND I HAVE HEARD THEIR GROANING,  
AND AM COME DOWN TO DELIVER THEM.  
AND NOW COME, I WILL SEND THEE INTO EGYPT.

*Whom, notwithstanding all the wonders he wrought, our fathers would not obey. ve. 35—41.*

35 This Moses whom they refused,<sup>ω</sup> saying,  
WHO MADE THEE A RULER AND A JUDGE  
The same did God send to *be* a ruler and a deliverer  
By the hand<sup>a</sup> of the Angel<sup>q</sup> which appeared to him in the bush.

36 He brought<sup>r</sup> them out,  
After that he had shewed<sup>8</sup> wonders and signs<sup>s</sup> in the land of Egypt,  
And in the Red sea,<sup>t</sup> and in the wilderness<sup>u</sup> forty years.

37 This is that Moses, which said<sup>v</sup> unto the children of Israel,  
A PROPHET SHALL the Lord YOUR God  
RAISE UP UNTO YOU OF YOUR BRETHREN, LIKE<sup>y</sup> UNTO ME ;  
Him shall ye hear.<sup>ω</sup>

ω (Treated with  
the same disre-  
spect as you have  
shewn to Jesus.  
Bp. Mann.)

a (Power. Gen.)

q Ex. 14, 19. Nu.  
20, 16.

r Ex. 12, 41, and  
33, 1.

8 (Shewing. Tynd.,  
Cranmer, Gen.,  
Schölef. Doing.  
Rh. Led them  
out and did.  
Wick.)

s Ex. vii.—xiv.  
Ps. 105, 27.

t Ex. 14, 21.

u Ex. 16, 1, 35.

v Ch. 3, 22. De.  
18, 15.

y Or, as myself.  
(As me. Wick.  
As He raised up  
me. Markland,  
Pearce. Prophe-  
sy of One who  
should set aside  
his laws. Bp.  
Mann.)

ω Mat. 17, 5.



<sup>d</sup> (Indeed it was by the Spirit of the Christ, long before He became man, that the Jewish Church was founded. Bp. Mann. Ex. 19, 3, 17.)

<sup>z</sup> Is. 63, 9. Ga. 3, 19. He. 2, 2.

<sup>e</sup> (Chose out. Vat. Ms., Penn. Took. Wick. Ex. 21, 1. De. 5, 27, 31; 33, 4.)

<sup>5</sup> (Living. Sym. The words of life. Wickliffe, Tyndale, Cov., Mat., Bishop.)

<sup>y</sup> Ex. 32, 1.

<sup>z</sup> De. 9, 16. Ps. 106, 19.

<sup>η</sup> (...Away Himself. Tynd., Cranmer, Gen. Withdrew His favour. Mann. A Hebraism for "permitted." Ch. 15, 16. De. 17, 3.)

<sup>a</sup> Ps. 81, 12. Eze. 20, 25. Ro. 1, 24. 2 Th. 2, 11.

<sup>b</sup> De. 4, 19, and 17, 3. 2 Ki. 17, 16, and 21, 3. Je. 19, 13.

<sup>c</sup> Am. 5, 25.

<sup>θ</sup> (On the contrary. Heylin. Yes and yet ye. Pearce.)

<sup>ι</sup> (Carried about in a shrine. Gilpin.)

<sup>κ</sup> (Mars. Wall. Eual-Peor. Hales.)

<sup>λ</sup> (The.)

<sup>μ</sup> (Raiphan, Rephan, Chiun, Saturn. Wall, Burton. The Dog-star, Rimon. 2 Ki. 5, 18. So the Syrians called Saturn, whom they worshipped under the form of a star. Chiun, in Hebrew, signifies the same. Grotius.)

<sup>35</sup> This is he,<sup>d</sup> that was in the church in the wilderness  
With the Angel<sup>e</sup> which spake to him in the mount Sina,  
And with our fathers:  
Who received<sup>e</sup> the lively<sup>f</sup> oracles to give unto us:

<sup>39</sup> To whom our fathers would not obey,  
But thrust him from them,  
And in their hearts turned back again into Egypt,

<sup>40</sup> Saying<sup>g</sup> unto Aaron,  
MAKE US GODS TO GO BEFORE US:  
FOR AS FOR THIS MOSES, WHICH BROUGHT US OUT OF THE LAND OF  
EGYPT,  
WE WOT NOT WHAT IS BECOME OF HIM.

<sup>41</sup> And they made a calf<sup>h</sup> in those days,  
And offered sacrifice unto the idol,  
And rejoiced in the works of their own hands.

Nor yet God Himself, ve. 42—43.

<sup>42</sup> Then God turned,<sup>i</sup>  
And gave<sup>o</sup> them up to worship the host<sup>b</sup> of heaven;  
As it is written in the book<sup>c</sup> of the prophets,  
O YE HOUSE OF ISRAEL,  
HAVE YE OFFERED TO ME SLAIN BEASTS AND SACRIFICES  
BY THE SPACE OF FORTY YEARS IN THE WILDERNESS?

<sup>43</sup> YEA,<sup>o</sup> YE TOOK<sup>u</sup> UP THE TABERNACLE OF MOLOCH,<sup>κ</sup>  
AND THE STAR OF YOUR<sup>λ</sup> GOD REMPHAN,<sup>μ</sup>  
FIGURES<sup>v</sup> WHICH YE MADE TO WORSHIP THEM:  
AND I WILL CARRY YOU AWAY BEYOND BABYLON.

The tabernacle was superseded by the temple, ve. 44—47

<sup>44</sup> Our fathers had the tabernacle<sup>ε</sup> of witness in the wilderness,<sup>o</sup>  
As He had appointed, speaking<sup>π</sup> unto Moses,  
That he should make it according to the fashion<sup>d</sup> that he had seen.

<sup>45</sup> Which also our fathers that came<sup>o</sup> after  
Brought<sup>σ</sup> in with JESUS<sup>τ</sup> into the possession of the Gentiles,  
Whom God drave<sup>o</sup> out before the face of our fathers,  
Unto the days of David;<sup>v</sup>

<sup>46</sup> Who found favour before God,  
And desired to find a tabernacle<sup>θ</sup> for the God of Jacob.  
<sup>47</sup> But Solomon<sup>ι</sup> built Him an house.

To be in its turn done away, ve. 48—50.

<sup>48</sup> Howbeit the Most High  
Dwellet<sup>h</sup> not in temples<sup>x</sup> made with hands;  
As saith the prophet,  
<sup>49</sup> Heaven is My throne,<sup>h</sup>  
And earth is My footstool:  
What house will ye build Me? saith the LORD  
Or what is the place of My rest?  
<sup>50</sup> Hath not My hand made all these things?

<sup>v</sup> (Images. Cov. So Josephus (Ant., i., xix., 11) calls Rachel's teraphim. Burton.)

<sup>ε</sup> (...Of testimony was among our fathers in the desert. Wick., Rheims.)

<sup>o</sup> (The service enjoined by the law of Moses could not be essential to true religion, for our fathers had it not for four hundred years. Bishop Mann.)

<sup>π</sup> Or, who spake.

<sup>d</sup> Ex. 25, 40, and 26, 30. He. 8, 5.

<sup>ρ</sup> Or, having received. (Heylin, Pearce, Scholef. Receiving successively one from another. Knatch. Which also our fathers took with them and brought. Wick. Received and brought. Tyndale, Gen., Rheims.)

<sup>σ</sup> (Carried it afterwards into. Heylin.)

<sup>τ</sup> (Joshua. Cran. Jos. 3, 14.)

<sup>e</sup> Ch. 13, 19. Ne. 9, 24. Ps. 44, 2, and 78, 55.

<sup>v</sup> (And that that was not intended to be unchangeable appears from its being laid aside, and the temple built, five hundred years after. Bishop Mann. 1 Sa. 16, 1.—2 Sa. 7, 1. Ps. 89, 19.)

<sup>θ</sup> (Habitation. Scholef. 1 Ki. 8, 17. 1 Chr. 22, 7. Ps. 132, 4.)

<sup>f</sup> 1 Ki. 6, 1, and 8, 20. 1 Chr. 17, 12. 2 Chr. 3, 1.

<sup>g</sup> Ch. 17, 24. 1 Ki. 8, 27. 2 Chr. 2, 6, and 6, 18.

<sup>x</sup> (Holy places.)

<sup>h</sup> Is. 66, 1, 2. Mat. 5, 34, and 23, 22.

Conclusion, ve. 51—53.

i Ex. 32, 9, and  
33, 3. Is. 48, 4.k Le. 26, 41. De.  
10, 16. Je. 4, 4;  
6, 10; and 9, 26.  
Eze. 44, 9.l 2 Chr. 36, 16.  
Mat. 21, 35, and  
23, 34. 1 Th. 2,  
15.w (Who attended  
at the delivery  
of it. Bishop  
Mamm. So said  
in Ga. 3, 19. He.  
2, 2. So Jose-  
phus (Ant., xv.,  
v., 3), "having  
received the most  
sacred parts of  
our laws by the  
means of angels."

m Da. 7, 13.

n 1 Ki. 21, 13.  
Lu. 4, 29. He.  
13, 12.a (Prepared to  
stone. Markl.  
Le. 24, 16.)o Ch. 8, 1, and  
22, 20. De. 13,  
9, and 17, 7.β (About thirty.  
Burton, Troll.)γ (An irregular  
tumultuous act,  
not in conse-  
quence of a sen-  
tence of the San-  
hedrim. Toml.,  
Lardner.)δ (Calling on, and  
saying. Tynd.,  
Cran. Invoca-  
ting and. Rlt.)p Ps. 31, 5. Lu.  
23, 46.q Mat. 5, 44. Lu.  
6, 28, and 23, 34.ε (Consented,  
Gen., Sym. Ch.  
7, 58, and 22, 20.)ζ (For crimes a-  
gainst their law  
the Jews still had  
the right of put-  
ting to death.  
Bp. Wilson. At  
Jno. 18, 31 they  
meant that it was  
not lawful to  
them during the  
feast. Biscoe.  
They would have  
stoned our Lord.  
Jno. 5, 17; 8, 58;  
and 10, 30.)

51 Ye stiffnecked<sup>i</sup> and uncircumcised<sup>k</sup> in heart and ears,  
Ye do always resist the Holy Ghost:  
As your fathers *did*, so do ye.

52 Which of the prophets have not your fathers persecuted?<sup>l</sup>  
And they have slain them which shewed before of the coming of the  
Just One;

Of whom ye have been now the betrayers and murderers:  
53 Who have received the law by the disposition of angels,<sup>w</sup>  
And have not kept it."

54 When they heard these things,  
they were cut to the heart, and they  
gnashed on him with *their* teeth.

55 But he, being full of the Holy  
Ghost, looked up stedfastly into hea-  
ven, and saw the glory of God, and  
Jesus standing on the right hand  
of God, 56 and said, "Behold, I see  
the heavens opened, and the Son<sup>m</sup> of  
man standing on the right hand of  
God."

57 Then they cried out with a loud  
voice, and stopped their ears, and  
ran upon him with one accord, 58 and  
cast<sup>n</sup> him out of the city, and stoned<sup>a</sup>  
him: and the witnesses<sup>o</sup> laid down  
their clothes at a young<sup>β</sup> man's feet,  
whose name was Saul.

59 And they stoned<sup>γ</sup> Stephen, call-  
ing<sup>δ</sup> upon God, and saying, "LORD  
JESUS, receive<sup>p</sup> my spirit." 60 And  
he kneeled down, and cried with a  
loud voice, "LORD,<sup>q</sup> lay not this sin  
to their charge." And when he had  
said this, he fell asleep.

VIII.] 1 And Saul was consent-  
ing<sup>ε</sup> unto his death.<sup>ζ</sup>

And at that time there was a great  
persecution against the church which  
was at Jerusalem; and they were all  
scattered abroad throughout the re-  
gions of Judæa and Samaria, except  
the apostles.

2 And devout<sup>η</sup> men carried Stephen  
to his burial, and made great lamen-  
tation<sup>θ</sup> over him.

3 As for Saul, he made havock<sup>ς</sup> of  
the church, entering into every house,

and haling<sup>η</sup> men and women com-  
mitted *them* to prison. 4 Therefore  
they that were scattered abroad went<sup>ι</sup>  
every where preaching the word.

A.D. 35. Pentecost, May 9th.

A.U.C. 788. A.D.P. 4747.

(Synce, Usher, Pearson, Hales.)

SAMARIA.

[There was at this time no city called by the name  
of Samaria; Hircanus had utterly destroyed it  
(Josephus, Ant., xiii., x., 3). The city which  
Herod the Great built on the same spot was  
named Sebaste (Ant., xv., viii., 5; Bell., i., ii., 7).  
Cave, Pearce. Most probably Sichem, forty miles  
from Jerusalem. Benson.]

Extension of the gospel to the Samaritans.

5 THEN Philip went down to the<sup>κ</sup>  
city of Samaria, and preached Christ  
unto them. 6 And the people with  
one accord gave heed unto those  
things which Philip spake, hearing  
and seeing the miracles which he did.  
7 For unclean<sup>λ</sup> spirits, crying with  
loud voice, came out of many that  
were possessed *with them*: and many  
taken with palsies, and that were  
lame, were healed. 8 And there was  
great joy in that city.

9 But there was a certain man,  
called Simon, which beforetime in  
the same city used sorcery,<sup>κ</sup> and be-  
witched<sup>λ</sup> the people of Samaria, giv-  
ing<sup>μ</sup> out that himself was some great  
one: 10 to whom they all gave heed,  
from the least to the greatest, say-  
ing, "This man is<sup>ν</sup> the great power  
of God." 11 And to him they had  
regard, because that of long time he  
had bewitched<sup>ε</sup> them with sorceries.

12 But when they believed Philip  
preaching the things concerning the  
kingdom of God, and the name of

η (Not laymen,  
but men of the  
ministerial func-  
tion—part of the  
hundred and  
twenty. Ch. 1,  
15. Lightfoot.)

ι Ge. 23, 2, and  
50, 10. 2 Sa. 3,  
31.

ς Ch. 7, 58; 9, 1,  
13; 22, 4; and  
26, 10. 1 Co. 15,  
9. Ga. 1, 13.  
Ph. 3, 6. 1 Ti.  
1, 13.

θ (Drev. Wick-  
Tyndale, Cran.  
Gen. Drawing.  
Rheims.)

ι Ch. 11, 19. Mat.  
10, 23.

κ (A. Wickliffe,  
Tyndale, Cran.,  
Bishop Barr.)

λ Ma. 16, 17.

μ (Magism, dis-  
coveries in na-  
tural philosophy.  
Pearce. Pre-  
tended to be a  
magician, apply-  
ing his know-  
ledge of nature  
to his impostures.  
Benson. Ch. 13,  
6.)

ν (Astomished.  
Dodd. Made...  
to wonder. So  
ve. 13, and Ch.  
12, 16. Pearce.  
With his magical  
practices. Rh.  
At the first taken  
in good part, and  
borrowed from  
Persians, who ap-  
plied it to their  
wise men. Gen.  
Mat., Cran.)

ξ (Saying that  
he was a man  
that could do  
great things.  
Cov. Saying that  
he himself was  
some great man.  
Gen. Pretending  
that he himself  
was some consid-  
erable person.  
Symonds.)

ν (He who is call-  
ed. Vat. Ms.  
Ponn. The great  
power of.....is  
shewn in him.  
Pearce.)

ξ (He had made  
them to be aston-  
ished. Pearce.)

o (Perhaps hoping to perfect his magical skill by instructions from Philip. Benson.)

π Gr. signs and great miracles.

v Ch. 2, 38.

u Ch. 19, 2.

x Ch. 6, 6, and 19, 6. IIe. 6, 2.

ρ (The Spirit. Vat. Ms.)

y Mat. 10, 8. See 2 Ki. 5, 16.

z Ch. 2, 38; 10, 45; and 11, 17.

σ (The Lord. Vat. Ms.)

τ (...To purchase ...with. Sch.)

υ (Word. Ve. 14, 25. Pearce, Wick., Rh. Art in no wise capable of this gift. Heyl.)

φ (That the. Ch. 17, 27. Heylin.)

a Da. 4, 27. 2 Ti. 2, 25.

χ (The strongest of bitters; used here to express a great degree of sin. So idolatry is spoken of De. 29, 18. Pearce. Is. 58, 6. He. 12, 15.)

b Ge. 20, 7. Ex. 8, 8. Nu. 21, 7. 1 Ki. 13, 6. Job 42, 8. Ja. 5, 16.

ψ (Into the road. Æth. Vs., Heyl.)

ω (To distinguish it from Gaza in Ephraim. 1 Chr. 7, 28. Lightfoot. Strabo (xvi., 2) said it was desert in his time. Wall, Burton. At the south-west part of Judaea; it had been destroyed by Alexander the Great. Wells. Two and a half miles from the sea-side; the last town in Phœnicia, at the entrance into the wilderness. Arrian, Alex., ii., 26. Pearce.)

JESUS Christ, they were baptized, both men and women. <sup>13</sup>Then Simon himself believed also: and when he was baptized, he continued<sup>o</sup> with Philip, and wondered, beholding the miracles<sup>π</sup> and signs which were done.

<sup>14</sup>Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: <sup>15</sup>who, when they were come down, prayed for them, that they might receive the Holy Ghost: <sup>16</sup>(for as yet He was fallen<sup>u</sup> upon none of them: only they were baptized in the name of the LORD JESUS.) <sup>17</sup>Then laid they their hands<sup>ρ</sup> on them, and they received the Holy Ghost.

<sup>18</sup>And when Simon saw that through laying on of the apostles' hands the Holy Ghost<sup>υ</sup> was given, he offered them money, <sup>19</sup>saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."

<sup>20</sup>But Peter said unto him, "Thy money perish with thee, because thou hast thought<sup>τ</sup> that the gift<sup>σ</sup> of God<sup>σ</sup> may be purchased<sup>τ</sup> with money. <sup>21</sup>Thou hast neither part nor lot in this matter: <sup>22</sup>for thy heart is not right in the sight of God. <sup>22</sup>Repent therefore of this thy wickedness, and pray God, if<sup>φ</sup> perhaps<sup>α</sup> the thought of thine heart may be forgiven thee. <sup>23</sup>For I perceive that thou art in the gall of bitterness,<sup>χ</sup> and in the bond of iniquity."

<sup>24</sup>Then answered Simon, and said, "Pray<sup>ψ</sup> ye to the LORD for me, that none of these things which ye have spoken come upon me."

<sup>25</sup>And they, when they had testified and preached the word of the LORD, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

<sup>26</sup>And the angel of the LORD spake unto Philip, saying, "Arise, and go toward the south unto the way that

goeth down from Jerusalem unto<sup>ω</sup> Gaza, which is desert."

<sup>27</sup>And he arose and went: and, behold, a man of Ethiopia,<sup>α</sup> an eunuch<sup>β</sup> of great authority under Candace<sup>β</sup> queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem<sup>ε</sup> for to worship, <sup>28</sup>was returning, and sitting in his chariot read Esaias the prophet.

<sup>29</sup>Then the Spirit said unto Philip, "Go near, and join thyself to this chariot."

<sup>30</sup>And Philip ran thither to him, and heard him read the prophet Esaias, and said, "Understandest thou what thou readest?"

<sup>31</sup>And he said, "How can<sup>δ</sup> I, except some man should guide me?" And he desired Philip that he would come up and sit with him.

<sup>32</sup>The place of the scripture<sup>δ</sup> which he read was this, "HE WAS LED AS A SHEEP TO THE SLAUGHTER; AND LIKE A LAMB DUMB BEFORE HIS SHEARER, SO OPENED HE NOT HIS MOUTH: <sup>33</sup>IN HIS HUMILIATION HIS JUDGMENT WAS TAKEN<sup>ε</sup> AWAY: AND WHO SHALL DECLARE HIS GENERATION? FOR HIS LIFE IS TAKEN FROM THE EARTH." <sup>34</sup>And the eunuch answered Philip, and said, "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?"

<sup>35</sup>Then Philip opened his mouth, and began at the same scripture,<sup>ε</sup> and preached unto him JESUS.

<sup>36</sup>And as they went on their way, they came unto a certain water: <sup>37</sup>and the eunuch said, "See, here is water; what doth hinder me to be baptized?"

<sup>37</sup>And Philip said, "If thou believest<sup>ζ</sup> with all thine heart, thou mayest."

And he answered and said, "I believe that Jesus<sup>h</sup> Christ is the Son of God."

<sup>38</sup>And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

a (The African—lying S. of Egypt. Zep. 3, 10.)

β (Chamberlain. Pearce, Cover, Mathew, Cran. The Abyssinian Christians still keep up the memory of this eunuch. Wall.)

γ (Pliny (N. II., vi., 29) & Strabo (xvii., 829) mention Candace. Had long been the name of the sovereigns of this country, as we learn from Pliny, Strabo, and Dio. Cass., liv., 524. Wells. There was a queen of this name, A.D.C. 732, a woman of a manly spirit, with whom Petronius, governor of Egypt, waged war. Gresswell, ii., 30. It continued to be governed by women in the time of Eusebius, ii., 1.)

c Jno. 12, 20.

δ (Should I be able. H. Davis.)

d Is. 53, 7.

ε (Proverbial for being oppressed. Job 27, 2. Gilpin. S. Luke follows the Sept. Lxxviii translates, "By an oppressive judgment He was taken away." Burton.)

ε Ch. 18, 28. Lu. 24, 27.

ζ (Bethsoron, twenty miles from Jerusalem. Eusebius, Hurton.)

f Ch. 10, 47.

g Mat. 23, 19. Ma. 16, 16.

h Ch. 9, 20. Mat. 16, 16. Jno. 6, 69; 9, 35; and 11, 27. 1 Jno. 4, 15, and 5, 5, 13.

η (Wanting in the Alex. and many other Mss. Wall. In all the most ancient Mss. and Vss. Penn. And in the Pesch.-Syr.)



θ (The Holy Spirit fell upon the eunuch, but an angel.... caught. Alex., and other Mss., and some Fathers. Benson.)

ι 1 Ki. 18, 12. 2 Ki. 2, 16. Eze. 3, 12.

κ (Carried away as far as. Green. Thirty-four miles. Light. The Ashdod of the Old Testament. Pearce. 1 Sa. 6, 17. It was one of the three towns bequeathed by Herod the Great to his sister Salome. Jos., Ant. xvii., viii., 1. The site is marked by broken arches and partly burned fragments of marble columns, and is still called Esdud. Kitto's Bib. Cyc.)

κ (S. Paul cannot be acquitted of prejudice, partiality, and precipitate judgment, in a cause which demanded cool deliberation, and the most scrupulous care, caution, and sedateness: a very great fault, and the greater because the lives of many thousands might be concerned in it. Waterland. Ch. 8, 3. Ga. 1, 13. 1 Ti. 1, 13.)

μ Gr., of the way. So ch. 19, 9, 23; 22, 4; & 24, 14.

ν (Josephus (Bell., ii., xx.) speaks of many Jews being in Damascus in the reign of Nero. Burton.)

κ Ch. 5, 39.

ι Ch. 2, 37, and 16, 30. Ln. 3, 10.

ξ (Wanting in the Alex. and many old copies. Erasmus, Beza, Grot., Wall.)

π (But arise. Vat. Ms.)

<sup>39</sup> And when they were come up out of the water, the<sup>9</sup> Spirit<sup>t</sup> of the LORD caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

<sup>40</sup> But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

IX.] A.D. 35. A.U.C. 788. A.J.P. 4747. [140  
DAMASCUS (Es Sham).

[It lies in a plain at the eastern foot of Anti-Libanus, and is about four hundred stadia from the Mediterranean, and from six to eight days' journey from Jerusalem. It lies on the Chrysorroas (Barada), by which it is abundantly watered. Kitto's Bib. Cyc. According to Josephus, the number of Jews amounted to ten thousand. Michaelis.]

The conversion of Saul.

AND Saul,<sup>κ</sup> yet breathing out threatenings and slaughter against the disciples of the LORD, went unto the high priest, <sup>2</sup> and desired of him letters to Damascus to the synagogues, that if he found any of this<sup>μ</sup> way, whether they were men or women, he might bring them bound unto Jerusalem.

<sup>3</sup> And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: <sup>4</sup> and he fell to the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou Me?"

<sup>5</sup> And he said, "Who art thou, LORD?"

And the LORD said, "I am JESUS whom thou persecutest: it is hard for thee to kick against the<sup>κ</sup> pricks."

<sup>6</sup> And he trembling and astonished said, "Lord, what wilt thou have me to do?"

And the Lord said unto him,<sup>ξ</sup>

"Arise,<sup>π</sup> and go into the city, and it shall be told thee what thou must do."

<sup>7</sup> And the men<sup>μ</sup> which journeyed with him stood<sup>ρ</sup> speechless,<sup>σ</sup> hearing a<sup>τ</sup> voice,<sup>υ</sup> but seeing no man.<sup>φ</sup>

<sup>8</sup> And Saul arose<sup>χ</sup> from the earth; and when<sup>ψ</sup> his eyes were opened, he saw no man: but they led him by the hand, and brought him into Da-

mascus. <sup>9</sup> And he was three days without sight, and neither did eat nor drink.<sup>ω</sup>

<sup>10</sup> And there was a certain disciple at Damascus, named Ananias;<sup>η</sup> and to him said the LORD in a vision, "Ananias."

And he said, "Behold, I am here, LORD."

<sup>11</sup> And the LORD said unto him, "Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, <sup>12</sup> and hath<sup>α</sup> seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight."

<sup>13</sup> Then Ananias answered, "LORD, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem: <sup>14</sup> and here he hath authority from the chief priests to bind all that call<sup>α</sup> on Thy name."

<sup>15</sup> But the LORD said unto him, "Go thy way: for he is a chosen vessel<sup>β</sup> unto Me,<sup>ρ</sup> to bear My name before the Gentiles,<sup>τ</sup> and kings,<sup>τ</sup> and the children of Israel: <sup>16</sup> for I will shew<sup>ε</sup> him how great things he must suffer for My name's sake."

<sup>17</sup> And Ananias went his way, and entered into the house; and putting his hands on him said, "Brother Saul, the LORD, even JESUS, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive<sup>γ</sup> thy sight, and be filled with the Holy Ghost."

<sup>18</sup> And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. <sup>19</sup> And when he had received meat, he was strengthened.

Then was Saul certain days with the disciples which were at Damascus.

A.D. 36. Saul in Arabia.  
Ga. i. 17.

[141

[Saul was all this year in Arabia. Bedford. "I went into Arabia, and returned again unto Damascus."]

η See ch. 22, 9, and 26, 13. Da. 10, 7.

ρ (Stopped. Passow. Had stopped. Burton.)

σ (Amazed. Cov., Math., Cran., Bish., Gen., Rh.)

τ (The. Rh., Sch.)

υ (Sound, as Jno. 3, 8. Re. 9, 9.)

φ (One, so the Vulg. and Pesh-Syr., i. e., Jesus who appeared and spake to S. Paul. Pearce.)

χ (Was raised. Pearce.)

ψ (Though his eyes were open, yet he could not see, therefore... Heyl.)

ω (L. Capell thinks that at this time he had that extasy, 2 Co. 12, 3.)

η Ch. 22, 12.

α (And he saw. Wick., Gen., Rh. Saul at the same time saw; a parenthesis telling at the same time with the vision to Ananias. Heyl.)

ο Ch. 7, 59, and 22, 16. 1 Co. 1, 2. 2 Ti. 2, 22.

β (Instrument. Heyl.)

ρ Ch. 13, 2; 22, 21; and 26, 17. Ro. 1, 1. 1 Co. 15, 10. Ga. 1, 15. Ep. 3, 7. 1 Ti. 2, 7. 2 Tim. 1, 11.

q Ro. 1, 5, and 11, 13. Ga. 2, 7.

r Ch. 25, 22, and 26, 1.

s Ch. 20, 23, and 21, 11. 2 Co. 11, 23.

γ (Recover. Heylin.)

8 (S. Paul was a person of great natural abilities, of quick apprehension, strong passions, and firm resolution; and thereby qualified for signal service as a teacher of such principles as he should embrace, whatever they were. Lardner, Mosheim.)

ε (Alex., the Vulg., and many copies and Fathers read "Jesus"..... See v. 22. Wall. So the two Syr. Vss., the Vulg., Æth., Arab., Arm., and Copt. Versions. Hales. "Jesus," as nine Mss. and four Vss. Owen, Mack., Heyl. So the Vat. Mss.)

ι Ga. 1, 13, 23.

υ Ch. 18, 28.

ζ (Affirming. Mat., Cran., Rh.)

η (That this man (Jesus) is the Christ. Pearce.)

θ (A long time after. Ga. 1, 17. Heylin. Though S. Luke has not mentioned the journey into Arabia, nor the time of S. Paul's absence, he knew it very well, and has hinted it. Lardner.)

υ Ch. 23, 12, and 25, 3. 2 Co. 11, 26.

ω 2 Co. 11, 32.

z Jos. 2, 15. 1 Sa. 19, 12.

y Ch. 22, 17. Ga. 1, 17.

ι (Endeavoured. Sym., Heyl.)

κ (Both probably brought up and educated at Jerusalem. Crad. Ch. 4, 36; 13, 2.)

λ (Assisted. Titt. Took him with him. Heyl.)

μ (S. James and S. Peter. Ga. 1, 18, 19.)

A.D. 37.  
DAMASCUS.

[142]

[The victory of Aretas over Herod, the return of Vitellins, and the change of the Roman emperor, seem to have encouraged the Arabian to reconquer Damascus. 2 Co. xi. 32. Hug. Having destroyed Herod's (Antipas) army, Aretas held Damascus with a garrison. Pearson.]

The preaching of Saul.

20 AND straightway he<sup>δ</sup> preached Christ<sup>ε</sup> in the synagogues, that He is the Son of God. <sup>21</sup>But all that heard him were amazed, and said; "Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" <sup>22</sup>But Saul increased the more in strength, and confounded<sup>ζ</sup> the Jews which dwelt at Damascus, proving<sup>ς</sup> that this is very<sup>η</sup> Christ.

23 And after that many<sup>θ</sup> days were fulfilled, the Jews<sup>υ</sup> took counsel to kill him: <sup>24</sup>but their laying await was known<sup>ω</sup> of Saul. And they watched the gates day and night to kill him. <sup>25</sup>Then the disciples took him by night, and let him down by the wall<sup>z</sup> in a basket.

A.D. 38. A.U.C. 791. A.J.P. 4751.  
JERUSALEM.

[143]

["After three years I went up (or, returned) to Jerusalem to see Peter, and abode with him fifteen days." Ga. i. 18.]

Arrival of Saul.

26 AND when<sup>ι</sup> Saul was come to Jerusalem, he essayed<sup>κ</sup> to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. <sup>27</sup>But Barnabas<sup>λ</sup> took<sup>μ</sup> him, and brought him to the apostles,<sup>ν</sup> and declared unto them how he had seen the LORD in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the name of JESUS. <sup>28</sup>And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the LORD JESUS, and disputed against the Grecians: <sup>30</sup>but they went about to slay<sup>ς</sup> him. <sup>30</sup>Which when

the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.<sup>τ</sup> <sup>31</sup>Then had the churches<sup>υ</sup> rest<sup>φ</sup> throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort<sup>ζ</sup> of the Holy Ghost, were multiplied.

A.D. 38. A.U.C. 791. A.J.P. 4751.  
LYDDA.

[144]

[Reduced to ashes by Cestius Gallus, in his march against Jerusalem. Josephus (Bell., ii., xix., 1; iii., iii., 5; iv., 8). In it were many public schools, and the Sanhedrim sometimes met. It was afterwards called Diospolis, and was about one day's journey distant from Jerusalem.]

SARON, a plain that reached from Joppa to Cæsarea. See 1 Chr. xxvii. 29; Is. xxxiii. 9; xxxv. 2; lxx. 10. The Septuagint calls it Δρύπος, as does Josephus (Ant., xiv., xiii., 3). Burton. It was large, fruitful, and well inhabited; and extended from Mount Tabor to the Lake of Tiberias. Dr. Dodd.]

Peter heals Æneas of the palsy.

32 AND it came to pass, as Peter passed throughout<sup>υ</sup> all quarters, he came down also to the saints which dwelt at Lydda. <sup>33</sup>And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, "Æneas, JESUS<sup>φ</sup> Christ maketh thee whole: arise, and make thy bed."<sup>χ</sup>

And he arose immediately. <sup>35</sup>And all<sup>ψ</sup> that dwelt at Lydda and Saron saw him, and turned to the LORD.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: <sup>37</sup>this woman was full of good works and almsdeeds which she did. <sup>37</sup>And it came to pass in those days, that she was sick, and died: whom when they had washed,<sup>α</sup> they laid her in an upper chamber. <sup>38</sup>And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay<sup>β</sup> to come to them. <sup>39</sup>Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and

ο (Hellenistic Jews.)

ρ Ve. 23. 2 Co. 11, 26.

π (Where he remained three or four years. Hales.)

ρ (Church...was... Vat. Ms., and Pesch.-Syr. Vs. "Critical texts," says Tregelles, "relying on ancient unaited authority, read this passage in the singular...being edited and walking...was replenished." So Wick. and the Rh.)

σ (The persecution that began about Stephen had lasted till this very time of S. Paul's coming to Jerusalem; for so is apparent both from the suspiciousness of the disciples, and the clause of this verse. Light.)

τ (Assistance. Pearce.)

υ (Made his visitation. Ep. Wilson. Through. Rh. About. Wick.)

φ (The Christ. Heyl. The Lord Jesus Christ heal thee. Wick.)

χ (Make the room ready for thy guests. Ma. 14, 15. Ln. 22, 12. Gr. Gilpin.)

ψ (...Who had turned to the Lord...saw him. Pearce.)

ω Or, Doe; or, Doe. (The gazelle, according to Dr. Shaw, proverbial for its fine eyes.)

α (With hot water and sweet herbs. Bp. Wilson.)

β Or, be grieved. (So Tynd., Mat., Cran., Bish. Do not delay. Vat. Ms. Think not much to go through as far as to them. Pearce.)



α Ma. 5, 41.  
Jno. 11, 43.

γ (Christians.  
Wall.)

δ Jno. 11, 45, and  
12, 11.

δ (The nearest  
seaport to Jeru-  
salem, about forty  
miles distant, now  
Jaffa. Hales.)

ε (Cohort. This  
was an independ-  
ent cohort of  
Roman citizens,  
and esteemed  
more honourable  
than the legions.  
Biscoe. Com-  
pany of knights.  
Wick.)

ζ (Religious per-  
son. Rh. Bishop  
Hinds. Ve. 22.  
Ch. 8, 2, and 22.  
12. A worship-  
ing Greek, i.e.,  
a proselyte of the  
gate, who came  
constantly to the  
synagogue, but  
did not observe  
the ceremonies of  
the Law, Bishop  
Wilson.)

η (Openly. Wick.,  
Cov. Comp. ve.  
22. Ch. 13, 43,  
50; 16, 14; 17,  
4, 17; and 18, 7,  
13. Manifestly.  
Rh. Distinctly.  
Heyl. Waking,  
and with his bo-  
dily eyes. Light.  
Visibly. Ga. 3,  
1. Henry VI.,  
part 1, ii., 4.  
Hinds.)

θ (Into remem-  
brance. Cov.,  
Mathew, Cran.,  
Bish., Gen., Rh.)

ι (Inquire. Sym.)

κ (Not in the Com-  
plut., and Bengel  
says it is in no  
Greek Ms.; but  
some of them have  
interpolations  
similar to ch. 11,  
14. Michaelis.)

shewing the coats and garments which Dorcas made, while she was with them.

<sup>40</sup> But Peter put them all forth, and kneeled down and prayed; and turning him to the body said, <sup>a</sup> "Tabitha, arise."

And she opened her eyes: and when she saw Peter, she sat up.

<sup>41</sup> And he gave her his hand, and lifted her up, and when he had called the saints<sup>γ</sup> and widows, presented her alive. <sup>42</sup> And it was known throughout all Joppa; and many believed<sup>δ</sup> in the LORD.

<sup>43</sup> And it came to pass, that he tarried many days in Joppa<sup>δ</sup> with one Simon a tanner.

X.]

A.D. 38.  
CÆSAREA.

[145

[Now Kaiseraih, but has long been desolate; is almost thirty-five miles north of Joppa (Jaffa), and fifty-five miles from Jerusalem. It was built by Herod the Great with much of beauty and convenience B.C. 22. Kitto's Bib. Cyc. It was situated on the Mediterranean, between Dora and Joppa. Wells. See Josephus, *Ant.*, xv., ix. 6; xiii. xi., 2; *Bell.* i., iii., 5.]

Extension of the Gospel to Gentile proselytes.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band<sup>ε</sup> called the Italian band, <sup>2</sup>a devout<sup>ζ</sup> man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

<sup>3</sup> He saw in a vision evidently<sup>η</sup> about the ninth hour of the day an angel of God coming in to him, and saying unto him, "Cornelius."

<sup>4</sup> And when he looked on him, he was afraid, and said, "What is it, LORD?"

And he said unto him, "Thy prayers and thine alms are come up for a memorial<sup>θ</sup> before God. <sup>5</sup> And now send men to Joppa, and call<sup>ι</sup> for one Simon, whose surname is Peter:

<sup>6</sup> he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do."<sup>κ</sup>

<sup>7</sup> And when the angel which spake unto Cornelius was departed, he

called two of his household servants, and a devout soldier of them that waited on him continually; <sup>8</sup> and when he had declared all these things unto them, he sent them to Joppa.

<sup>9</sup> On the morrow,<sup>λ</sup> as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray about the sixth<sup>μ</sup> hour: <sup>10</sup> and he became very hungry, and would have eaten:<sup>ν</sup> but while they made ready, he fell into a trance,<sup>ξ</sup> <sup>11</sup> and saw heaven<sup>ο</sup> opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: <sup>12</sup> wherein were all manner of fourfooted beasts of the earth, and wild beasts,<sup>ρ</sup> and creeping things, and fowls of the air.

<sup>13</sup> And there came a voice to him, "Rise, Peter; kill, and eat."

<sup>14</sup> But Peter said, "Not so, LORD; for I have never eaten<sup>σ</sup> any thing that is common<sup>τ</sup> or unclean."<sup>υ</sup>

<sup>15</sup> And the voice spake unto him again the second time, "What God hath cleansed,<sup>φ</sup> that call not thou common."<sup>ω</sup>

<sup>16</sup> This was done thrice: and the vessel was received up again into heaven.

<sup>17</sup> Now while Peter doubted<sup>ζ</sup> in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, <sup>18</sup> and called, and asked whether Simon, which was surnamed Peter, were lodged there.

<sup>19</sup> While Peter thought on the vision, the Spirit said unto him, "Behold, three<sup>ν</sup> men seek thee. <sup>20</sup> Arise therefore, and get thee down, and go with them, doubting<sup>φ</sup> nothing: for I have sent them."

<sup>21</sup> Then Peter went down to the men which were sent unto him from Cornelius;<sup>χ</sup> and said, "Behold, I am he whom

λ (Cæsarea is about thirty miles from Joppa. Burton.)

μ (Twelve o'clock. The muchah godolah, as the Jews called it. Ps. 55, 17. Da. 6, 10.)

ν (Breakfast. It was the usual time for taking this meal. See Jos., Vit., 54.)

ξ (An ecstasy, as ch. 22, 17, the highest and most excellent mode of revelation. Ge. 2, 21. 2 Co. 12, 2. Re. 1, 10. Light.)

ο Ch. 7, 56. Re. 19, 11.

ρ (Not in the Syr., Copt., Lat., and several Mss. Beza. Nor in the Alex. & Ephr. Mss. Pearce. Nor in Wick. or the Rh.)

δ Le. 11, 4, and 20, 25. De. 14, 3. Eze. 4, 14.

π (Not set apart by God's appointment. Hinds.)

ρ (Causing deilement. Hinds.)

ε Ve. 28. Mat. 15, 14. Ro. 14, 14. 1 Co. 10, 25. 1 Ti. 4, 4. Tit. 1, 15.

σ (The abstaining from certain meats caused an Israelite to differ from all the world besides: and therefore the liberty of eating any meats denoted a liberty of conversing with any nation; the enlarging of the one was the enlarging of the other. Light.)

τ (Mused. Mat.)

υ (Two. Vat. Ms. Tynd., Mat., and Cron. have simply "men.")

φ (Not doubting that... Markland. Without any scruple, or hesitation. Sym.)



χ (Omitted in the Vulg. and all the oldest Mss. Wall. Also by Whiston and Wesley.)

ψ (Thy words. Gen. Receive thy instructions. Sym.)

φ Ve. 45. Ch. 11, 12.

ω (Expected them, having. Rheims. Was waiting. Sch.)

α (Special. Tynd., Cran. Intimat. Troll. Affines—kindred by alliance. Grot.)

γ Ch. 14, 14. Re. 19, 10, and 22, 9.

β (It was not forbidden by the law of Moses, but the comment of the scribes had made it so. Pearce.) Ch. 11, 3. Jno. 4, 9, and 18, 28. Ga. 2, 12.)

λ Ch. 15, 8. Ep. 3, 6.

γ (Four days ago, from this time, I was praying..... Penn. Fourdays ago at the same hour of the day as that in which he was now speaking to S. Peter.)

δ (White apparel. Rh. Mat. 23, 3. Ma. 16, 5. Lu. 24, 4.)

ι Ve. 4. Da. 10, 12.

κ He. 6, 10.

ε (The Lord. Wick.)

ζ (Rheims omits.)

ye seek : what is the cause wherefore ye are come ?”

<sup>22</sup> And they said, “ Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear<sup>ψ</sup> words of thee.”

<sup>23</sup> Then called he them in, and lodged them.

And on the morrow Peter went away with them, and certain brethren<sup>φ</sup> from Joppa accompanied him. <sup>24</sup> And the morrow after they entered into Cæsarea. And Cornelius waited<sup>ω</sup> for them, and had called together his kinsmen and near<sup>α</sup> friends. <sup>25</sup> And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

<sup>26</sup> But Peter took him up, saying, “ Stand<sup>λ</sup> up ; I myself also am a man.”

<sup>27</sup> And as he talked with him, he went in, and found many that were come together. <sup>28</sup> And he said unto them, “ Ye know how that it is an

unlawful<sup>β</sup> thing for a man that is a Jew to keep company, or come unto one of another nation ; but God hath shewed<sup>h</sup> me that I should not call any man common or unclean. <sup>29</sup> Therefore came I unto you without gain-saying, as soon as I was sent for : I ask therefore for what intent ye have sent for me ?”

<sup>30</sup> And Cornelius said, “ Four<sup>γ</sup> days ago I was fasting until this hour ; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright<sup>δ</sup> clothing, <sup>31</sup> and said, Cornelius, thy prayer<sup>ι</sup> is heard, and thine alms are had in remembrance<sup>κ</sup> in the sight of God. <sup>32</sup> Send therefore to Joppa, and call hither Simon whose surname is Peter ; he is lodged in the house of one Simon a tanner by the sea side : who, when he cometh, shall speak unto thee. <sup>33</sup> Immediately therefore I sent to thee ; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.”

<sup>34</sup> Then Peter opened his mouth, and said,

“ Of a truth I perceive that God is no respecter of persons :”

<sup>35</sup> But in every nation  
He that feareth<sup>l</sup> Him, and worketh righteousness,<sup>κ</sup>  
Is accepted<sup>λ</sup> with Him.

<sup>36</sup> The word<sup>α</sup> which God sent unto the children of Israel,  
Preaching<sup>ω</sup> peace by JESUS Christ  
(He is LORD of all :<sup>β</sup>)

<sup>37</sup> That word, I say, ye know,<sup>γ</sup> which<sup>ε</sup>  
Was published throughout all Judæa,  
And began<sup>ο</sup> from Galilee,  
After the baptism which John preached ;

<sup>38</sup> How God anointed<sup>ρ</sup> JESUS of Nazareth  
With the Holy Ghost<sup>π</sup> and with power :

Who went about doing good,  
And healing all that were oppressed of the devil ;  
For God was with Him.

<sup>39</sup> And we are witnesses of all things which He did  
Both in the land of the Jews, and in Jerusalem ;  
Whom they slew and hanged<sup>ρ</sup> on a tree :

ι (Is not partial. Mat. Makes no distinction among the several nations of the world. Gilpin. De. 10, 17. 2 Chr. 19, 7. Job 34, 19. Ro. 2, 11. Ga. 2, 6. Ep. 6, 9. Col. 3, 25. 1 Pe. 1, 17.

λ Ch. 15, 9. Ro. 2, 13, 27 ; 3, 22, 29 ; and 10, 12. Ga. 3, 28. Ep. 2, 13, and 3, 6.

κ (Justice. Rh. Heyl.)

λ (Acceptable to. Wick., Rh.)

μ (Message. Doddridge. God has revealed Himself to. Heylin.)

ν Is. 57, 19. Ep. 2, 14. Col. 1, 20.

η Mat. 28, 18. Ro. 10, 12. 1 Co. 15, 27. Ep. 1, 20. 1 Pe. 3, 22. Re. 17, 14, and 19, 16.

ρ (Cannot be ignorant of. Knatch. Cannot but have heard of. Crad.)

ξ (Not in the Vulg., Ephr., and Alex. Mss., nor in the Copt. and Latin Vss. Penn.)

ο (Beginning. Sch. Jno. 3, 2.)

π Ch. 2, 22, and 4, 27. Lu. 4, 18. He. 1, 9.

π (Manifested by miraculous power. Hinds.)

p (*Hanging. Tyn-  
dale, Gen., Rh.,  
Sch.*)σ (*Gave him to be  
unde known.  
Wick. To be  
made manifest.  
Rh., Ham.*)q Ch. 13, 31. Jno.  
14, 17, 22τ (*The Rh. omits  
"witnesses chosen  
before of  
God."*)τ Lu. 24, 30, 43.  
Jno. 21, 13.s Ch. 1, 8. Mat.  
28, 19.t Ch. 17, 31. Jno.  
5, 22, 27.v (*Appointed.  
Barton.*)u Ro. 14, 9. 2 Ti.  
Co. 5, 10. 2 Ti.  
4, 1. 1 Pe. 4, 5.φ (*The Old Testa-  
ment prophe-  
cies which were  
fulfilled in Jesus  
fail under one of  
the three follow-  
ing heads:—1.,  
Those in which  
the event was lit-  
erally fulfilled;  
II., figuratively,  
as that he should  
reign, be a con-  
queror, and  
others; III., lit-  
erally and figu-  
ratively, as the  
opening the eyes  
of the blind, and  
others, which  
were symbolical  
of the ministry  
of the Christ, as  
well as evidence  
of His Divine  
mission. Hinds.)*v Ch. 26, 22. Is.  
53, 11. Je. 31.  
34. Da. 9, 24.  
Mi. 7, 18. Zec.  
13, 1. Mal. 4, 2.w Ch. 15, 9, and  
26, 18. Ro. 10,  
11. Ga. 3, 32.40 Him God raised up the third day,  
And shewed Him openly; σ41 Not τ to all the people, but unto witnesses chosen before of God, τ even  
to us,  
Who did eat τ and drink with Him  
After He rose from the dead.42 And He commanded s us to preach unto the people, and to testify  
That it is He which was t ordained u of God  
To be the Judge of quick and dead. u43 To Him give all the prophets φ witness, v  
That through His name whosoever believeth in Him  
Shall receive remission of sins. w44 While Peter yet spake these  
words, the Holy Ghost x fell on all  
them which heard the word. 45 And  
they of the circumcision which be-  
lieved x were astonished, as many as  
came with Peter, because that on the  
Gentiles also was poured out the  
gift of the Holy Ghost. 46 For they  
heard them speak with tongues, y and  
magnify God.Then answered Peter, 47 "Can any  
man forbid water, that these should  
not be baptized, which have received  
the Holy Ghost as well as we? y y  
48 And he commanded z them to be  
baptized in the name of the LORD. u  
Then prayed a they him to tarry  
certain days.

XI.]

A.D. 38.  
JERUSALEM.

[146

Confirmation of the admission of the Gentiles.

AND the apostles and brethren  
that were in b Judæa heard that  
the Gentiles had also received the  
word of God.2 And when Peter was come up to  
Jerusalem, they that were of the cir-  
cumcision a contended with him, 3 say-  
ing, "Thou wentest in to men uncir-  
cumcised, and didst eat with them."4 But Peter rehearsed y the matter  
from the beginning, and expounded  
it by δ order unto them, saying, e 5 u I  
was in the city of Joppa praying :and in a trance I saw a vision, A cer-  
tain vessel descend, f as it had been a  
great sheet, let down from heaven by  
four corners; and it came even g to me:  
6 upon the which when I had fastened  
mine eyes, I considered, h and saw  
fourfooted beasts of the earth, and  
wild beasts, and creeping things, and  
fowls of the air. 7 And I heard a voice  
saying unto me, Arise, Peter; slay  
and eat. 8 But I said, Not so, LORD:  
for nothing common or unclean hath  
at any time entered into my mouth.  
9 But the voice answered me again  
from heaven, What God hath cleans-  
ed, that call not thou common. 10 And  
this was done three times: and all  
were drawn up again into heaven.  
11 And, behold, immediately there  
were three men already come unto  
the house where I was, sent from  
Cæsarea unto me. 12 And the Spirit b  
bade me go with them, nothing doubt-  
ing. Moreover these six brethren  
accompanied me, and we entered into  
the man's house: 13 and he shewed  
us how t he had seen an c angel in his  
house, which stood and said unto him,  
Send men to Joppa, and call a for Si-  
mon, whose surname is Peter; 14 who  
shall tell thee words whereby thou  
and all thy house shall be saved.  
15 And as I began to speak, the Holy  
Ghost fell on them, as on us at the  
beginning. 16 Then remembered I  
the word of the LORD, how that Hex Ch. 4, 31; 8,  
15; and 11, 15.x (*The circumcis-  
ed believers.  
Green.*)ψ (*Different lan-  
guages. Sym.*)y Ch. 11, 17, and  
15, 8. Ro. 10, 12.

z 1 Co. 1, 17.

ω (... Jesus Christ.  
Wick., Whist.)α (*Requested him  
to continue with  
them some time  
longer. Sym.*)β (*Throughout.  
H. H. Davis.*)α Ch. 10, 45. Ga.  
2, 12.γ (*Related. Sym.*)δ (*In. Gen.,  
Sym.*)ε (*Laid before  
them the reason  
of his conduct,  
appealing to their  
judgments whe-  
ther, under the  
circumstances, he  
had not acted ac-  
cording to reason  
and the Divine  
direction. Ben-  
son.*)ξ (*Descending as  
if it had been;  
or, in the form  
of. Sym.*)η (*Close. Sym.*)θ (*And looking  
 steadfastly upon  
it, I observed.  
Sym.*)b Ch. 10, 19, and  
15, 7. Jno. 16,  
13.c (*Who informed  
us that. Sym.*)κ (*The. Green.*)λ (*Inquire. Sym.*)

c Ch. 1, 5; 19, 4.  
Mat. 3, 11. Jno.  
1, 26.

d Is. 44, 3. Joel  
2, 28, and 3, 18.

μ (On their be-  
lieving. Pearce,  
Green. Also  
upon our believ-  
ing. Sch. When  
we believed,  
Ham.)

v (But was I a  
person able to  
hinder God?  
Mack. How was  
it possible for me  
to. Heyl. For-  
bid. Wick. Pro-  
hibit. Rh.)

ξ (Acquiesced.  
Wall. Were ap-  
peased. Pearce.)

ο (Gentiles also.  
Syn. Ro. 10,  
12; 15, 9, 16.)

π (Under Wick,  
Rh. After.  
Owen. Ch. 8, 1.)

ρ (Several ancient  
Mss., and most of  
the ancient Ysa.,  
have "Greeks."  
Wells, "Greeks."  
Pesch.-Syriac.  
Crad. And so  
Vulgate, Crad.,  
Usher, Beza,  
Grotius; but the  
Vat. Ms. has  
"Grecians.")

σ (The power of  
working mira-  
cles. Bp. Mann,  
Lardn. And as  
the power of.....  
a great number  
believed. Heyl.  
That great.....  
which believed  
turned. Vat. Ms.  
Ch. 2, 47. Lu.  
1, 66.)

τ (Arrived there.  
Syn.)

υ (How gracious  
God had been.  
Bp. Mann. The  
gracious dispen-  
sation. Syn.)

ε Ch. 13, 43, and  
14, 22.

φ (Adhere reso-  
lutely to. Syn.  
With a fixed and  
steady resolution.  
See Ep. 3, 11.  
Pearce.)

χ (Continue in.  
Vat. Ms., Cov.,  
Rh.)

ψ Ve. 21. Ch. 5,  
14.

said, John<sup>c</sup> indeed baptized with water; but ye shall be baptized with the Holy Ghost.<sup>d</sup> <sup>17</sup>Forasmuch then as God gave them the like gift as *He did* unto us,<sup>μ</sup> who believed on the LORD JESUS Christ; what was I that I could withstand<sup>ν</sup> God?"

<sup>18</sup>When they heard these things, they held their peace,<sup>ξ</sup> and glorified God, saying, "Then hath God also to the Gentiles<sup>ο</sup> granted repentance unto life."

A.D. 41.

(Caius Caligula died January 14th.)

Claudius I, January 24th.

ANTIOCH.

[Now *Antakia*, on the Orontes, three hundred miles north of Jerusalem. It was the metropolis of Syria (Tacitus, *Hist.*, ii, 79. 1 Macc. iii. 37, and vii. 2), and afterwards became the capital of the Roman provinces in Asia. It ranked third, after Rome and Alexandria. It obtained from Pompey the privilege of being governed by its own laws. Kitto's *Bib. Cyc.* See *Strabo*, xvi., p. 517. Josephus, *Ant.*, iii., iii.; xii., xiii.]

Barnabas is sent to confirm the disciples at Antioch.

<sup>19</sup>NOW they which were scattered abroad upon the persecution that arose about<sup>τ</sup> Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. <sup>20</sup>And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians,<sup>ρ</sup> preaching the LORD JESUS. <sup>21</sup>And the hand<sup>σ</sup> of the LORD was with them: and a great number believed, and turned unto the LORD.

<sup>22</sup>Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas that he should go as far as Antioch. <sup>23</sup>Who, when he came,<sup>τ</sup> and had seen the grace<sup>υ</sup> of God, was glad, and exhorted<sup>ε</sup> them all, that with purpose<sup>φ</sup> of heart they would cleave<sup>χ</sup> unto the LORD. <sup>24</sup>For he was a good man, and full of the Holy Ghost and of faith: and much people was added<sup>ψ</sup> unto the Lord.

A.D. 42-3.

ANTIOCH.

[It seems to me that the rapture (2 Co. xii.) happened soon after S. Paul came to Antioch, when he first began to preach to the Gentiles. Lardner.]

Saul and Barnabas together at Antioch.

<sup>25</sup>THEN departed Barnabas to Tarsus, for to seek Saul: <sup>26</sup>and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with<sup>ω</sup> the church, and taught much people: and<sup>α</sup> the disciples were called Christians first in Antioch.

A.D. 43. Claudius III.

ANTIOCH.

[Bishop Pearson places the prophecy in A.D. 43, and the death in A.D. 44, in the fourth of Claudius. Suet., v., 18, "assiduus sterilitates." Dion in *Claud.*, ix. Josephus, *Ant.*, xx., ii., 6, and iv., 2. Eusebius, ii., 11. Wall. A.D. 44, fifth of Claudius. Hales. The fifth, sixth, and seventh of Claudius. Biscoe. In the third month of the fourth of Claudius, S. Barnabas and S. Paul arrived at Jerusalem. Hug.]

The Christians send relief to those in Judaea.

<sup>27</sup>AND in these days came<sup>β</sup> prophets<sup>δ</sup> from Jerusalem unto Antioch. <sup>28</sup>And there stood up one of them named Agabus,<sup>ζ</sup> and signified by the Spirit that there should be great dearth throughout all the world: <sup>γ</sup>which came to pass in the days of Claudius Caesar.

<sup>29</sup>Then the disciples, every man according to his ability, determined to send relief<sup>h</sup> unto the brethren which dwelt in Judaea: <sup>30</sup>which also they did,<sup>i</sup> and sent it to the elders<sup>δ</sup> by the hands of Barnabas and Saul.<sup>ε</sup>

XII.] A.D. 44. Passover, March 30th.

Claudius IV.

JERUSALEM.

The deliverance of S. Peter.

NOW about that time Herod<sup>κ</sup> the king stretched<sup>γ</sup> forth *his* hands to vex<sup>θ</sup> certain of the church. <sup>2</sup>And he killed James<sup>κ</sup> the brother of John with the sword. <sup>3</sup>And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) <sup>4</sup>And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him: intending after Easter to bring him forth to the people. <sup>5</sup>Peter therefore was kept in prison: but

ω Or, in the church.

α (.....People, so that the Wick., Rh., Cov. Inso- much that the disciples at Antioch were the first that were called Christians. Mat., Cramer, Bishop. Usher, Grot., and Lardner conjecture that the appellation was given by the Romans.)

β (...Down. Sch.)

γ Ch. 2, 17; 13, 1; 15, 32; and 21, 9. 1 Co. 12, 28. Ep. 4, 11.

g Ch. 21, 10.

υ (The land of Judaea. Lardn. Crad. The Sept. often uses the word. It is put for Judaea in Is. 10, 23; 13, 5; 24, 1—4; Lu. 21, 26. See Hammond and Jos., *Ant.*, iii., xv, 3; xx., ii., 5; and v., 2.)

h Ro. 15, 26. 1 Co. 16, 1. 2 Co. 9, 1.

i Ch. 12, 25.

δ (Elder brethren.)

ε (He saw no opo- site at Jerusalem, and therefore makes no mention of this journey. Bedford.)

ζ (Grandson of Herod the Great, a favourite of Caligula, who made him king, and gave him Trachonitis and Galilee. In A.D. 41, (Jos., *Ant.*, xix., v., 1) Claudius gave him Judaea and Samaria. Wall. Hales.)

η Or, began.

θ (He is represented by Josephus as a pious prince, greatly observant of the ceremonies of Judaism. Gulpin.)

κ Mat. 4, 21, and 20, 23.



α Or, *instant and earnest prayer was made.* 2 Co. 1, 11. Ep. 6, 18. 1 Th. 5, 17.

μ (*Was about to bring.* Ham.)

ν (*Probably soon after midnight.* Townson.)

ξ (*Awakened.* Symonds.)

π (*Knew not that what had been done by the angel was a real fact.* Symonds.)

ρ (*Guard.* Heyl, Sym. *Watch.* Tynd., Cran., Bish., Gen., Rh.)

ι Ps. 34, 7. Da. 3, 28, and 6, 22. He. 1, 14.

μ Job 5, 19. Ps. 33, 18; 34, 22; 41, 2; and 97, 10. 2 Co. 1, 10. 2 Pe. 2, 9.

σ Or, *to ask who was there.*

τ (*Rose.*)

υ (*Persistingly, firmly.* Tit. 3, 8. *Measure for Measure,* iv., 4. Hinds.)

η Ge. 48, 16. Mat. 18, 10.

φ (*Had seen.* Symonds.)

ο Ch. 13, 16; 19, 33; and 21, 40.

χ (*His.* Sym.)

ψ (*Brother of our Lord—president, or Bishop, of Jerusalem.*)

ω (*Brought to him.* Wick. *Carried away.* Cranmer. *Led to be punished.* Gen. *Led away.* Rh. *Led forth.* Pearce. *Either to prison or to punishment.* Cradock.)

prayer<sup>α</sup> was made without ceasing of the church unto God for him.

<sup>6</sup>And when Herod would<sup>μ</sup> have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

<sup>7</sup>And, behold, the angel of the LORD came<sup>ν</sup> upon him, and a light shined in the prison: and he smote Peter on the side, and raised<sup>ξ</sup> him up, saying, "Arise up quickly."

And his chains fell off from his hands.

<sup>8</sup>And the angel said unto him, "Gird thyself, and bind on thy sandals."

And so he did.

And he saith unto him, "Cast thy garment about thee, and follow me."

<sup>9</sup>And he went out, and followed him; and wist<sup>τ</sup> not that it was true which was done by the angel; but thought he saw a vision.

<sup>10</sup>When they were past the first and the second ward,<sup>ρ</sup> they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

<sup>11</sup>And when Peter was come to himself, he said, "Now I know of a surety, that the LORD<sup>ι</sup> hath sent His angel, and hath delivered<sup>μ</sup> me out of the hand of Herod, and from all the expectation of the people of the Jews."

<sup>12</sup>And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

<sup>13</sup>And as Peter knocked at the door of the gate, a damsel came to hearken,<sup>σ</sup> named Rhoda.<sup>τ</sup> <sup>14</sup>And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

<sup>15</sup>And they said unto her, "Thou art mad."

But she constantly<sup>υ</sup> affirmed that it was even so.

Then said they, "It is his angel."<sup>η</sup>

<sup>16</sup>But Peter continued knocking: and when they had opened the door, and saw<sup>φ</sup> him, they were astonished.

<sup>17</sup>But he, beckoning<sup>ο</sup> unto them with the hand to hold their peace, declared unto them how the LORD had brought him out of the prison. And he said, "Go shew these things unto James,<sup>ψ</sup> and to the brethren."

And he departed, and went into another place.

<sup>18</sup>Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. <sup>19</sup>And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put<sup>ω</sup> to death.

And he went down from Judæa to Cæsarea, and there abode.

<sup>20</sup>And Herod was highly displeased<sup>α</sup> with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain<sup>β</sup> their friend, desired peace; because their country was nourished<sup>γ</sup> by the king's country.

<sup>21</sup>And upon a set<sup>δ</sup> day Herod, arrayed in royal apparel,<sup>ε</sup> sat upon his throne,<sup>ς</sup> and made an oration unto them.<sup>ζ</sup> <sup>22</sup>And the people gave a shout, saying, "It is the voice of a god, and not of a man."

<sup>23</sup>And immediately the angel of the LORD smote<sup>η</sup> him, because he gave not God the<sup>θ</sup> glory: and he was eaten of worms, and gave<sup>θ</sup> up the ghost.

<sup>24</sup>But the word<sup>ι</sup> of God<sup>ι</sup> grew and multiplied. <sup>25</sup>And Barnabas and Saul returned from<sup>κ</sup> Jerusalem, when they had fulfilled their ministry,<sup>λ</sup> and took with them John, whose surname was Mark.

α Or, *have an hostile mind intending war.* (*Angry with.* Rh. *Preparing to make war.* Heyl. *An intention to make.* Ham., Crad.)

β Gr., *that was over the king's bed chamber.*

γ 1 Ki. 5, 9. Eze. 27, 17.

δ (*A day appointed.* Cran., Bish., Gen., Heylin, Symonds.)

ε (*A robe of silver tissue curiously wrought.* Jos., Ant., xix., viii., 2.)

ς (*A raised seat in the theatre.*)

ζ (*The people of Cæsarea.* Mark. *He was celebrating games in honour of Claudius.* Burton. *At Pentecost.* Mich.)

η 1 Sa. 25, 38. 2 Sa. 24, 17.

θ (*Gave not glory unto.* Gen. 1's. 115, 1.)

ι (*Being devoured by vermin, he expired.* Sym.)

κ Ch. 6, 7, and 19, 20. Is. 55, 11. Col. 1, 6.

λ (*The Lord.* Vat. Ms.)

μ (*When they had fulfilled...at Jerusalem, returned.* Vat. Ms., Penn.)

ν Or, *charge.* Ch. 11, 29, 30. (*Office.* Cran., Geneva, Bish.)

s Ch. 11, 27; 14, 26; and 15, 35.

t Ro. 16, 21.

u Or, Herod's foster-brother. (Probably son of Man-nen the Essene, who foretold that Herod the Great should be king. Jos., Ant., xv, x, 5.)

v Ch. 9, 15, and 22, 21. Nu. 8, 14. Ro. 1, 1. Ga. 1, 15, and 2, 9.

w (.....) Ye to Me. Wickliffe, Jam mibi. Ex. 13, 12. Frasn. For Me. Sym.)

x Ch. 14, 26. Mat. 9, 38. Ro. 10, 15. Ep. 3, 7. 1 Ti. 2, 7. 2 Ti. 1, 11. He. 5, 4.

y (On the Orontes, fifteen miles from Antioch, and five from the sea. Strabo, xvi., 2, p. 754.)

z Ch. 4, 36.

aa (Assistant. Heylin. Ch. 12, 25, and 15, 37.)

ab (Magician. Rh.)

ac (Pro-consul. Wickliffe. Rh., Whist., Hamm. Dio Cassius (liii., 504; liv., 523) informs us that Augustus gave Cyprus to the people in lieu of a province of theirs. Biscoe. There is a coin of Proclus, who probably succeeded Sergius Paulus, on which he is so called. Burton.)

ad (Of good sense. Pearce. Of understanding. Cov.)

ae (The same as "magician" in Pers. and Arab. Burton. From "Etim." scilicet. Owen. His name when turned into Greek is Elymas. Pearce. For so his name Elymas is interpreted. Rh., Penn. Ex. 7, 11. 2 Ti. 3, 8.)

## XIII.]

A.D. 45.  
Claudius IV.

[151]

[The trance related ch. xxii. 17—21 took place at this visit. S. Paul imagined that an account of his conversion who once was so opposite must persuade his countrymen. But the LORD JESUS knew that the people of Judaea were too violently prejudiced in favour of such a Messiah as they wished, to admit, at this time, the claims of JESUS as "the Christ." Lardner, vi., 248, 268. About this time, it is supposed, the apostles were dispersed, to preach in the several countries to which each was appointed. Bedford.]

S. Paul's first journey—the Asiatic.

NOW there were in the church that was at Antioch<sup>s</sup> certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius<sup>t</sup> of Cyrene, and Manaen, which had been brought<sup>u</sup> up with Herod the tetrarch, and Saul. <sup>2</sup>As they ministered to the LORD, and fasted, the Holy Ghost said, "Separate<sup>v</sup> Me<sup>v</sup> Barnabas and Saul for the work whereunto I have called<sup>v</sup> them."

<sup>3</sup>And when they had fasted and prayed, and laid their hands on them, they sent them away.

<sup>4</sup>So they, being sent forth by the Holy Ghost, departed unto Seleucia;<sup>z</sup> and from thence they sailed to Cyprus.<sup>w</sup> <sup>5</sup>And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.<sup>aa</sup>

<sup>6</sup>And when they had gone through the isle unto Paphos, they found a certain sorcerer,<sup>ab</sup> a false prophet, a Jew, whose name was Bar-jesus: <sup>7</sup>which was with the deputy<sup>c</sup> of the country, Sergius Paulus, a prudent<sup>d</sup> man; who called for Barnabas and Saul, and desired to hear the word of

God. <sup>8</sup>But Elymas the sorcerer<sup>e</sup> (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

<sup>9</sup>Then Saul, (who also is called Paul,<sup>f</sup>) filled with the Holy Ghost, set his eyes on him,<sup>g</sup> and said, "O full of all subtilty and all mischief, thou child of the devil,<sup>h</sup> thou enemy of all righteousness, wilt<sup>i</sup> thou not cease to pervert the right ways of the LORD? <sup>11</sup>And now, behold, the hand<sup>j</sup> of the LORD is upon thee, and thou shalt be blind, not seeing the sun for a season."

And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

<sup>12</sup>Then the deputy, when he saw what was done, believed, being astonished at the doctrine<sup>k</sup> of the LORD.

<sup>13</sup>Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John<sup>l</sup> departing from them returned to Jerusalem. <sup>14</sup>But when they departed from Perga, they came to Antioch in Pisidia, and went<sup>m</sup> into the synagogue on the sabbath day, and sat<sup>n</sup> down.

<sup>15</sup>And after the reading<sup>o</sup> of the law and the prophets the rulers of the synagogue sent<sup>p</sup> unto them, saying, "Ye men and brethren, if ye have any word of exhortation for the people, say<sup>q</sup> on."

<sup>16</sup>Then Paul stood up, and beckoning with his hand said,

"Men of Israel, and ye that fear<sup>r</sup> God, give audience.

<sup>17</sup> The God of this people of Israel chose<sup>s</sup> our fathers, And exalted the people when they dwelt as strangers in the land of Egypt,<sup>d</sup>

And with an high arm<sup>e</sup> brought He them out of it.

<sup>18</sup> And about the time of forty<sup>f</sup> years Suffered<sup>g</sup> He their manners in the wilderness.

<sup>19</sup> And when He had destroyed seven nations in the land of Chanaan, He divided<sup>h</sup> their land to them by lot.

sb (Called so from the time he began to mix with Greeks & Romans. Grot., Lardin.)

zc Mat. 13, 38. Jno. 8, 44. 1 Jno. 3, 8.

xd (Thou ceaseest not. Tynd., Cov., Rh.)

ye Ex. 9, 3. 1 Sa. 5, 6.

zf (At what S. Paul said concerning the Lord Jesus. Pearce.)

zg Ch. 15, 38.

ah Ch. 16, 13; 17, 2; and 18, 4.

ai (An intimation that, if permitted, they had something to say. Owen.)

aj Ve. 27. Lu. 4, 16.

ak (It was the custom of the Jewish doctors to apply some part of Scripture to the instruction of the people. Hamm. And to invite any grave person to expound. Bishop Maum.)

al (Speak. Rh., Sym., Pearce.)

am (Proselytes. Ve. 26. Pearce.)

an De. 7, 6, 7.

ao Ch. 7, 17. Ex. 1, 1. Ps. 105, 23.

ap Ex. 6, 6, and 13, 14.

aq Ch. 7, 36. Ex. 16, 35. Nu. 14, 23. Ps. 95, 9.

ar Gr., ἐτροποφόρησεν, perhaps for ἐτροφοφόρησεν, bore, or, fed them, as a nurse beareth, or, feedeth her child, De. 1, 31, according to the Septuagint, & so Chrysostom.

as (...For an inheritance. Vat. Ms., Penn. and most Mss. Burton.)

ζ (...Afterwards about...four hundred and fifty years He gave them judges..... Computed from the birth of Isaac, 2013 to 1563 A.M. Knatch. After those things done ve. 17—19, He gave them judges. Glass, De Dieu, Bengel. For about the.....and after these things He. Vat., Alex., and Ephr. Mss., Penn. Wick., Rh. After these transactions, which lasted about..... Doddridge.)

f 1 Sa. 8, 5, and 10, 1.)

g 1 Sa. 15, 23, and 16, 1. Ho. 13, 11.

h 1 Sa. 16, 13: 2 Sa. 2, 4, and 5, 3.

i Ps. 89, 20.

k Ch. 7, 46. 1 Sa. 13, 14.

l Ch. 2, 30. Is. 11, 1. Lu. 1, 32, 69. Ro. 1, 3.

m 2 Sa. 7, 12. Ps. 132, 11.

η (Brought forth. Vat. Mss., Cov., Mat., Cran.)

n Mat. 1, 21. Ro. 11, 26.

θ (John having first. Pearce.)

ι (Was fulfilling. Burton.)

ο Mat. 3, 11. Ma. 1, 7. Lu. 3, 16. Jno. 1, 20.

κ (I am not He whom you take me for. Cov.)

λ (...Ye who are children...and ye who are proselytes. Heylin, Sym., Pearce.)

ρ Ve. 46. Ch. 3, 26. Ma. 10, 6. Lu. 24, 47.

20 And after<sup>c</sup> that He gave unto them judges About the space of four hundred and fifty years, Until Samuel the prophet.

21 And afterward they desired a king :<sup>f</sup>  
And God gave unto them Saul the son of Cis, A man of the tribe of Benjamin, By the space of forty years.

22 And when He had removed<sup>g</sup> him, He raised up unto them David<sup>h</sup> to be their king ; To whom also He gave testimony, and said,<sup>i</sup>  
I HAVE FOUND DAVID THE SON OF JESSE, A man AFTER MINE OWN HEART,<sup>k</sup> WHICH SHALL FULFIL ALL MY WILL.

*Of which this is the last and greatest.*

23 Of this man's seed<sup>l</sup> hath God according to His promise<sup>m</sup> Raised<sup>n</sup> unto Israel a Saviour,<sup>n</sup> JESUS :

24 When<sup>o</sup> John had first preached before His coming The baptism of repentance to all the people of Israel.

25 And as John fulfilled<sup>p</sup> his course, he said,<sup>o</sup>  
Whom<sup>\*</sup> think ye that I am ? I am not He.  
But, behold, there cometh One after me, Whose shoes of His feet I am not worthy to loose.

*For He came to die.*

26 Men and brethren, children<sup>λ</sup> of the stock of Abraham, And whosoever among you feareth God, To you<sup>p</sup> is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, Because<sup>q</sup> they knew Him not, Nor yet the voices<sup>r</sup> of the prophets which are read every sabbath day, They have fulfilled them in condemning<sup>v</sup> Him.

28 And though<sup>s</sup> they found no cause of death in Him, Yet desired they Pilate that He should be slain.

*And to rise.*

29 And when they had fulfilled all that was written<sup>t</sup> of Him, They took Him down from the tree, And laid Him in a sepulchre.<sup>u</sup>

30 But God raised Him from the dead :<sup>v</sup>

31 And He was seen<sup>w</sup> many days of them which came up with Him from Galilee to Jerusalem, Who are His witnesses unto the people.<sup>π</sup>

*As it was predicted.*

32 And we declare unto you glad tidings, How that the promise<sup>v</sup> which was made unto the fathers, 33 God hath fulfilled the same unto us their children, In that He hath raised up<sup>p</sup> JESUS again ; As it is also written in the second<sup>σ</sup> psalm, THOU ART MY SON, THIS DAY HAVE I BEGOTTEN THEE.

q Ch. 3, 17. Lu. 23, 34, 1 Co. 2, 8.

μ (Words. Tomson, Gen. Prophecies. Pearce. Writings. Sym.)

ν (...Condemning Him, not understanding even the voices of.....fulfilled them. Knatch. Have both fulfilled, in condemning Him, the... Bengel. Not knowing Him condemned and fulfilled... Ham.)

ξ (...Not finding any. Bengel. Mat. 27, 22. Ma. 15, 13. Lu. 23, 21. Jno. 19, 6.)

ρ Lu. 18, 31, and 24, 44. Jno. 19, 28.

σ Mat. 27, 59. Ma. 15, 46. Lu. 23, 53. Jno. 19, 38.

τ Ch. 2, 24; 3, 13; and 5, 30.

υ Ch. 1, 3. Mat. 28, 16. 1 Co. 15, 5.

π (Until this present. Rh.)

ν Ge. 3, 15, and 12, 3. Ro. 4, 13. Ga. 3, 16.

ρ (From the seed of David. Ps. 2, 7, and 16, 10. Is. 55, 3. Gilpin.)

σ (Many copies and Fathers read "first." Wall. Some Latin copies leave the number out. Beza. First. Mat., Cranmer, Whistoun.)



w Is. 55, 3.

τ Gr., τὰ ὅσια,  
holy (Wickliffe,  
Bish., Geneva,  
Rheims), or, just  
things: so Septuagint  
in Is. 55, 3,  
and many other  
places. (Those  
duties which it is  
virtuous to per-  
form, and wicked  
to neglect. Titt.  
Holy promises  
made to. Tynd.,  
Cran. The things  
promised to Da-  
vid. Drus. De  
Dien. The effects  
of the covenant.  
Pearce. The co-  
venant made with  
...at that time the  
head of the Jew-  
ish people. Titt.  
Prophetic for a  
blessing that was  
never to fail, as  
Ps. 89, 1—4.  
Wall.)

z Ch. 2, 31. Ps.  
16, 10.

v Or, after he had  
in his own age  
served the will of  
God. Ve. 22. Ps.  
78, 72. (Having  
served the counsel  
of God by his  
life. Green.)

y Ch. 2, 29. 1 Ki.  
2, 10.

z Je. 31, 34. Da.  
9, 24. Lu. 24,  
47. 1 Jno. 2, 12.

a Is. 53, 11. Ro.  
3, 28, and 8, 3.  
He. 7, 19.

b Is. 29, 14. Ha.  
1, 5.

φ (Will. Wall.  
Will not believe,  
though it be evi-  
dently declared  
unto you. Syn.)

χ (Comes nearest  
to the Septuagint.  
Knatch.)

ψ (...When they  
went out they de-  
sired. Vat. Ms.,  
Penn; and so the  
Alex., Ephr., and  
Beza Mss., and  
the Vulg., Coptr.,  
and Eth. Vss.  
Pearce. So Ham-  
mond.)

34 And as concerning that He raised Him up from the dead,  
Now no more to return to corruption,  
He said<sup>w</sup> on this wise,

I WILL GIVE YOU THE SURE MERCIES<sup>τ</sup> OF DAVID.

35 Wherefore He saith<sup>z</sup> also in another *psalm*,

THOU SHALT NOT SUFFER THINE HOLY ONE TO SEE CORRUPTION.

36 For David, after he had served<sup>v</sup> his own generation by the will of God,  
Fell on sleep,<sup>y</sup> and was laid unto his fathers,  
And saw corruption:

37 But He,  
Whom God raised again,  
Saw no corruption.

Conclusion.

38 Be it known unto you therefore, men *and* brethren,  
That through this man is preached unto you the forgiveness of sins:<sup>z</sup>  
39 And by Him all that believe are justified from all things,  
From which ye could not be justified<sup>a</sup> by the law of Moses.

40 Beware therefore, lest that come upon you,  
Which is spoken of in the prophets;<sup>b</sup>

41 BEHOLD, YE DESPISERS, AND WONDER, AND PERISH:  
FOR I WORK A WORK IN YOUR DAYS,

A WORK WHICH YE SHALL<sup>φ</sup> IN NO WISE BELIEVE,  
THOUGH A MAN DECLARE IT UNTO YOU.<sup>χ</sup>

42 And when the Jews were gone out  
of the synagogue, the Gentiles<sup>ψ</sup> besought that  
these words might be preached to  
them the next<sup>w</sup> sabbath.

43 Now when the congregation was  
broken up, many of the Jews and  
religious proselytes followed Paul and  
Barnabas: who, speaking to them,  
persuaded<sup>a</sup> them to continue in the  
grace<sup>c</sup> of God.

44 And the next sabbath day came  
almost the whole city together to  
hear the word of God. 45 But when  
the Jews saw the multitudes, they  
were filled with envy, and spake<sup>d</sup>  
against those things which were  
spoken by Paul, contradicting and  
blaspheming.

46 Then Paul and Barnabas waxed  
bold, and said, "It was necessary<sup>e</sup>  
that the word of God should first  
have been spoken to you: but seeing  
ye put it from you, and judge<sup>β</sup> your-  
selves unworthy of everlasting life,

lo, we turn to the Gentiles.<sup>f</sup> 47 For  
so hath the LORD commanded us,  
saying,<sup>g</sup> I HAVE SET THEE TO BE A  
LIGHT OF THE GENTILES, THAT THOU  
SHOULDEST BE FOR SALVATION UNTO  
THE ENDS OF THE EARTH."

48 And when the Gentiles heard  
this, they were glad, and glorified  
the word of the LORD: and as many  
as were ordained<sup>y</sup> to eternal life be-  
lieved. 49 And the word of the LORD<sup>δ</sup>  
was published throughout all the re-  
gion.

50 But the Jews stirred up the de-  
vout and honourable<sup>e</sup> women, and the  
chief men of the city, and raised per-  
secution<sup>h</sup> against Paul and Barnabas,  
and expelled them out of their coasts.  
51 But they shook off the dust<sup>i</sup> of their  
feet against them, and came unto Ico-  
nium.

52 And the disciples were filled with  
joy,<sup>k</sup> and with the Holy Ghost.

ω Gr., in the week  
between; or, in  
the sabbath be-  
tween. (Accord-  
ing to Lightfoot,  
on the second and  
fifth days of the  
week; but Kres-  
sius quotes Jose-  
phus (Bell. v.,  
iv., 2) as using  
the Greek word  
for "after."  
Burton. Nect.  
Heyl. Follow-  
ing. Vulgate,  
Erasm., Du Veil,  
Till., Bengel.)

a (Counselled.  
Wick. Ch. 11,  
23, and 14, 22.)

c Tit. 2, 11. He.  
12, 15. 1 Pe. 5,  
12.

d Ch. 18, 6. 1 Pe.  
4, 4. Jude 10.

e Ve. 26. Ch. 3,  
26. Mat. 10, 6.  
Ro. 1, 16.

β (Judge, i.e.,  
show that ye are.  
Grotius. Decide  
against your-  
selves that ye are.  
Pesch.-Syr. Pass  
sentence upon  
yourselves as.  
Burton. Ex. 32,  
10. De. 32, 21.  
Is. 55, 5. Mat.  
21, 43. Ro. 10,  
19.)

f Ch. 18, 6, and  
28, 28.

g Is. 42, 6, and  
49, 6. Lu. 2, 32.

y (Desirous of...  
and endued with  
a good mind.  
Flac., Illyr. In a  
fit disposition.  
Heyl. Well dis-  
posed (Gilpin),  
contrasted with  
the Jews, ve. 46.  
Met together, or,  
instructed.  
Knatch.)

δ (God. Vat. Ms.,  
Syr. and Eth.  
Vss., Beza, Mill.)

e (Persons of con-  
dition. Burton.)

h 2 Ti. 3, 11.

i Ch. 18, 6. Mat.  
10, 14. Ma. 6,  
11. Lu. 9, 5.

k Ch. 2, 46. Mat.  
5, 12. Jno. 16,  
22.

ζ (*Disobedient.*  
Heylin.)

XIV.]

A.D. 46.  
Claudius V.

[152

*Continuation of S. Paul's Asiatic journey.*η (*About. See*  
Lu. 1, 29, 47.  
Ph. 3, 12, and 4,  
10. Pearce.)ι Ma. 16, 20. He.  
2, 4.

m 2 Ti. 3, 11.

θ (*Understanding*  
was. Sym. Tem-  
ple stood at the  
entrance of. Gil-  
pin. Whose statu-  
e was. Pearce.  
Who had a temple.  
Burton. Either an image  
placed at the  
gate, or a temple  
before it. Bis-  
coc.)

n Is. 35, 6.

ι (*Whose temple*  
was. Sym. Tem-  
ple stood at the  
entrance of. Gil-  
pin. Whose statu-  
e was. Pearce.  
Who had a temple.  
Burton. Either an image  
placed at the  
gate, or a temple  
before it. Bis-  
coc.)κ (*Offered. Sym.*)

ο Da. 2, 45.

p Mat. 26, 65.

λ (*Sufferings, i.e.,*  
equally subject to  
mortality. West-  
on. Alike sub-  
ject to passions  
(death), and so  
the Vulg. Pearce.  
Ja. 5, 17. Re.  
19, 10.)

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. <sup>2</sup>But the unbelieving<sup>ζ</sup> Jews stirred up the Gentiles, and made their minds evil affected against the brethren. <sup>3</sup>Long time therefore abode they speaking boldly in<sup>η</sup> the LORD, Which gave testimony<sup>ι</sup> unto the word of His grace, and granted signs and wonders to be done by their hands. <sup>4</sup>But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

<sup>5</sup>And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully,<sup>m</sup> and to stone them, <sup>6</sup>they were ware<sup>θ</sup> of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: <sup>7</sup>and there they preached the gospel.

<sup>8</sup>And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: <sup>9</sup>the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, <sup>10</sup>said with a loud voice, "Stand<sup>n</sup> upright on thy feet." And he leaped and walked.

<sup>11</sup>And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, "The gods are come down to us in the likeness of men." <sup>12</sup>And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

<sup>13</sup>Then the priest of Jupiter, which was<sup>λ</sup> before their city, brought oxen and garlands unto the gates, and would have done<sup>κ</sup> sacrifice<sup>ο</sup> with the people. <sup>14</sup>Which when the apostles, Barnabas and Paul, heard of, they

rent<sup>p</sup> their clothes, and ran in among the people, crying out, <sup>15</sup>and saying, "Sirs, why do ye these things? We also are men of like passions<sup>α</sup> with you, and preach unto you that ye should turn from these vanities<sup>ι</sup> unto the living God, Which made heaven,<sup>r</sup> and earth, and the sea, and all things that are therein: <sup>16</sup>Who in times past suffered<sup>μ</sup> all nations to walk in their own ways. <sup>17</sup>Nevertheless He left not Himself without witness,<sup>ν</sup> in that He did good, and gave us rain<sup>s</sup> from heaven, and fruitful seasons, filling our hearts with food and gladness." <sup>18</sup>And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

<sup>19</sup>And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned<sup>t</sup> Paul, drew him out of the city, supposing he had been dead. <sup>20</sup>Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

<sup>21</sup>And when they had preached the gospel to that city, and had taught<sup>ε</sup> many, they returned again to Lystra, and to Iconium, and Antioch, <sup>22</sup>confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.<sup>π</sup> <sup>23</sup>And when they had ordained<sup>ρ</sup> them elders in every church, and had prayed with fasting, they commended them to the LORD, on whom they believed.

<sup>24</sup>And after they had passed throughout Pisidia, they came to Pamphylia. <sup>25</sup>And when they had preached the word in Perga, they went down into Attalia: <sup>26</sup>and thence sailed to Antioch, from whence<sup>u</sup> they had been recommended<sup>σ</sup> to the grace of God for the work which they fulfilled. <sup>27</sup>And when they were come, and had gathered the church toge-

q 1 Sa. 12, 21. 1  
Ki. 16, 13. Je.  
14, 22. Am. 2,  
4. 1 Co. 8, 4.r Ge. 1, 1. Ps.  
33, 6, and 146,  
6. Re. 14, 7.μ (*Hath...all the*  
Gentiles and so  
Ro. 1, 5, and 15,  
16. Macknight,  
Owen, Pearce.  
Ch. 17, 30. Ps.  
81, 12. 1 Pe.  
4, 3.)ν (*Gave proofs*  
of His Godhead  
by His exercising  
a providence over  
the earth, Pearce.  
Ch. 17, 27. Ro.  
1, 20.)s Le. 26, 4. De.  
11, 14, and 28,  
12. Job 5, 10.  
Ps. 65, 10; 68,  
9; and 147, 8.  
Je. 14, 22. Mat.  
5, 45.t 2 Co. 11, 25. 2  
Ti. 3, 11.ε Gr., had made  
many disciples.  
Mat. 28, 19.π (*Forewarning*  
them that in those  
times they who  
would become  
Christians must  
expect trouble and  
persecution. Bp.  
Mann. Mat. 10,  
38, and 16, 24.  
Lu. 22, 28. Ro.  
8, 17. 2 Ti. 2,  
11, and 3, 12.)ρ (*.....Priests to*  
them in all cities.  
Wick. Chose...  
with the appre-  
hension of the  
church. Crad.  
Appointed.  
Knatch., Hinds.  
Appointed elders  
over them. Sym.  
declares nothing  
else than "consti-  
tuted." Biscoe.  
Tit. 1, 5.)

u Ch. 13, 1, 3.

σ (*Taken. Wick.*  
Committed. Cran.  
Delivered. Tyn.,  
Rh. Ch. 15, 40.)

τ (Through. Sym. By, as ch. 15, 12. Pearce, Tynd, Cran., Gen.)

υ (Afforded an opportunity. Troll.)

υ 1 Co. 16, 9. 2 Co. 2, 12. Col. 4, 3. Re. 3, 8.

ω Ga. 2, 12.

α Ve. 5. Jno. 7, 22. Ga. 5, 2. Ph. 3, 2. Col. 2, 8.

γ Ge. 17, 10. Le. 12, 3.

φ (It was. Sym.)

ζ Ga. 2, 1.

α Ro. 15, 24. 1 Co. 16, 6.

χ (...With approbation. Pyle.)

ψ (In a private communication. Ga. 2, 2. Made perhaps only to the Apostles. Burton.)

ω (Through. Beza. Tyndale, Cran., Gen. By their means. Heylin.)

α Or, rose up, said they, certain. (Had risen up some, i. e., at Jerusalem. Lardn., Pearce, Sym.)

β (Who were Christian converts, and said. Sym.)

δ Ch. 10, 20, and 11, 15.

ε Ch. 1, 24. 1 Chr. 28, 9.

δ Ch. 10, 44.

ε Ro. 10, 11.

ζ Ch. 10, 15, 43. 1 Co. 1, 2. 1 Pe. 1, 22.

ther, they rehearsed all that God had done with<sup>τ</sup> them, and how He had opened<sup>υ</sup> the door<sup>υ</sup> of faith unto the Gentiles. <sup>28</sup>And there they abode long time with the disciples.

## XV.]

A.D. 49.  
Claudius IX.

[153

[Herod, king of Chalcis, dies, and is succeeded by Agrippa. Felix comes to Samaria (*Bedford*), and Cumanus as procurator into Judea. *Pearson*.]

*S. Paul's second journey—the Jerusalem.*

*The apostles determine that the proselytes are not obliged to the Mosaic law.*

AND certain men<sup>υ</sup> which came down from Judea taught the brethren, and said, "Except ye be circumcised<sup>α</sup> after the manner of Moses,<sup>γ</sup> ye cannot be saved."

<sup>2</sup>When therefore Paul and Barnabas had no small dissension and disputation with them, they<sup>φ</sup> determined that Paul<sup>ζ</sup> and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

<sup>3</sup>And being brought<sup>α</sup> on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

<sup>4</sup>And when they were come to Jerusalem, they were received<sup>α</sup> of the church, and of the apostles and elders, and they declared<sup>ψ</sup> all things that God had done with<sup>ω</sup> them.

<sup>5</sup>"But there rose<sup>α</sup> up certain of the sect of the Pharisees which believed,<sup>β</sup> saying, That it was needful

to circumcise them, and to command them to keep the law of Moses."

<sup>6</sup>And the apostles and elders came together for to consider of this matter. <sup>7</sup>And when there had been much disputing, Peter rose up, and said unto them, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth<sup>δ</sup> should hear the word of the gospel, and believe.

<sup>8</sup>And God, Which knoweth the hearts,<sup>ε</sup> bare them witness, giving<sup>δ</sup> them the Holy Ghost, even as *He* did unto us; <sup>9</sup>and put no difference<sup>ε</sup> between us and them, purifying<sup>ζ</sup> their hearts by faith. <sup>10</sup>Now therefore why tempt ye God, to put<sup>δ</sup> a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? <sup>11</sup>But we believe<sup>ε</sup> that through the grace of the LORD JESUS Christ we shall be saved, even as they."

<sup>12</sup>Then all the multitude kept silence, and gave audience<sup>ζ</sup> to Barnabas and Paul, declaring<sup>η</sup> what miracles and wonders God had wrought among the Gentiles by<sup>θ</sup> them.

<sup>13</sup>And after they had held their peace, James<sup>h</sup> answered, saying, "Men and brethren, hearken unto me: <sup>14</sup>Simeon<sup>ι</sup> hath declared how God at the first did visit<sup>κ</sup> the Gentiles, to take out of them a people for<sup>λ</sup> his name. <sup>15</sup>And to this agree the words of the prophets; <sup>i</sup> as it is written,

γ (Why will you not acquiesce in the good pleasure of God? Mann.)

δ (By putting. Knatch., Pesch.-Syr. Why do ye attempt to put? Gilpin, Pearce. Mat. 23, 4. Ga. 5, 1. Iren., Jerome, Beza, Bengel, Markland, omit "God.")

ε (To be saved: as also they Wick. In like manner as they also, Rh. Without the Law. Wall. It is not by the Law but. Heyl. For after all it is not by these things but by...Hinds.)

ζ (Attended. Sym.)

η (While they related. Sym.)

θ (Through. Sym.)

h Ch. 12, 17.

ι (All the Greek copies and bibles write "Simeon." Wall. Simon. Rh.)

κ (First visited. Rh., Sch. He visits when He blesses as well as when He punishes. Ge. 21, 1. Lu. 1, 68, and 19, 44.)

λ (In. Vat. Ms.)

i Am. 9, 11.

μ (Whomade these things known from the beginning. Vat. Ms., Penn.)

ν (Not in the Vat. and Ephr. Mss., nor in the Copt. and Arm. Vss. Penn.)

<sup>16</sup> AFTER THIS I WILL RETURN,

AND WILL BUILD AGAIN THE TABERNACLE OF DAVID,

WHICH IS FALLEN DOWN;

AND I WILL BUILD AGAIN THE RUINS THEREOF,

AND I WILL SET IT UP:

<sup>17</sup> THAT THE RESIDUE OF MEN MIGHT SEEK AFTER THE LORD,

AND ALL THE GENTILES,

UPON WHOM MY NAME IS CALLED,

SAITH THE LORD, WHO DOETH<sup>μ</sup> ALL THESE THINGS.

<sup>18</sup>Known unto God are all His works<sup>ν</sup> from the beginning of the world. <sup>19</sup>Wherefore my sentence is, that we trouble

not them, which from among the Gentiles are turned to God: <sup>20</sup>but that we write unto them, that they



§ (From these few things, from which as proselytes of the gate, they are already obliged by the Law of Moses to abstain. Benson.)

k Ge. 35, 2. Ex. 20, 3. Ecce. 20, 30. 1 Co. 8, 1, and 10, 20, 28. Re. 2, 14.

π (This had a near relation to the idolatrous sacrifices of the heathen, and was at such times notoriously practised in their temples. Pearce.)

ρ (Most Greek Mss. have, but Beza has not, nor Irenæus. Mill rejects. Wall. Unknown to the Latin Fathers. Gilpin, Pearce.)

l Ge. 9, 4. Le. 3, 17. De. 12, 16.

σ (To choose men out of...and send. Sch., and so ve. 25.)

τ (Elder brethren. Vat., Ephr., Alex., and Beza Mss. Penn. So the Vulg. and Irenæus.)

v (Disturbing and unsettling your minds. Mann. Doddr.)

φ (Omitted by the Vulg., Memph., Theb., four Mss., and some Fathers. Tregelles. Also Wick. and the Rh.)

x (Of one mind. Pearce.)

m Ch. 13, 50, and 14, 19. 1 Co. 15, 30. 2 Co. 11, 23.

ψ (In order to declare. H. Davis. That they may. Pesch.-Syr.)

ω Gr., word.

abstain<sup>ε</sup> from pollutions of idols,<sup>k</sup> and from fornication,<sup>π</sup> and from things strangled,<sup>ρ</sup> and from blood.<sup>l</sup> <sup>21</sup> For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day."

<sup>22</sup> Then pleased it the apostles and elders, with the whole church, to send chosen<sup>σ</sup> men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: <sup>23</sup> and they wrote letters by them after this manner; "The apostles and elders<sup>τ</sup> and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: <sup>24</sup> forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting<sup>υ</sup> your souls, saying, Ye must be circumcised, and keep the law:<sup>φ</sup> to whom we gave no such commandment: <sup>25</sup> it seemed good unto us, being<sup>x</sup> assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, <sup>26</sup> men that have hazarded their lives<sup>m</sup> for the name of our LORD JESUS CHRIST. <sup>27</sup> We have sent therefore Judas and Silas, who shall<sup>ψ</sup> also tell you the same things by mouth.<sup>ω</sup> <sup>28</sup> For it seemed good to the Holy Ghost,<sup>a</sup> and to us, to lay upon you no greater burden than these necessary things; <sup>29</sup> that ye abstain from meats offered to idols,<sup>n</sup> and from blood,<sup>o</sup> and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well."

<sup>30</sup> So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: <sup>31</sup> which when they had read, they rejoiced for the consolation.<sup>c</sup> <sup>32</sup> And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. <sup>33</sup> And after they had tarried there a space, they were let go in

peace from the brethren unto the apostles.<sup>γ</sup> <sup>34</sup> Notwithstanding it pleased Silas to abide there still.<sup>θ</sup> <sup>35</sup> Paul also<sup>d</sup> and Barnabas continued in Antioch, teaching and preaching the word of the LORD, with many others also.

A.D. 50. Claudius X. [154]  
[S. Peter comes to Antioch, where S. Paul had a sharp contention with him, but Barnabas complied with him. Ga. i. 11. I conceive that this happened at this time, and that hence originated the dissension between S. Paul and Barnabas. Pearson, Burton, Biley. So Hug. As far as appears, S. Peter did yield to S. Paul in this debate. Cradock, Bedford.]

A.D. 50-1. [155]  
(At the end of the winter. Hug.)  
S. Paul's third journey—the Grecian.

<sup>36</sup> AND some days after Paul said unto Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the LORD, and see how they do."

<sup>37</sup> And Barnabas determined to take with them John,<sup>p</sup> whose surname was Mark. <sup>38</sup> But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. <sup>39</sup> And the contention was so sharp between them, that they departed<sup>κ</sup> asunder one from the other; and so Barnabas took Mark, and sailed unto Cyprus; <sup>40</sup> and Paul chose Silas, and departed, being recommended<sup>λ</sup> by the brethren unto the grace of God.<sup>μ</sup> <sup>41</sup> And he went through Syria and Cilicia, confirming the churches."

XVI.] <sup>1</sup> Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus,<sup>γ</sup> the son of a certain woman, which was a Jewess, and believed;<sup>ε</sup> but his father was a Greek: <sup>2</sup> which was well reported of by the brethren that were at Lystra and Iconium. <sup>3</sup> Him would Paul have to go forth with him; and took and circumcised<sup>r</sup> him because of the Jews which were in those quarters: for they knew all that his father was a Greek. <sup>4</sup> And as they went through the cities, they delivered them the decrees for to

a See ve. 8. Ch. 10, 44, and 13, 2, 4.

n Ve. 20. Ch. 21, 25. Re. 2, 14, 20.

o Le. 17, 14.

ε Or, exhortation.

η (To those who had sent them. Vat. and Alex. Mss. So the Vulg., Memph., Theb., Eth., four Mss., and some Fathers. Treg.)

θ (Wonting in several Mss. and in most of the ancient versions. Owen, Mark.)

ι (But. Vat. Ms., Penn.)

p Ch. 12, 12, and 13, 5. Col. 4, 10. 2 Ti. 4, 11. Phil. 14, 24.

κ (Separated from each other.)

λ (Perhaps a mark of their disapprobation of Barnabas' separation. Hales. Ch. 14, 26.)

μ (The Lord. Vat. Ms.)

ν (Commanding them to keep the precepts of the apostles and..... Wick., Cran., Rh.)

q Ch. 19, 22. Ro. 16, 21. 1 Co. 4, 17. Ph. 2, 19. 1 Th. 3, 2. 1 Ti. 1, 2. 2 Ti. 1, 2.

ε (A Christian convert. Sym.)

r 1 Co. 9, 20. Ga. 2, 3. See Ga. 5, 2.

π (*Made. Hinds. L'Enfant observes that this word always signifies something temporary and ceremonial. Gilpin.*)

ρ (*Those. Vat. Ms.*)

σ (*Went. Vat. Ms.*)

τ (*Being. Vat. Ms.*)

υ (*The ancient Lydia, or proconsular Asia, the capital of which was Ephesus. Paley, Hales. It included Ionia and Æolia. Pearce.*)

φ (*And when. Vat. Ms.*)

χ (*.....Of Jesus. Vat., Ephr., Alex. and Beza Mss., and all the ancient Vss. Penn. The Pesch.-Syr., Wick., Rh.*)

ς Ch. 10, 30.

ψ (*Made certain. Wick. Certified. Tynd., Cran., Gen. Being assured. Heylin, Rh.*)

ω (*About sixty-five miles distant. Burton.*)

α Or, the first.

β (*So Pliny, N. H., iv., 18. Burton. A free city. Tynd., Cran.*)

γ Gr., sabbath day.

δ (*The gate by the river (Strymon). So the most ancient Mss. and Vss. Penn. So the Vulgate and Coptic. Owen. Without the gate. Pesch.-Syr.*)

ε (*A house of prayer was by law appointed to be. Knatchbull, Pearce, Owen.*)

ζ (*A proselyte. Sym.*)

η (*Her heart, so that. Symonds. Opened to attend. Wick., Rh. So opened...that she adhered. Heyl.*)

keep, that were ordained<sup>π</sup> of the<sup>ρ</sup> apostles and elders which were at Jerusalem. <sup>5</sup>And so were the churches established in the faith, and increased in number daily.

<sup>6</sup>Now when they<sup>σ</sup> had gone throughout Phrygia and the region of Galatia, and were<sup>τ</sup> forbidden of the Holy Ghost to preach the word in Asia,<sup>υ</sup> <sup>7</sup>after they were come to Mysia, they<sup>φ</sup> assayed to go into Bithynia: but the Spirit<sup>χ</sup> suffered them not. <sup>8</sup>And they passing by Mysia came down to Troas.

<sup>9</sup>And a vision appeared to Paul in the night; There stood a man of Macedonia,<sup>ς</sup> and prayed him, saying, "Come over into Macedonia, and help us."

<sup>10</sup>And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering<sup>ψ</sup> that the Lord had called us for to preach the gospel unto them.

<sup>11</sup>Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;<sup>ω</sup> <sup>12</sup>and from thence to Philippi, which is the chief<sup>α</sup> city of that part of Macedonia, and a colony:<sup>β</sup> and we were in that city abiding certain days. <sup>13</sup>And on the sabbath<sup>γ</sup> we went out of the city<sup>δ</sup> by a river side, where prayer<sup>ε</sup> was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

<sup>14</sup>And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped<sup>ς</sup> God, heard us; whose heart the Lord opened,<sup>η</sup> that she attended unto the things which were spoken of Paul. <sup>15</sup>And when she was baptized, and her household, she besought us, saying, "If ye have judged me to be faithful to the Lord, come into my house, and abide *there*."

And she constrained<sup>υ</sup> us.

<sup>16</sup>And it came to pass, as we went to prayer,<sup>θ</sup> a certain damsel possessed

with a spirit of divination<sup>ι</sup> met us, which brought her masters much gain by soothsaying: <sup>17</sup>the same followed Paul and us, and cried, saying, "These men are the servants of the most high God, which shew unto us the way of salvation."<sup>18</sup> And this did she many days.

But Paul, being grieved, turned and said to the spirit, "I command thee in the name of Jesus Christ to come out of her."

And he came out the same hour.

<sup>19</sup>And when her masters saw that the hope of their gains was gone,<sup>κ</sup> they caught<sup>υ</sup> Paul and Silas, and drew *them* into the marketplace<sup>λ</sup> unto the rulers,<sup>μ</sup> <sup>20</sup>and brought them to the magistrates,<sup>ν</sup> saying, "These men, being Jews, do exceedingly trouble<sup>ο</sup> our city, <sup>21</sup>and teach customs, which are not lawful for us to receive, neither to observe, being Romans."

<sup>22</sup>And the multitude rose up together against them: and the magistrates rent<sup>ς</sup> off their clothes, and commanded to beat<sup>τ</sup> *them*. <sup>23</sup>And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely: <sup>24</sup>who, having received such a charge, thrust them into the inner<sup>ρ</sup> prison, and made their feet fast in the stocks.<sup>σ</sup>

<sup>25</sup>And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. <sup>26</sup>And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened,<sup>ω</sup> and every one's bands were loosed.

<sup>27</sup>And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.<sup>τ</sup>

<sup>28</sup>But Paul cried with a loud voice, saying, "Do thyself no harm: for we are all here."

ι Ge. 19, 3, and 33, 11. Ju. 19, 21. Lu. 24, 29. Ilc. 13, 2.

θ (*The house of prayer. Pesch.-Syr., Wall. Prayer-house. Penn. Oratory. Pearce, Waterland. Chapel. Heyl. Josephus (Vit., 54) speaks of one.*)

ι Or, of Python. 1 Sa. 28, 7.

κ (*She would sell for no more than a common servant maid. Unguestionably they thought that no small injury was done them: but as S. Paul had broken no Roman law, her masters were obliged to take up with general accusations. Biscoe.*)

λ 2 Co. 6, 5.

μ Or, court.

ν (*Princes. Wick., Rh.*)

ο (*Commanding officers. Pearce. Praetors. Biscoe. Officers. Tynd., Cran.*)

ρ Ch. 17, 6. 1 Ki. 18, 17.

ς (*Tearing their coats. Rh. In the hastiest manner by the lictors. Biscoe.*)

τ (*With rods. 2 Co. 11, 25. Scourge. Pearce, Sch. 1 Th. 2, 2.)*

υ (*Dark as well as inward, remote both from light and air. Biscoe.*)

φ (*Thus fastened, they lay in the greatest torture and misery. Biscoe.*)

ω Ch. 5, 19, and 12, 7, 10.

τ (*By the Roman law the gaoler would have to undergo the same punishment as the malefactor who had escaped. Biscoe.*)



z Ch. 2, 37, and  
9, 6. Lu. 3, 10.

y Jno. 3, 16, 36,  
and 6, 47. 1 Jno.  
5, 10.

v (Not in the Alex.  
and some of the  
earliest versions.  
Penn.)

φ (God, with all  
that. Vat. Ms.)

x (Immediately  
was baptized and  
all his household.  
Cov. Family.  
Sym.)

ψ (As the Jews  
used to receive  
whole families,  
who became full  
proselytes. Ben-  
son.)

z Lu. 5, 29, and  
19, 6.

ω (Peace be with  
you; or, fare ye  
well; or, God bless  
you. Pearce.)

α (Porcia lex vir-  
gas ab omnium  
civium Roman-  
orum corpore  
amovit. Cicero  
pro Rab. c. iv.  
See also Or. Verr.  
v. 6. Ch. 22,  
25.)

β (Not so! Wick.,  
Tynd., It.)

γ (It would have  
been to S. Paul's  
own great peril  
if he were after-  
wards found not  
to be what he had  
professed.  
Biscoe.)

δ (Comforted, said  
everything that  
was proper to in-  
duce them to for-  
give the injury.  
Biscoe.)

α Mat. 8, 34.

<sup>29</sup>Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, <sup>30</sup>and brought them out, and said, "Sirs, what must I do to be saved?"<sup>z</sup>

<sup>31</sup>And they said, "Believe<sup>y</sup> on the LORD JESUS Christ,<sup>v</sup> and thou shalt be saved, and thy house."<sup>32</sup>And they spake unto him the word of the LORD,<sup>φ</sup> and to all that were in his house.

<sup>33</sup>And he took them the same hour of the night, and washed *their* stripes; and<sup>x</sup> was baptized, he and all his,<sup>ψ</sup> straightway. <sup>34</sup>And when he had brought them into his house, he set meat<sup>z</sup> before them, and rejoiced, believing in God with all his house.

<sup>35</sup>And when it was day, the magistrates sent the serjeants, saying, "Let those men go."

<sup>36</sup>And the keeper of the prison told this saying to Paul, "The magistrates have sent to let you go: now therefore depart, and go in peace."<sup>ω</sup>

<sup>37</sup>But Paul said unto them, "They have beaten us openly uncondemned, being Romans,<sup>α</sup> and have cast us into prison; and now do they thrust us out privily? nay verily;<sup>β</sup> but let them come themselves and fetch us out."<sup>γ</sup>

<sup>38</sup>And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. <sup>39</sup>And they came and besought<sup>δ</sup> them, and brought them out, and desired them to depart<sup>α</sup> out of the city. <sup>40</sup>And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

## XVII.]

A.D. 52.

THESSALONICA.

[156

[Now Salonichi, still a city of about sixty thousand inhabitants. Under the Romans it became great and populous and wealthy (Strabo, vii., p. 323), and was the principal city of the second part of Macedonia. Many Jews lived in it in the time of the apostle Paul. Kitto's Bib. Cyc.—Notes.]

Continuation of S. Paul's Grecian journey.

NOW when they had passed through Amphipolis and Apol-

onia, they came to Thessalonica, where was a<sup>e</sup> synagogue<sup>ς</sup> of the Jews: <sup>2</sup>and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,<sup>b</sup> <sup>3</sup>opening<sup>γ</sup> and alleging, that Christ<sup>δ</sup> must needs have suffered,<sup>e</sup> and risen again from the dead; and "that this JESUS, whom<sup>f</sup> I preach unto you, is Christ."<sup>κ</sup>

<sup>4</sup>And some of them believed, and<sup>d</sup> consorted<sup>λ</sup> with Paul and Silas; and of the devout<sup>α</sup> Greeks a great multitude, and of the chief women not a few.

<sup>5</sup>But the Jews which believed<sup>ν</sup> not, moved with envy,<sup>ξ</sup> took unto them certain lewd<sup>π</sup> fellows of the baser sort, and gathered a company, and set all the city on<sup>ο</sup> an uproar, and assaulted the house of Jason,<sup>e</sup> and sought to bring them out to the people. <sup>6</sup>And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, "These that have turned the world upside down are come hither also; <sup>7</sup>whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king,<sup>f</sup> one JESUS."<sup>ι</sup>

<sup>8</sup>And they<sup>σ</sup> troubled the people and the rulers of the city, when they heard these things. <sup>9</sup>And when they had taken security of Jason, and of the other,<sup>τ</sup> they let them go.

<sup>10</sup>And the brethren immediately sent away Paul and Silas by night unto Berea:<sup>ν</sup> who coming *thither* went into the synagogue of the Jews. <sup>11</sup>These were more noble<sup>θ</sup> than those in Thessalonica, in that they received the word with all readiness of mind, and searched<sup>θ</sup> the scriptures daily, whether those things were so. <sup>12</sup>Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

<sup>13</sup>But when the Jews of Thessalonica had knowledge<sup>x</sup> that the word of God was preached of Paul at Berea,

ε (The. Green.)

ξ (The only place where he, as a stranger, could harangue the multitude. Hug.)

b Ch. 9, 20; 13, 5; 14, 1; 16, 13; and 18, 8. Lu. 4, 16. —

η (Explaining. Hinds.)

θ (The. Heyl.)

c Ch. 18, 28. Lu. 24, 26, 46. Ga. 3, 1.

ι Or, whom, said he, I preach.

κ (That the Christ, whenever He came, was to suffer and rise again, and that this Jesus is He. Wall.)

d Ch. 28, 24.

λ (Associated. Romeo, iii., 1. Hinds.)

μ (Proselytes.)

ν (Obeyed. Heyl.)

ξ Zeal. Pearce.)

π (Wicked. Rich. II., i. 3. Hinds, Gen., Pearce, Sym. Evil men from the marketplace of the city. Pesch.-Syr.)

ρ (In. Sym.)

e Ro. 16, 1.

f Lu. 23, 2. Jno. 19, 12. 1 Pe. 2, 13.

σ (These things. Pearce.)

τ (Others, v. 6. Pearce. Therest. Se.)

ν (Fifty-one miles distant. Burton.)

φ (More liberal and ingenuous. Pcs.-Syr., Mann. Of a better disposition. Heyl., Pearce. More ingenuous. Markland.)

g Is. 34, 16. Lu. 16, 29. Jno. 5, 39.

x (Knew. Sym.)



ψ (*Stirring up and working on the multitude.* Vat. Mss., 1209 and 367. Penn.)

ω (*Unto the sea.* Wick., Rh. *Towards the sea.* Owen, Heyl.)

α (*Had the care of.* Knatchbull. *But others conducting.* Burton.)

β (*Having received.* Heyl., Sch.)

γ (*He sent them back to Thessalonica.* 1 Th. 3, 1. Wall.)

δ (*Made bitter.* Pesch. Syr. 2 Pe. 2, 8.)

ε (*Or, full of idols.*

ζ (*Discussed.* So Ro. 14, 1. Hinds.)

η (*They denied Divine Providence and a future state.* Pearce, Mann.)

θ (*They held virtue to be its own reward.* Mann. *But attributed all human actions to fate.* Pearce.)

ι (*Or, base fellow.*

κ (*Conducted.* Heylin. *In a friendly manner to the hill.* Mark., Troll. *Nothing is said of a trial.* Burton.)

λ (*Or, Mars' hill.* *It was (the ancient seat of) the highest court in Athens.*

μ (*In telling or hearing.* Sym. *Thucydides (iii., 38) and Demosthenes give the same account.)*

ν (*Or, the court of the Areopagites.*

ξ (*Used in a good sense.* Lardner, Titt. *So used by Josephus.* Burton.)

ο (*Or, gods that ye worship.*

π (*Lucian in Philop. (xiii., 769) and Philos. (Vit. Apoll., vi., 3) mention this.* Wall.)

they came thither also, and stirred<sup>ψ</sup> up the people. <sup>14</sup>And then immediately the brethren sent away Paul to go as it were to<sup>ω</sup> the sea: but Silas and Timotheus abode there still. <sup>15</sup>And they that conducted<sup>α</sup> Paul received<sup>β</sup> him unto Athens: and receiving<sup>β</sup> a commandment unto Silas and Timotheus for to come to him with all speed,<sup>γ</sup> they departed.

<sup>16</sup>Now while Paul waited for them at Athens, his spirit was stirred<sup>δ</sup> in him, when he saw the city wholly<sup>ε</sup> given to idolatry. <sup>17</sup>Therefore disputed<sup>δ</sup> he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

<sup>18</sup>Then certain philosophers of the

"Ye men of Athens,

I perceive that in all things ye are too superstitious.<sup>ε</sup>

<sup>23</sup>For as I passed by, and beheld your devotions,<sup>ο</sup> I found an altar with this inscription, TO THE UNKNOWN GOD.<sup>π</sup> Whom therefore ye ignorantly<sup>ρ</sup> worship, I declare I unto you.

<sup>24</sup>God that made the world and all things therein, Seeing<sup>σ</sup> that He is Lord of heaven and earth, Dwelleth not in temples made with hands; <sup>25</sup>Neither is worshipped with men's hands, As though He needed<sup>h</sup> any thing, Seeing<sup>τ</sup> He giveth to all life,<sup>i</sup> and breath, and all things;

<sup>26</sup>And hath made of<sup>ν</sup> one blood all nations of men For to dwell on all the face of the earth, And hath<sup>φ</sup> determined the times before appointed, And the bounds of their habitation;

<sup>27</sup>That they should seek the LORD,<sup>χ</sup> If haply they might feel<sup>ψ</sup> after Him, and find Him, Though He be not far from every one of us:

<sup>28</sup>For in Him we live,<sup>κ</sup> and move, and have our being; As certain also of your own poets<sup>ω</sup> have said, "For we are also His offspring."

<sup>29</sup>Forasmuch then as we are the offspring of God, We ought not to think that the Godhead is like<sup>ε'</sup> unto gold. Or silver, or stone, graven by art and man's device.

<sup>30</sup>And the times of this ignorance<sup>α</sup> God winked<sup>β</sup> at; But now<sup>γ</sup> commandeth all men every where to repent:<sup>δ</sup>

<sup>31</sup>Because He hath appointed a day, In the which He will judge the world in righteousness By that Man whom He hath ordained;

Epicureans,<sup>γ</sup> and of the Stoicks,<sup>θ</sup> encountered him.

And some said, "What will this babbler<sup>α</sup> say?" other some, "He seemeth to be a setter forth of strange gods:"—because he preached unto them JESUS, and the resurrection.

<sup>19</sup>And they took him, and brought<sup>κ</sup> him unto Areopagus,<sup>λ</sup> saying, "May we know what this new doctrine, whereof thou speakest, is?" <sup>20</sup>For thou bringest certain strange things to our ears: we would know therefore what these things mean." <sup>21</sup>(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell,<sup>μ</sup> or to hear some new thing.)

<sup>22</sup>Then Paul stood in the midst of Mars' hill,<sup>ν</sup> and said,

ρ (*Without knowing (Him).* Pearce, Scholeff. *While ye know Him not.* Pesch. Syr. *Not knowing.* Rh.)

σ (*Being the....* Sym.)

h Ps 50, 8.

τ (*Since.* Sym.)

i Ge. 2, 7. Nu. 16, 22. Job 12, 10; 27, 3; and 33, 4. Is. 42, 5, and 57, 16. Zec. 12, 1.

v Out of one (man). Vat. and Alex. Mss. Peun.

φ (*Having fixed the appointed times and bounds of.* Pearce. De. 32, 8.)

χ (*God. So the ancient Mss. and the Vulg. Heyl.)*

ψ (*Grope out. Hales. By means of His works of creation might find Him.* Pes. Syr. Ro. 1, 20.)

κ Col. 1, 17. He. 1, 3.

ω (*Aratus (Phenon., v., 5), a native of Cilicia. Cleanthes speaks similarly.* Burton.)

l Is. 40, 18.

α (*Error God has made to pass away.* Pesch. Syr. Ch. 14, 16. Ro. 3, 25.)

β (*Either "suffered them to be," and so Le Dieu, or "has now pardoned," and so Krebsius.* Burton. *Winked mercifully to overlook.* Pearce, Mann.)

γ (*Hus revealed His will to them explicitly.* Gilpin.)

δ (*And justly expects men to reverence His authority.* Mann. Lu. 24, 47. Tit. 2, 11. 1 Pe. 1, 14, and 4, 3.)

ε Or, offered faith. (Turneth every one to faith in Him. Pesch.-Syr.)

m Ro. 16, 3. 1 Co. 16, 19. 2 Ti. 4, 19.

ζ ("Judeans, impulsore Chresto, [Sc., Christo] assidue tumultuantes, Romā expulit." Suet. in *Claud.*, xxv., 12. Wall (Orosius, vii., 6) also says so. Biscoe. Tiberius did so too. Jos., *Ant.*, xviii., iii., 5.)

n Ch. 20, 34. 1 Co. 4, 12. 1 Th. 2, 9. 2 Th. 3, 8.

η (Endeavoured to persuade. Sym.)

θ (From Thessalonica, whither S. Paul had sent them. Wall.)

ι (Excited by the word. 1 Th. 3, 6. Vat. and the oldest Mss. Penn. Strongly affected by their report. Tate. Earnestly minded to testify. Knatch. Crad. Was instant in preaching. Rh. Disputed with great force of speech. Krebs. Impeded in discourse, because the Jews stood up against him as he testified. Pesch.-Syr.)

κ Or, is the Christ. (So Wall. The Vat. Mss., 367, 1209, 1210; Vind., 34, read "is the" here and at ve. 28. Penn.)

ο Ch. 13, 45. 1 Pe. 4, 4.

ρ Ch. 13, 51. Ne. 5, 13. Mat. 10, 14.

q Le. 20, 9. 2 Sa. 1, 16. Eze. 18, 13, and 33, 4.

r Eze. 3, 18, and 33, 9.

Whereof He hath given<sup>ε</sup> assurance unto all men,  
In that He hath raised Him from the dead."

<sup>32</sup> And when they heard of the resurrection of the dead, some mocked: and others said, "We will hear thee again of this matter."

<sup>33</sup> So Paul departed from among them. <sup>34</sup> Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

XVIII.] A.D. 52. (Probably late in the year. Hug.) Claudius XI.

[Felix made procurator of Judæa. Josephus, *Ant.*, xx., vii., 1; Tacitus, *Ant.*, xii., 54; Suetonius, *Claud.*, xxviii., ii., 9.]

S. Paul at Corinth.

AFTER these things Paul departed from Athens, and came to Corinth; <sup>2</sup> and found a certain Jew named Aquila,<sup>m</sup> born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:<sup>ζ</sup>) and came unto them. <sup>3</sup> And because he was of the same craft, he abode with them, and wrought:<sup>n</sup> for by their occupation they were tent-makers. <sup>4</sup> And he reasoned in the synagogue every sabbath, and persuaded<sup>η</sup> the Jews and the Greeks.

<sup>5</sup> And when Silas and Timotheus were come from Macedonia,<sup>θ</sup> Paul was pressed<sup>ι</sup> in the spirit, and testified to the Jews that JESUS was<sup>κ</sup> Christ. <sup>6</sup> And when they opposed<sup>ο</sup> themselves, and blasphemed, he shook<sup>ρ</sup> his raiment, and said unto them, "Your blood<sup>q</sup> be upon your own heads; I am clean:<sup>r</sup> from henceforth I will go unto the Gentiles."

The First Epistle to the Thessalonians. [158

The Second Epistle to the Thessalonians. [159

A.D. 53. Claudius XII. [160

[Achaia included all that part of Greece that lay south of Thessaly. Paus. in *Ach.*, vii., 16; Suet., *Claud.*, cxv.; Dio. Cass., ix., 24.]

S. Paul at Corinth.

<sup>7</sup> AND he departed thence, and

entered into a certain man's house, named Justus,<sup>λ</sup> one that worshipped<sup>μ</sup> God, whose house joined hard to the synagogue.

<sup>8</sup> And Crispus, the chief ruler of the synagogue, believed on the LORD with all his house; and many of the Corinthians hearing believed, and were baptized.

<sup>9</sup> Then spake the LORD to Paul in the night by a vision, "Be not afraid, but speak, and hold not thy peace: <sup>10</sup> for I am with<sup>ν</sup> thee, and no man shall set on thee to hurt thee: for I have much people in this city."

<sup>11</sup> And he continued<sup>ξ</sup> there a year and six months, teaching the word of God among them.

<sup>12</sup> And when Gallio<sup>π</sup> was the deputy<sup>π</sup> of Achaia, the Jews made insurrection<sup>ρ</sup> with one accord against Paul, and brought him to the judgment-seat, <sup>13</sup> saying, "This fellow persuadeth men to worship God contrary<sup>σ</sup> to the law."

<sup>14</sup> And when Paul was now about<sup>τ</sup> to open his mouth, Gallio said unto the Jews, "If it were a matter of wrong or wicked lewdness,<sup>υ</sup> O ye Jews, reason<sup>φ</sup> would that I should bear with you: <sup>15</sup> but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters."<sup>16</sup> And he drave them from the judgment-seat.

<sup>17</sup> Then all the Greeks<sup>χ</sup> took Sosthenes,<sup>τ</sup> the chief ruler of the synagogue, and beat him before the judgment-seat.

And Gallio cared<sup>ψ</sup> for none of those things.

A.D. 54. (Beginning of the year.) [161 Claudius XIII.

S. Paul goes to Jerusalem to the passover (April 11th).

<sup>18</sup> AND Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Pris-

λ (Titus. Pesch.-Syr. A just man, Titus by name. Wick. Titus Justus. Rh.)

μ (A proselyte, whose house was very near. Sym.)

ν Je. 1, 18.

ν Gr., sat there.

ξ (Elder brother of Seneca, who has described him (Nat. Quest., iv., 1) as of the most amiable disposition; and so Statius, *Syl.*, ii., viii., 32. Pearce.)

π (Proconsul. Wick., Rheims, Pearce. Under Claudius it was a proconsulate. Suet., *Claud.*, xxv., 10; Dio., lx., 680.)

ρ (Assault. Heylin. Combined against. Wall.)

σ Gr., passing by, disregarding. II. H. Davis.)

τ (Requested that he might. Pesch.-Syr.)

υ (An evil deed. Tynd., Cranm., Gen. Heinous fact. Rh. Evil propensity. Sym. Any fraud or base act; some act of injustice or wicked mischief, as ch. 13, 10. Pearce. Some ... or other immorality. Heylin. A matter that appertained to the civil government. Crad.)

φ (It would be but reasonable that I should hear you patiently. Sym.)

χ (Omitted in the Vulgate, Coptic, Arab. (Erpen.) Vss., and by Bede. Hales. Also by Beza. Not in the Alexandrian Ms. Pearce. Nor in Wick. or the Rh. Jews. Owen.)

ι Co. 1, 1.

ψ (Did not concern himself about it. Heyl.)

ω (Perhaps the civil vow, Non ante capillum tondebo quam ad illud locum pervenio. Salinasius. Referred to S. Paul by Jerome, August, Theoph., Benson, Lardn., Whithy, Le Clerc, Basnage, Burton. If of a Nazarite who had fallen into any uncleanness, he must shave his head and begin de novo. See v. 21. Ch. 21, 24. Bp. Mann. Nu. 6, 18.)

α (Pentecost. Lardn., Burton.)

β (Not in the Vat., Alex., and other ancient Mss. and Vss. Penn.)

γ (To Jerusalem, as Mat. 20, 17. Jno. 2, 13. This journey is not mentioned Ga. i. and ii. S. Luke passes over those journeys and passages at which he was not present.)

υ Ga. 1, 2, and 4, 14.

ν 1 Co. 1, 12; 3, 5; and 4, 6. Tit. 3, 13.

δ (Jesus. Vulg., Heyl.)

ω Ch. 19, 3.

ε (.....Exhorting, wrote. Gen., Rh., Who had advised him to it, recommended. ....Heyl. Anticipated him and wrote. Pesch-Syr.)

ζ (Helped by his powerful grace those who. Grot., Cast. Assisted those who had believed by the preaching of the Gospel. Ham. 1 Co. 3, 6.)

η Or, is the Christ. (That is, the Messiah. Wall, Heylin. Is. Wick., Rh.)

cilla and Aquila: having shorn his head in Cenchrea: for he had a vow.<sup>ω</sup>  
<sup>19</sup>And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

<sup>20</sup>When they desired him to tarry longer time with them, he consented not; <sup>21</sup>but bade them farewell, saying, "I must by all means keep this feast<sup>α</sup> that cometh in Jerusalem: but<sup>β</sup> I will return again unto you, if God will."

And he sailed from Ephesus. <sup>22</sup>And when he had landed at Cæsarea, and gone up,<sup>γ</sup> and saluted the church, he went down to Antioch.

A.D. 55.  
Claudius XIV. Nero I., who confirms [162  
Claudius Felix in his procuratorship.  
(Josephus, Bell., ii., xii.) Pearson.  
EPHESUS.

[On the Cayster, one of the most considerable of the Greek cities in Asia Minor. Under the Romans it was the capital of the province of Asia. Its ruins lie two short days' journey from Smyrna. Kitto's Bib. Cyc.]

S. Paul's fourth journey—the Ephesian.

<sup>23</sup>AND after he had spent some time there, he departed, and went over all the country of Galatia<sup>υ</sup> and Phrygia in order, strengthening all the disciples.

<sup>24</sup>And a certain Jew named Apollos,<sup>ν</sup> born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. <sup>25</sup>This man was instructed in the way of the LORD; and being fervent in the spirit, he spake and taught diligently the things of the LORD,<sup>δ</sup> knowing only the baptism of John.<sup>ω</sup> <sup>26</sup>And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. <sup>27</sup>And when he was disposed to pass into Achaia, the brethren<sup>ε</sup> wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: <sup>28</sup>for he mightily convinced the Jews, and that publicly, shewing by the scriptures that JESUS was<sup>η</sup> Christ.

XIX.] <sup>1</sup>And it came to pass, that, while Apollos was at Corinth,<sup>κ</sup> Paul having passed through the upper<sup>θ</sup> coasts came to Ephesus: and finding certain disciples, <sup>2</sup>he said unto them, "Have<sup>ι</sup> ye received the Holy Ghost since ye believed?"

And they said unto him, "We have not so much as heard whether there be<sup>κ</sup> any Holy Ghost."

<sup>3</sup>And he said unto them, "Unto what then were ye baptized?"

And they said, "Unto John's baptism."

<sup>4</sup>Then said Paul, "John verily baptized<sup>λ</sup> unto the people, that they should believe on Him which should come after him, that is, on Christ JESUS."

<sup>5</sup>When they heard this, they were baptized in the name of the LORD JESUS. <sup>6</sup>And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.<sup>μ</sup> <sup>7</sup>And<sup>ξ</sup> all the men were about twelve.

<sup>8</sup>And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading<sup>π</sup> the things concerning the kingdom of God. <sup>9</sup>But when divers<sup>ρ</sup> were<sup>ν</sup> hardened, and believed not, but spake evil of that<sup>σ</sup> way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. <sup>10</sup>And this continued by the space of two years; so that all they which dwelt in Asia<sup>τ</sup> heard the word of the LORD JESUS, both Jews and Greeks.

<sup>11</sup>And God wrought special<sup>z</sup> miracles by the hands of Paul: <sup>12</sup>so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

<sup>13</sup>Then certain of the vagabond<sup>υ</sup> Jews, exorcists, took upon them to call over them which had evil spirits the name of the LORD JESUS, saying,

κ 1 Co. 1, 12, and 3, 5.

θ (That is, the northern, Galatia and Phrygia. Mark., Lardn., Pearce. Higher parts. Wick., Rh.)

ι (Did ye...when? Pearce.)

κ (Given yet. Jno. 7, 39. Owen, Hales, Scholef. Any miraculous gifts imported by Craddock, Pearce, Any such powers of speaking with tongues. Wall. Ch. 8, 16. See 1 Sa. 3, 7.)

λ (Only an obligation to repentance, or an acknowledgment of life. Wall.)

μ (While he told them to believe. Pesch-Syr. But at the same time told the people that. Heyl. Ch. 1, 5; 11, 16; and 13, 24. Mat. 3, 11. Jno. 1, 15.)

ν (Instructed others. Ch. 15, 32. Mann.)

ξ (But they were all men, about twelve. Mark.)

π (Trying to persuade. Pearce.)

ρ (Many. Sym.)

τ 2 Ti. 1, 15. 2 Pe. 2, 2. Jude 10.

σ (The. Pearce, Scholef. Ve. 23. See ch. 9, 2; 22, 4; and 24, 14.

z (The. Pearce, Scholef. Ve. 23. See ch. 9, 2; 22, 4; and 24, 14.

υ Ch. 14, 3. Ma. 16, 20.

υ (Jews who went about exorcising. Pesch-Syriac, Pearce, Scholef. Exorcists that went about. Rh. Ma. 9, 38. Lu. 9, 49.)



φ (*One of the twenty-four heads of families.* 1 Chr. 24, 4. 2 Chr. 36, 14. Mat. 2, 4. Lu. 1, 5.)

χ (*Acknowledge.*)

ψ (*Without their upper garment.* Pearce.)

α Ch. 2, 43, and 5, 5. Lu. 1, 65, and 7, 16.

ω (...*Their sins.* 1st. Ms. & Pes-Syrac. Penn, Pearce.)

α (*Probably the denarius, 7½=£1614 lls. 6d.* Gilpin. Pence. Wick., Rh. Silverlings. Tynd., Cran., Gen.)

β (*The LORD. Vat. Ms.*)

β Ro. 15, 5. Ga 2, 1.

γ (*Purposed, as in Lu. 1, 66. Ac. 5, 4. Determined within himself.* Pearce. Purposed in spirit. Wick. Resolved in his mind. Pesch.-Syr., Knatch.)

α Ch. 18, 21, and 23, 11. Ro. 15, 24—28.

δ (*Who were, if nothing intervened to hinder, to go down to Corinth.* Paley, Tate, Biley.)

ε (*The way.* Ch. 9, 2. Wick., Rh.)

"We adjure you by JESUS whom Paul preacheth." <sup>14</sup>And there were seven sons of *one* Sceva, a Jew, and chief<sup>φ</sup> of the priests, which did so.

<sup>15</sup>And the evil spirit answered and said, "JESUS I know,<sup>χ</sup> and Paul I know; but who are ye?"

<sup>16</sup>And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked<sup>ψ</sup> and wounded. <sup>17</sup>And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear<sup>α</sup> fell on them all, and the name of the LORD JESUS was magnified.

<sup>18</sup>And many that believed came, and confessed,<sup>ω</sup> and shewed their deeds. <sup>19</sup>Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.<sup>α</sup> <sup>20</sup>So mightily grew the word of God<sup>β</sup> and prevailed.

A.D. 57. Nero III.  
The Epistle to the Galatians.

[163

A.D. 57.  
Apollon and others come from Corinth with a letter.

[164

<sup>21</sup>AFTER these things were ended,<sup>β</sup> Paul purposed<sup>γ</sup> in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome."<sup>ε</sup> <sup>22</sup>So he sent into Macedonia two<sup>δ</sup> of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

The First Epistle to the Corinthians.  
(About Easter.—Paley.)

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A.D. 58. EPHESUS.  
Nero IV.

[166

[The temple of Diana was two hundred and twenty years in building, and was reared at the common charge of all Asia Proper. It was four hundred and twenty-five feet long, and two hundred and twenty broad; supported by one hundred and twenty-seven stately pillars, each of them sixty feet high. It was esteemed one of the seven wonders of the world. (Pliny, N. H., xxxvi., 21.) Nero plundered it, and the Goths entirely ruined and burned it. Benson.]  
The tumult.

<sup>23</sup>AND the same time there arose no small stir about that<sup>ε</sup> way. <sup>24</sup>For

a certain man named Demetrius, a silversmith, which made silver shrines<sup>ξ</sup> for Diana, brought no small gain<sup>ζ</sup> unto the craftsmen; <sup>25</sup>whom he called together with the workmen of like occupation, and said, "Sirs, ye know that by this craft we have our wealth. <sup>26</sup>Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no<sup>δ</sup> gods, which are made with hands: <sup>27</sup>so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth."

<sup>28</sup>And when they heard these sayings, they were full of wrath, and cried out, saying, "Great is Diana of the Ephesians."

<sup>29</sup>And the whole city was filled with confusion: and having caught Gaius<sup>ε</sup> and Aristarchus,<sup>ζ</sup> men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

<sup>30</sup>And when Paul would have entered in unto the people, the disciples suffered him not. <sup>31</sup>And certain of the chief<sup>φ</sup> of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.<sup>θ</sup> <sup>32</sup>Some therefore cried one thing, and some another: for the assembly was confused; and the more<sup>ι</sup> part knew not wherefore they were come together.

<sup>33</sup>And they<sup>κ</sup> drew Alexander out of the multitude, the Jews putting him forward. And Alexander<sup>λ</sup> beckoned with the hand, and would have made<sup>α</sup> his defence unto the people. <sup>34</sup>But when they knew that he was a Jew, all with one voice about the space of two hours cried out, "Great is Diana of the Ephesians."

<sup>35</sup>And when the townelers<sup>μ</sup> had appeared the people, he said,

ξ (*For images of Diana.* Hales. Models of the temple of Weston. Crad. Silver temples of Pearce, Rheims. Houses. Wick. Models of the temple with folding doors. Benson.)

ζ Ch. 16, 16.

δ Ps. 115, 4. Is. 44, 10—20. Je. 10, 3.

ε Ro. 16, 23. 1 Co. 1, 14.

ζ Ch. 20, 4, and 27, 2. Col. 4, 10. Philem. 24.

η (*Princes.* Wick., Rheims. Officers chosen by thirteen confederated cities of Asia to preside over their festivals and games. Wick. were now celebrating. At the great concours Demetrius expected a brisk trade. Biscoe.)

θ (*Of this there exist some remains—circular seats and numerous arches; the ruins present a wreck of immense grandeur; a splendid circus is tolerably entire.* Kitto's Bib. Cyc.)

ι (*Greater.* Sym.)

κ (*But some of the multitude pushed forward.* Mark. That is, the Jews. Pearce.)

λ 1 Ti. 2, 20. 2 Ti. 4, 14.

μ (*Given the people an answer.* Tyndale, Cran. .... Satisfaction. Rh. An apology for the people. Pearce.)

ν (*Chief person in the city.* Pes-Syr. Comp. Ezz. 4, 8, and 7, 25. Eccles. 10, 5. 1 Mac. 5, 24. Recorder. Pearce. Perhaps he who represented Apollo. Biscoe. Gr., chancellor.)

v Gr., the temple keeper. (The citizens chose annually an officer so called, and hence the city itself is properly so named.) Pearce. Guardian of the temple of. Heyl., Pearce.)

ξ (Temples. Pes-Syr., Heylin. Neither sacrilegious nor..... Wick., Rh.)

π (For what this man has said cannot affect your case. Ve. 35. Pearce, Mann.)

ρ Or, the court-days are kept. (Mark. Courts kept in the common place. Rh. When actions of damages are tried. Pearce, Burton.)

σ (There are consuls. Rheims. Basnage thinks Celer and Ælius. Biscoe. And they are men of dexterity. Pesch-Syr. For crimes of a public nature. Pearce.)

τ (Further. Vat., and some other Mss. As the good of the temple. Biscoe.)

v Or, ordinary. (The usual legal assembly of the district. Biscoe.)

φ (Qui cœtum et concursus fecerit capite puniatur. Seneca, Con., iii., 8. Lex.)

χ (No justifiable occasion. Heyl.)

ψ (Sent for, and having exhorted and embraced Vat. Ms., Penn.)

ω (Took ship at Troas, and crossed. 1 Co. 1, 8. 2 Co. 2, 12. Wall)

“Ye men of Ephesus,

What man is there that knoweth not how  
That the city of the Ephesians is a worshipper<sup>v</sup> of the great goddess Diana,  
And of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against,  
Ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men,  
Which are neither robbers of churches,<sup>ξ</sup>  
Nor yet blasphemers of your goddess.<sup>π</sup>

38 Wherefore if Demetrius, and the craftsmen which are with him,  
Have a matter against any man,  
The law is open,<sup>ρ</sup> and there are deputies: <sup>σ</sup>  
Let them implead one another.

39 But if ye enquire any thing concerning other matters,<sup>τ</sup>  
It shall be determined in a lawful<sup>v</sup> assembly.

40 For we are in danger<sup>β</sup> to be called in question for this day's uproar,  
There being no cause<sup>χ</sup> whereby we may give an account of this  
concourse.”

41 And when he had thus spoken,  
he dismissed the assembly.

XX.] A.D. 58.  
S. Paul goes to Troas. [167  
(Not finding Timothy, he crosses into Macedonia.  
Paley.)

AND after the uproar was ceased,  
Paul<sup>ψ</sup> called unto *him* the disciples,  
and embraced *them*, and departed for to go into Macedonia.<sup>ω</sup>

A.D. 58. December. [168  
[S. Paul goes to Illyricum, Ro. xv. 19, thence to Philippi, whence he writes the Second Epistle to the Corinthians, after the return of Titus from Corinth.]  
S. Paul in Greece.

2 AND when he had gone over those parts, and had given them much exhortation, he came into Greece, <sup>3</sup>and there abode three months.

A.D. 58. December. [169  
CORINTH.  
[The third time S. Paul had intended to visit this city. Paley. About the end of the time when he was ready to go away with the money collected, he wrote the Epistle to the Romans. Wall.]  
S. Paul's charge to the elders at Ephesus.

AND when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. <sup>4</sup>And there accompanied him into Asia Sopater<sup>α</sup> of Berea; and of the Thessalonians, Aristarchus<sup>β</sup> and Secundus; and Gaius<sup>γ</sup> of Derbe,

and Timotheus;<sup>δ</sup> and of Asia, Tycheius<sup>ε</sup> and Trophimus.<sup>ζ</sup> <sup>5</sup>These going before tarried for us at Troas.<sup>η</sup>

<sup>6</sup>And we sailed away from Philippi after the days of unleavened bread,<sup>θ</sup> and came unto them to Troas in<sup>β</sup> five days; where we abode seven days.

<sup>7</sup>And upon the first<sup>ρ</sup> day of the week, when the disciples came together to break bread,<sup>γ</sup> Paul preached unto them, ready<sup>δ</sup> to depart on the morrow; and continued his speech until midnight. <sup>8</sup>And there were many lights in the upper chamber, where they<sup>ε</sup> were gathered together. <sup>9</sup>And there sat<sup>ς</sup> in a<sup>η</sup> window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

<sup>10</sup>And Paul went down, and fell<sup>α</sup> on him, and embracing *him* said, “Trouble<sup>β</sup> not yourselves; for his life is in him.”

<sup>11</sup>When he therefore was come<sup>ρ</sup> up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. <sup>12</sup>And they brought the young man alive, and were not a little comforted.

α (Son of Pyrrhus of..... Vat. Ms. ....Sospator of Pyrrhus of..... Wick., Rh.)

β Ch. 19, 29, and 27, 2. Col. 4, 10.

γ Ch. 19, 29

δ Ch. 16, 1.

ε Ep. 6, 21. Col. 4, 7. 2 Ti. 4, 12. Tit. 3, 12.

ζ Ch. 21, 29. 2 Ti. 4, 20.

η Ch. 16, 8. 2 Co. 2, 12. 2 Ti. 4, 13.

θ Ex. 12, 14, and 23, 15.

β (Gr., before, i.e., on the fifth day. Titt.)

γ 1 Co. 16, 2.

γ (To break the eucharist. Pes-Syr. Ch. 2, 42. 1 Co. 10, 16, and 11, 20.)

δ (Because he was to.)

ε We. Vat. Ms. Also the Alex., Beza, and Bede Mss., and the Vulg. and Syr. Vss. Pearce.)

ζ (Sitting in...and listening. Pes-Syr. Sat on the. Wick. Sitting on the. Rh.)

η (The. Green.)

θ 1 Ki. 17, 21. 2 Ki. 4, 34.

ρ Mat. 9, 24.

θ (And when he had gone up he broke the bread and tasted, and discoursed until the day dawned. Pesch-Syr. Had broken the. Cran. “The.” Alex., Ephr., and Beza Mss.)

ι (The ship. See  
ve. 6. Bishop  
Midd.)

κ (Thesos. Pes-  
Syr.)

λ (Again, and so  
ve. 14. Pearce.)

μ (By land.  
Wick., Rheims,  
Pearce, Tate.)

ν (In the evening.  
Vat. Ms.)

ξ (Not in Wick.  
or Rh.)

π (Leaving. Rh.  
Without calling  
at. Wall. Not  
to land there. Bp.  
Wilson.)

ς Ch. 18, 21; 19,  
21; and 21, 4, 12.

τ Ch. 24, 17.

υ Ch. 2, 1. 1 Co.  
16, 8.

ρ (Twenty-five  
miles distant.)

σ (Irenæus (iii.,  
14) says he called  
the bishops and  
presbyters of the  
neighbouring  
cities. Mark.  
Comp. ve. 25.)

τ (Meekness and  
mildness. Wick.)

υ (Trials. Pearce.)

φ (Trust in.....  
that our sins shall  
be pardoned  
through..... Bp.  
Wilson.)

χ (...In spirit.  
Wick. In my  
mind thoroughly  
resolved—firmly  
resolved in my  
mind. Pearce,  
Mann. The spirit  
of S. Paul.  
Comp. ch. 18, 5,  
25. Jno. 13, 21.  
Bp. Midd.)

ψ (Declares.  
Pearce. Ch. 21,  
4. 11. 1 Th. 3,  
3.)

<sup>13</sup> And we went before to ship,<sup>ι</sup> and sailed unto Assos,<sup>κ</sup> there intending to take in<sup>λ</sup> Paul: for so had he appointed, minding himself to go afoot.<sup>μ</sup> <sup>14</sup> And when he met with us at Assos, we took him in, and came to Mitylene. <sup>15</sup> And we sailed thence, and came the next day over against Chios; and the next<sup>ν</sup> day we arrived at Samos, and tarried at Trogyllium:<sup>ξ</sup> and the next day we came to

Miletus. <sup>16</sup> For Paul had determined to sail by<sup>π</sup> Ephesus, because he would not spend the time in Asia: for he hasted,<sup>ς</sup> if it were possible for him, to be at Jerusalem<sup>τ</sup> the day of Pentecost.<sup>υ</sup>

<sup>17</sup> And from Miletus<sup>ρ</sup> he sent to Ephesus, and called<sup>σ</sup> the elders of the church. <sup>18</sup> And when they were come to him, he said unto them,

*S. Paul's conduct.*

<sup>14</sup> Ye know, from the first day that I came into Asia, After what manner I have been with you at all seasons,

<sup>19</sup> Serving the LORD with all humility<sup>τ</sup> of mind, And with many tears, and temptations,<sup>υ</sup> Which befell me by the lying in wait of the Jews:

<sup>20</sup> And how I kept back nothing that was profitable unto you, But have shewed you, And have taught you publickly, and from house to house,

<sup>21</sup> Testifying both to the Jews, and also to the Greeks, Repentance toward God, And faith toward<sup>φ</sup> our LORD JESUS Christ.

*His resolution.*

<sup>22</sup> And now, behold, I go bound<sup>χ</sup> in the spirit unto Jerusalem, Not knowing the things that shall befall me there:

<sup>23</sup> Save that the Holy Ghost witnesseth<sup>ψ</sup> in every city, saying That bonds and afflictions abide<sup>ω</sup> me.<sup>α</sup>

<sup>24</sup> But<sup>β</sup> none of these things move me, Neither count I my life dear unto myself, So that I might finish my course with joy, And the ministry, which I have received<sup>ν</sup> of the LORD JESUS, To testify the gospel of the grace of God.

*His faithfulness.*

<sup>25</sup> And now, behold, I know<sup>γ</sup> that ye all, Among whom I have gone preaching the kingdom of God, Shall see my face no more.

<sup>26</sup> Wherefore I take you to record<sup>δ</sup> this day, That I am pure<sup>ε</sup> from the blood of all men,

<sup>27</sup> For I have not shunned to declare unto you all the counsel of God.<sup>ε</sup>

*The duty of bishops.*

<sup>28</sup> Take heed<sup>ζ</sup> therefore unto yourselves, and to all the flock, Over the which the Holy Ghost hath made you overseers,<sup>ς</sup> To feed<sup>η</sup> the church of God,<sup>θ</sup> Which He hath purchased<sup>ι</sup> with His own blood.<sup>κ</sup>

*His warning.*

<sup>29</sup> For I know this, that after my departing Shall grievous wolves enter in among you, Not sparing the flock.

<sup>ω</sup> Or, wait for. (Await. West.)

<sup>α</sup> (...At Jerusalem. Wick., Rh.)

<sup>β</sup> (I account life of no value to myself so I may ...So the Vat., Ephr., Alex., and Beza Mss. Penn. Nor is life so much my concern as to.... Heylin. Ch. 21, 13. Ro. 8, 35. 2 Co. 4, 16.)

<sup>γ</sup> Ga. 1, 1. Tit. 1, 3.

<sup>δ</sup> (I am sure that henceforth ye all. Tynd., Cranm., Gen. I am persuaded. Gilpin. I have no other expectation. Wall. As he then thought. Usher.)

<sup>ε</sup> (I solemnly assure you. Sym.)

<sup>ω</sup> Ch. 18, 6. 2 Co. 7, 2.

<sup>ε</sup> (His will, with the conditions which He requires to be performed in order to salvation. Ln. 7, 30. Jno. 15, 15. Ep. 1, 11.)

<sup>α</sup> 1 Ti. 4, 16. 1 Pe. 5, 2.

<sup>ζ</sup> (Bishops. Wick., Rh., Cov., Ham.)

<sup>η</sup> (Tend, watch, manage. Titt. Rule. Wick., Math., Cran.)

<sup>θ</sup> (So the Vat. and Ephr. Mss., and most Vss. and Fathers. Ignatius and the Vulg.)

<sup>ι</sup> (...For Himself. H. H. Davis.)

<sup>κ</sup> (The blood of His own. Vat., and the most ancient Mss., the Copt., & Irenæus. Penn.)



y 1 Ti. 1, 20. 1  
Jno. 2, 19.

λ (Gr., the, &c.,  
fulfilled, as he  
found six years  
after, 1 Ti. 1, 19.  
Wall, Burton.)

μ (To the Lord  
and to that. Vat.  
Ms.)

ν (Perfect you in  
all holiness. Gil-  
pin. Ch 9, 31.)

z 1 Sa. 12, 3. 1  
Co. 9, 12. 2 Co.  
7, 2; 11, 9; and  
12, 17.

α Ch. 18, 3. 1 Co.  
4, 12. 1 Th. 2,  
9. 2 Th. 3, 8.

ξ (I have particu-  
larly shewed you  
that...Mack. In  
all things have  
shewed you that.  
Pearce. Among  
other necessary  
Christian duties,  
even by my own  
example, to be in-  
dustrious in your  
respective call-  
ings. Bp. Mann.)

π (Receive. Wick.,  
Tynd., Cran.,  
Gen., Rh.)

θ Ro. 15, 1. 1 Co.  
9, 12. 2 Co. 11,  
9, and 12, 13. Ep.  
4, 28. 1 Th. 4,  
11, and 5, 14. 2  
Th. 3, 8.

ρ (Happy.  
Pearce.)

σ (...There, in the  
room where they  
were. Mack. Ch.  
7, 60, and 21, 5.)

c Ge. 45, 14; and  
46, 29

τ (That we sailed,  
being carried  
from. Rh. After  
we had departed.  
Sym. As soon as  
we had launched  
forth and were  
departed. Tynd.,  
Gen.)

30 Also of your own selves<sup>y</sup> shall men arise  
Speaking perverse things,  
To draw away disciples<sup>λ</sup> after them.

31 Therefore watch, and remember,  
That by the space of three years I ceased not  
To warn every one night and day with tears.

*His blessing.*

32 And now, brethren, I commend you to God,<sup>μ</sup>  
And to the word of His grace,  
Which is able to build<sup>ν</sup> you up,  
And to give you an inheritance among all them which are sanctified.

*His disinterestedness.*

33 I have coveted<sup>z</sup> no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands<sup>α</sup> have ministered  
Unto my necessities, and to them that were with me.

*Their example.*

35 I have shewed you all things,<sup>ξ</sup>  
How that so labouring ye ought to support<sup>β</sup> the weak,<sup>b</sup>  
And to remember the words of the LORD JESUS, how He said,  
It is more blessed<sup>ρ</sup> to give than to receive."

36 And when he had thus spoken,  
he kneeled down,<sup>σ</sup> and prayed with  
them all. 37 And they all wept sore,  
and fell<sup>c</sup> on Paul's neck, and kissed  
him, 38 sorrowing most of all for the  
words which he spake, that they  
should see his face no more. And  
they accompanied him unto the ship.

XXI.] A.D. 58. [170  
*S. Paul continues his journey to  
Jerusalem.*

AND it came to pass,<sup>τ</sup> that after  
we were gotten from them, and  
had launched, we came with a straight  
course unto Coos, and the day fol-  
lowing unto Rhodes, and from thence  
unto Patara: 2 and finding a ship  
sailing over unto Phenicia, we went  
aboard, and set forth.<sup>ν</sup> 3 Now when  
we had discovered<sup>θ</sup> Cyprus, we left  
it on the left hand, and sailed into  
Syria, and landed at Tyre: for there  
the ship was to unlade her burden.  
4 And finding<sup>x</sup> disciples, we tarried  
there seven days: who said to Paul  
through<sup>ψ</sup> the Spirit, that he should not<sup>ω</sup>  
go up to Jerusalem. 5 And when we

had accomplished those<sup>a</sup> days, we de-  
parted and went our way; and they  
all brought us on our way, with<sup>β</sup>  
wives and children, till we were out  
of the city: and we kneeled<sup>d</sup> down  
on the shore, and prayed. 6 And  
when we had taken our leave one of  
another, we took ship; and they re-  
turned home again. 7 And when we  
had finished our course<sup>γ</sup> from Tyre,  
we came to Ptolemais,<sup>δ</sup> and saluted  
the brethren, and abode with them  
one day.

8 And the next day we that were of  
Paul's company<sup>e</sup> departed, and came unto  
Cæsarea: and we entered into the  
house of Philip the evangelist,<sup>e</sup> which  
was one of the seven;<sup>f</sup> and abode  
with him. 9 And the same man had  
four daughters, virgins, which did  
prophecy.

10 And as we tarried there many  
days, there came down from Judæa  
a certain prophet, named Agabus.<sup>g</sup>  
11 And when he was come unto us,  
he took Paul's girdle, and bound his  
own hands and feet, and said, "Thus

ν (Sail. Pearce.)

φ (Came in sight  
of. Cov., Cotton.)

χ (Having found  
out the. Sch.)

ψ (By. Rh. By  
revelation of.  
Mark. With  
earnestness.  
Pearce.)

ω (Not a prohibi-  
tion only a fore-  
telling. Wall.  
Knowing by the  
...advised himself  
to go thither. Bp.  
Wilson.)

a (The. Ve. 4.  
Pearce. The days  
being expired.  
Rh. When the  
days were ended.  
Tynd., Cran.,  
Gen.)

β (Their wives.  
Rh. They and  
their wives and  
children all  
brought. Pearce.)

d Ch. 20, 36.

γ (Having ended  
the navigation,  
from Tyre we  
came to. Rh.  
We came from  
Tyre to Ptole-  
mais, where our  
voyage ended.  
Pearce.)

δ (The ancient  
Acho. Ju. 1, 31.  
Now St. Jean  
d'Acre.)

ε (Omitted by all  
the ancient Mss.  
and Vss. Penn.  
Also by Wick.,  
Whis., West.)

e Ep. 4, 11. 2  
Ti. 4, 5.

f Ch. 6, 5, and 8,  
26, 40.

g Ch. 11, 28.

h Ve. 33. Ch. 20,  
23.κ (What do ye  
weep. Wick.,  
Tynd., Cramm.,  
Gen., Rh.)i Mat. 6, 10, and  
26, 42. Lu. 11,  
2, and 22, 42.λ (Baggage, lug-  
gage, 1 Sa. 17, 22.  
Used in Xenoph.,  
Anab. Gilpin,  
Hinds. Took up  
our burdens.  
Bish. Picked  
up our things.  
Junius. Packed up  
our baggage.  
Mann., Scholef.  
Were made  
ready. Wick.  
Were ready.  
Cov. Made our-  
selves ready.  
Tynd. Being  
prepared. Rh.  
Being got ready  
for our journey.  
Mark. We got  
all things ready.  
Pearce.)μ (Who conducted  
us to one.....  
Knatch. Bring-  
ing us to one.....  
Hamm., Owen,  
Pearce, Troll,  
Burton.)k Ch. 15, 13. Ga.  
1, 19, and 2, 9.l Ch. 15, 4, 12.  
Ro. 15, 18.m Ch. 1, 17, and  
20, 24.

ν (Praised. Cov.)

ξ (God. Vat. Ms.,  
Wesl.)π (Gr., myriads.  
Pearce, Hamm.,  
Doddr.)η Ch. 22, 3. Ro.  
10, 2. Ga. 1, 14.ρ (For. Pearce.  
Earnest follow-  
ers of. Coverd.,  
Bish.)σ (How stands the  
case then? Mark.  
What then do you  
purpose to do?  
Bp. Mann. What  
is then to be done?  
Gen.)

saith the Holy Ghost, So<sup>k</sup> shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.”

<sup>12</sup> And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

<sup>13</sup> Then Paul answered, “What<sup>κ</sup> mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the LORD JESUS.”

<sup>14</sup> And when he would not be persuaded, we ceased, saying, “The will<sup>l</sup> of the LORD be done.”

<sup>15</sup> And after those days we took up our carriages,<sup>λ</sup> and went up to Jerusalem. <sup>16</sup> There went with us also certain of the disciples of Cæsarea, and brought<sup>μ</sup> with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

A.D. 58. Sunday, May 21.  
(The fifth of Nero. Hag.)  
JERUSALEM.  
Apprehension of S. Paul.

[171]

<sup>17</sup> AND when we were come to Jerusalem, the brethren received us gladly.

<sup>18</sup> And the day following Paul went in with us unto James;<sup>k</sup> and all the elders were present. <sup>19</sup> And when he had saluted them, he declared particularly what things God had wrought among the Gentiles<sup>l</sup> by his ministry.<sup>m</sup>

<sup>20</sup> And when they heard it, they glorified<sup>ν</sup> the LORD,<sup>ξ</sup> and said unto him, “Thou seest, brother, how many thousands<sup>π</sup> of Jews there are which believe; and they are all zealous<sup>η</sup> of the law: <sup>21</sup> and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. <sup>22</sup> What is it therefore?<sup>σ</sup> the multitude must needs come together: for they will hear that thou art come. <sup>23</sup> Do therefore

this that we say to thee: We have four men which have a vow<sup>τ</sup> on them; <sup>24</sup> them take, and purify<sup>υ</sup> thyself with them, and be at charges<sup>φ</sup> with<sup>x</sup> them, that they may shave their heads: and all may<sup>ψ</sup> know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.<sup>ω</sup> <sup>25</sup> As touching the Gentiles which believe,<sup>α</sup> we have written<sup>β</sup> and concluded that they observe no such thing, save only that they<sup>γ</sup> keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.”

<sup>26</sup> Then Paul took the men, and the next day purifying himself with them entered<sup>ο</sup> into the temple, to signify<sup>δ</sup> the accomplishment of the days of purification, until that an offering should be offered for every one of them.

<sup>27</sup> And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, <sup>28</sup> crying out, “Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.” <sup>29</sup> (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

<sup>30</sup> And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. <sup>31</sup> And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. <sup>32</sup> Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

<sup>33</sup> Then the chief captain came near,

τ (Of a Nazarite. They had to shave their heads and burn the hair at the temple, and offer a sacrifice at the end of the time. Nu. 6, 2. Wall.)

υ (They had been waiting since the continuance of their vow, and not being able to provide the offerings, could not cut their hair. Burton, Troll.)

φ (Defray the expenses (Jos., Bell., ii., xv., 1). Burton. Along with. Pesch. Syr. For. Heylin, Pearce. At a joint expense. Symonds. Contribute with. Gen.)

χ (Herod Agrippa (Jos., Ant., xix., vi., 1) gained great credit by paying the expenses of Nazarites; and Maimonides asserts that he who did so partook of the merits of the vow. Gilpin.)

ψ (Shall. Vat. Ms.)

ω (As did all the apostles; though the Passover, Pentecost, and all Jewish rites, were superseded. Hales)

α (The Gentile proselytes.)

β (Sent forth. Vat. Ms. Ch. 15, 20.)

γ (Not in the Vat. or Alex. Mss. or the earliest Vss. Penn.)

ο Ch. 24, 18.

δ (Declaring in how many days (seven days more perhaps) the purification would be accomplished. Wall. Giving notice of the period fixed for the completion of the vow. Troll.)

ε (Chiliarch, as Jno. 18, 12, commander of the cohort. Markl., Hales.)

and took him, and commanded him to be bound with two chains;<sup>5</sup> and demanded who he was, and what he had done.

<sup>34</sup> And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.<sup>7</sup>

<sup>35</sup> And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. <sup>36</sup> For the multitude of the people followed after, crying, "Away" with him."

<sup>37</sup> And as Paul was to be<sup>9</sup> led into the castle, he said unto the chief captain, "May I speak unto thee?"

Who said, "Canst thou speak Greek? <sup>38</sup> Art not thou that Egyptian,<sup>κ</sup> which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?"<sup>7λ</sup>

<sup>39</sup> But Paul said, "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people."

<sup>40</sup> And when he had given him licence,<sup>μ</sup> Paul stood on the stairs, and beckoned with the<sup>ν</sup> hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

## XXII.]

A.D. 58  
JERUSALEM.

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S. Paul's first address—to the Jews at Jerusalem.

"MEN, brethren, and fathers, hear ye my defence which I make now unto you." <sup>2</sup> (And when they heard that he spake in the Hebrew tongue to them, they kept the more<sup>ε</sup> silence: and he saith,) <sup>3</sup> "I am verily a man which am a Jew,<sup>2</sup> born in Tarsus, a city in Cilicia, yet brought up in this city at the feet<sup>δ</sup> of Gamaliel,<sup>9</sup> and taught according to the perfect manner of the law<sup>ι</sup> of

the fathers, and<sup>π</sup> was zealous<sup>ρ</sup> toward God, as ye all are this day. <sup>4</sup> And I persecuted this<sup>τ</sup> way unto the death,<sup>υ</sup> binding and delivering into prisons both men and women. <sup>5</sup> As also the high priest doth bear me witness, and all the estate of the elders:<sup>φ</sup> from whom also I received letters<sup>χ</sup> unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.<sup>7</sup>

<sup>6</sup> And it came to pass,<sup>φ</sup> that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

<sup>7</sup> And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou Me?

<sup>8</sup> And I answered, Who art thou, LORD?

And He said unto me, I am JESUS of Nazareth whom thou persecutest.

<sup>9</sup> And they that were with me saw indeed the light, and were afraid;<sup>κ</sup> but they heard not<sup>υ</sup> the voice of Him that spake to me.

<sup>10</sup> And I said, What shall I do, LORD?

And the LORD said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

<sup>11</sup> And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. <sup>12</sup> And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,<sup>13</sup> came unto me, and stood, and said unto me, Brother Saul, receive thy sight.

And the same hour I looked up upon him. <sup>14</sup> And he said, The God<sup>z</sup> of our fathers hath chosen<sup>ν</sup> thee, that thou shouldest know His will, and see<sup>z</sup> that Just One, and shouldest hear<sup>α</sup> the voice of His mouth: <sup>15</sup> for thou shalt be His witness unto all

π (Also educated in Greek literature in early life. Lardner. A great master in all the learning of the Greeks. Bentley.)

ρ (S. Paul had a sincere zeal for religion; the Jews aimed at nothing but their own honour. Chry.)

σ (S. Luke often calls Christianity "the way." Ch. 19, 9, 23, and 24, 22. Wall.)

υ Ch. 8, 3, and 26, 9. Ph. 3, 6. 1 Ti. 1, 13.

φ Ch. 4, 5. Lu. 22, 66.

χ Ch. 9, 2, and 26, 10.

τ (For capital punishment. Pesch.-Syr.)

φ (S. Paul cannot be justified; he should have taken care to be well-informed. But prejudices were very strong in him, leading him to the opinion that nothing that could be said by this new sect deserved consideration; these prejudices were not to be overcome in the ordinary way. Lardner.)

κ (Not in the Rheims. Not in the Alex. Ms., nor in the Vulg., Syr., and other Vss. T. S. Green.)

ψ (.....What He said to me. Pearce.)

z Ch. 3, 13, and 5, 30.

y Ch. 9, 15, and 26, 16.

z 1 Co. 9, 1, and 15, 5.

α 1 Co. 11, 23. Ga. 1, 12.

5 (Between two soldiers. Ch. 12, 6. Bp. Mann.)

η (Antonia stood on a hill fifty cubits high, at the N.W. of the temple; and it had four towers, from one of which the whole temple was overlooked: one of the towers was joined to the porticoes of the temple, and had a double pair of stairs to it. Jos., Ant., xv., xl., 4, and xx., v., 3; Bell., v., v., 8.)

ρ Ch. 22, 22. Lu. 23, 18. Jno. 19, 15.

θ (While they were conducting Paul. Sym.)

ι (I perceive that thou speakest... I thou art not then? Owen... Then. Scholef.)

κ This Egyptian rose A.D. 55. (He led his followers to the Mt. of Olives, where Felix attacked them, killing many, and putting the rest to flight. Jos., Ant., xx., viii., 6; Bell., ii., xliii., 5.)

λ (Sicarii.)

μ (Leave. Sym.)

ν (His.)

ξ (Greater. Sym.)

q Ch. 21, 39. 2 Co. 11, 22. Ph. 3, 5.

r De. 33, 3. 2 Ki. 4, 33. Lu. 10, 39.

s Ch. 5, 34.

t Ch. 26, 5.



b Ch. 2, 38. He.  
10, 22.c Ch. 9, 14. Ro.  
10, 13.

a (His. Vat. Ms.)

β (As S. Luke omitted speaking of the three years in which S. Paul went into Arabia, so he himself omits them here. Wall.)

γ (This vision seems to have happened in the year 44, after S. Paul at Antioch had gone among the Gentiles. Lard.)

δ (Witness, as ve. 15, and ch. 10, 41. Pearce, Wick., Tyndale, Cran., Mathew, Bish., Gen., Rheims.)

ε ("They must needs pay regard to his testimony who was well known to have been for some while zealous in opposing the followers of Jesus." Lardner.)

d Ch. 9, 15; 13, 2; 18, 6; and 26, 17. Ro. 1, 5; 11, 13; and 15, 16. Ga. 1, 15, and 2, 7. Ep. 3, 7. 1 Ti. 2, 7. 2 Ti. 1, 11.

ζ (Shaking their clothes in a rage. See Jos., Bell., v., li., 5. Shook the upper garment in abhorrence. Pearce, Pricus, Mack. A constant custom in ancient times to signify joy or admiration. Pearce.)

η (Were stretching him with ropes. Pesch-Syriac. Making him bend forward for the scourges. Ham., Burton, Troll.)

θ (Exempt by law from scourging, and from every punishment, before trial and conviction. Ep. Mann.)

men of what thou hast seen and heard.<sup>16</sup> And now why tarriest thou? arise, and be baptized, and wash<sup>b</sup> away thy sins, calling<sup>c</sup> on the<sup>a</sup> name of the Lord.

<sup>17</sup> And it came to pass,<sup>β</sup> that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;<sup>γ</sup> <sup>18</sup> and saw Him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning Me.

<sup>19</sup> And I said, LORD, they know that I imprisoned and beat in every synagogue them that believed on Thee: <sup>20</sup> and when the blood of Thy martyr<sup>δ</sup> Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.<sup>ε</sup>

<sup>21</sup> And He said unto me, Depart: for I will send thee far hence unto the Gentiles."<sup>d</sup>

<sup>22</sup> And they gave him audience unto this word, and then lifted up their voices, and said, "Away with such a fellow from the earth: for it is not fit that he should live."

<sup>23</sup> And as they cried out, and cast<sup>δ</sup> off their clothes, and threw dust into the air, <sup>24</sup> the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

<sup>25</sup> And as they bound<sup>η</sup> him with thongs, Paul said unto the centurion that stood by, "Is it lawful for you to scourge a man that is a Roman,<sup>θ</sup> and uncondemned?"

<sup>26</sup> When the centurion heard that, he went and told the chief captain, saying, "Take heed what thou doest: for this man is a Roman."

<sup>27</sup> Then the chief captain came, and said unto him, "Tell me, art thou a Roman?"

He said, "Yea."

<sup>28</sup> And the chief captain answered,

"With a great sum obtained I this freedom."

And Paul said, "But I was free born."<sup>κ</sup>

<sup>29</sup> Then straightway they departed from him which should have examined<sup>κ</sup> him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound<sup>λ</sup> him.

A.D. 58.

JERUSALEM.

[Precisely at this time elapsed an interval between the murder of the high priest Jonathan and the appointment of Ismael (Jos., Ant., xx., viii., 8). Ananias, who had returned from Rome, the Sanhedrim being destitute of a president, undertook the office (xx., ix., 2; Bell., ii., xii., 6. Marsh, i., 33), without any regular appointment (Mich., i., 51).]

S. Paul's second address—before the Sanhedrim.

<sup>30</sup> ON the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear,<sup>μ</sup> and brought Paul down, and set him before them.

<sup>1</sup> And Paul, earnestly be-  
XXIII.] holding the council, said, "Men and brethren, I have lived in all good conscience<sup>ν</sup> before God until this day."

<sup>2</sup> And the high priest Ananias commanded them that stood by him to smite<sup>ξ</sup> him on the month.

<sup>3</sup> Then said Paul unto him, "God shall<sup>ξ</sup> smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"<sup>ρ</sup>

<sup>4</sup> And they that stood by said, "Revilest thou God's high priest?"

<sup>5</sup> Then said Paul, "I wist<sup>ρ</sup> not brethren that he was the high priest: for it is written,<sup>σ</sup> Thou shalt not speak evil of the ruler of thy people." <sup>6</sup> But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, "Men and brethren, I am<sup>τ</sup> a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question."

<sup>κ</sup> (The people of Tarsus had taken part with Julius Cæsar; Antony therefore gave them the freedom of the city. Burton. Augustus extended their privileges, because they had held with him against Brutus and Cassius. Cradock.)

<sup>κ</sup> Or, tortured. (To make him confess. Wall.)

<sup>λ</sup> (Stretched. Pesch-Syr.)

<sup>μ</sup> (To meet. Alex. and some Mss. Vulg., Arab. and Æth., vss. Owen. So the Ephr., and Bede Mss., Grot. & Bengel. Pearce. Come together. Wick., Tyndale, Cran., Mathew, Gen., Rheims.)

<sup>ν</sup> (In dutiful submission to law and government. Gilpin. The will of God has been the rule of my actions. Bishop Wilson.)

<sup>ε</sup> 1 Ki. 22, 24. Je. 20, 2. Jno. 18, 22.

<sup>ξ</sup> (Is about. Pearce. He was besieged in the royal palace, drawn out from a cistern where he had hid himself, and slain. Jos., Bell., ii., xvii., 9.)

<sup>ρ</sup> (He acted in the most plausible manner towards the citizens, but was at the same time guilty of the greatest injustice. Jos., Ant., xx., viii., 2. Biscoe.)

<sup>σ</sup> Le. 19, 35. De. 25, 1. Jno. 7, 51.

<sup>ρ</sup> (Knew. Cotton.)

<sup>σ</sup> Ex. 22, 28. Ec. 10, 20. 2 Pe. 2, 10. Jude 8.

<sup>τ</sup> (Am I, a Pharisee....called.... Pearce.)

<sup>7</sup> And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. <sup>8</sup> For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

<sup>9</sup> And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, "We find no evil in this man: but if a spirit or an angel hath spoken to him,<sup>v</sup> let us not fight against God."<sup>φ</sup>

<sup>10</sup> And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go<sup>x</sup> down, and to take him by force from among them, and to bring him into the castle.

<sup>11</sup> And the night following the LORD stood by him, and said, "Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome."

<sup>12</sup> And when it was day, certain<sup>ψ</sup> of the Jews banded together, and bound themselves under a curse,<sup>ω</sup> saying that they would neither eat nor drink till they had killed Paul. <sup>13</sup> And they were more than forty which had made this conspiracy.<sup>β</sup>

<sup>14</sup> And they came to the chief priests and elders, and said, "We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. <sup>15</sup> Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or<sup>γ</sup> ever he come near, are ready to kill him."

<sup>16</sup> And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

<sup>17</sup> Then Paul called one of the centurions unto him, and said, "Bring

this young man unto the chief captain: for he hath a certain thing to tell him."

<sup>18</sup> So he took him, and brought him to the chief captain, and said, "Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee."

<sup>19</sup> Then the chief captain<sup>δ</sup> took him by the hand, and went *with him* aside privately, and asked him, "What is that thou hast to tell me?"

<sup>20</sup> And he said, "The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly. <sup>21</sup> But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee."<sup>ε</sup>

<sup>22</sup> So the chief captain *then* let the young man depart, and charged him, "See thou tell no man that thou hast shewed these things to me." <sup>23</sup> And he called unto him two centurions, saying, "Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: <sup>24</sup> and provide them beasts,<sup>η</sup> that they may set Paul on, and bring<sup>θ</sup> him safe unto Felix the governor."

<sup>25</sup> And he wrote a letter after this manner: <sup>26</sup> "Claudius Lysias unto the most excellent governor Felix sendeth greeting. <sup>27</sup> This man was taken of the Jews, and should<sup>ι</sup> have been killed of them: then came I with an army,<sup>κ</sup> and rescued<sup>λ</sup> him, having<sup>μ</sup> understood that he was a Roman. <sup>28</sup> And when I would have known the cause wherefore they accused him, I brought him forth into their council: <sup>29</sup> whom I perceived

<sup>δ</sup> (Who in this whole affair acted with wisdom and integrity. Beison.)

<sup>ε</sup> (So long as the Romans maintained an efficient garrison in Jerusalem, the gradually increasing fanaticism of the Jews was hindered from coming to its full development. But a few years after (Jos., Bell., ii., xix.) Cestius Gallus having suddenly withdrawn his forces, and immediately after suffered defeat, the catastrophe came, and "many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink." Jos., Bell., ii., xx.)

<sup>η</sup> (A saddle-beast. Pesch.-Syr. A horse. Geneva. Heylin. Horses. Penn.)

<sup>θ</sup> (Conduct him in safety. 11. 11. Davis. Wick., Cran., and the Rh., add, "For he feared lest perhaps the Jews might take him away and kill him, and himself afterwards sustain reproach, as though he had taken money.")

<sup>ι</sup> ..... (Was about to have been, ... Pearce. In danger of being. Mann. On the point of being. Scholf.)

<sup>κ</sup> (The soldiers. Pearce, Scholf.)

<sup>λ</sup> (And perceived that. Tyndale.)

<sup>μ</sup> (It would be more intelligible if we commence a new sentence at "Having.... Understanding that he was a Roman, and.... meaning to know the... Rheims.)

<sup>v</sup> (What is there in that? Pesch.-Syr.)

<sup>φ</sup> (Omitted in the Alex. and many Greek Mss. The Vulg., Erasm., Mill. Wall. Not in the Vatican, and Ephr. Mss., nor the Coptic, Eth., Pesch.-Syr. and Jer.-Syriac Vss. Penn. Nor Wick. and the Rheims.)

<sup>x</sup> (Come. Pearce.)

<sup>ψ</sup> (Some of... conspired. Sym. Had a meeting. Pearce.)

<sup>ω</sup> Or, With an oath of execration. Le. 27, 26.

<sup>β</sup> (Had taken this joint oath. Pearce.)

<sup>γ</sup> (Before. Ps. 58, 8. C.P. Vs. So Sym. Used by Alton Ramsay, "Or the day of payment.")



g Ch. 13, 15, and  
25, 19.)μ (Built by Herod  
the Great on the  
site of a former  
place called Ca-  
phar Zaba, now  
Kafar Saba. Jos.,  
Ant., xvi., v., 2.  
On the borders of  
Samaria and Ga-  
lilee. Pearce.  
Caphar-Salama  
of 1 Mac. 7, 31.  
The distance was  
too far for one  
night's march.  
Dr. Dodd.)ξ (Herod's palace.  
Tynd., Rheims.  
A great Hall for  
a court of judg-  
ment built by  
Herod the Great.  
Wall. Mentioned  
by Josephus.  
Burton.)π (Some. Vat.,  
Alex., S. Germ.,  
and Vatican 367  
Mss. Penn.)

ρ (Gr., plural.)

σ (He had made  
prisoner Eleazar  
a chieftain of the  
robbers, who had  
infested the coun-  
try for twenty  
years; and he was  
daily em-  
ployed in captur-  
ing and putting  
to death others.  
Jos., Ant., xviii.,  
viii., 5; Bell., ii.,  
xiii., 2. Gres.,  
iv., 126.)τ (Reformations  
are going on.  
Vat. Ms. Many  
things are cor-  
rected. Rheims.  
.....Amended.  
Wick.)υ (He exercised  
absolute power  
in a base and  
servile manner,  
practising all  
sorts of cruelty  
and lust. Tac.,  
Annals, xii., 54;  
Hist., v., 9. He  
procured the murder  
of Jonathan the  
high priest.  
Jos., Ant., xx.,  
viii., 5.)

to be accused of questions<sup>g</sup> of their law, but to have nothing laid to his charge worthy of death or of bonds.<sup>30</sup> And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell."

<sup>31</sup>Then the soldiers, as it was com-  
manded them, took Paul, and brought  
him by night to Antipatris.<sup>μ</sup> <sup>32</sup>On  
the morrow they left the horsemen  
to go with him, and returned to the  
castle: <sup>33</sup>who, when they came to  
Cæsarea, and delivered the epistle  
to the governor, presented Paul also  
before him.

<sup>34</sup>And when the governor had read  
the letter, he asked of what province  
he was. And when he understood  
that he was of Cilicia; <sup>35</sup>"I will  
hear thee," said he, "when thine ac-  
cusers are also come."

And he commanded him to be kept  
in Herod's judgment hall.<sup>ξ</sup>

S. James, foreseeing the approaching de-  
struction of Jerusalem (ch. v. 7, 8, com-  
pared with Mat. xvi. 28; xxiv. 32),  
writes his Epistle to the dispersed  
Jews. [174]

S. Peter writes his first Epistle from  
Babylon in Egypt. [175]

XXIV.] [176]

A.D. 58.  
CÆSAREA.

S. Paul's defence before Felix.

AND after five days Ananias the  
high priest descended with the<sup>τ</sup>  
elders, and with a certain orator  
named Tertullus, who<sup>ρ</sup> informed the  
governor against Paul.

<sup>2</sup>And when he was called forth,  
Tertullus began to accuse him, say-  
ing "Seeing that by thee we enjoy  
great quietness,<sup>σ</sup> and that very wor-  
thy deeds are done<sup>τ</sup> unto this nation  
by thy providence," <sup>3</sup>we accept it  
always, and in all places, most noble  
Felix, with all thankfulness. <sup>4</sup>Not-  
withstanding, that I be not further

t tedious unto thee, I pray thee that  
thou wouldest hear us of thy ele-  
mency a few words. <sup>5</sup>For we have  
found this man a pestilent fellow,  
and a mover of sedition among all  
the Jews throughout the world, and  
a ringleader<sup>φ</sup> of the sect of the Na-  
zarenes: <sup>6</sup>who also hath gone<sup>χ</sup> about  
to profane the temple: whom we  
took, and would have judged according to our  
law. <sup>7</sup>But the chief captain Lysias came upon us,  
and with great violence took him away out of our  
hands, <sup>8</sup>commanding his accusers to come unto  
thee: <sup>ψ</sup>by examining of whom thy-  
self mayest take knowledge of all  
these things whereof we accuse him."

<sup>9</sup>And the Jews also assented, say-  
ing that these things were so.

<sup>10</sup>Then Paul, after that the go-  
vernor had beckoned unto him to  
speak, answered, "Forasmuch as I  
know that thou hast been of many  
years a judge unto this nation, I do  
the more cheerfully answer for myself:  
<sup>11</sup>because that thou mayest<sup>α</sup> under-  
stand, that there are yet but twelve  
days since I went up to Jerusalem  
for to worship. <sup>12</sup>And they neither  
found me in the temple disputing  
with any man, neither raising<sup>β</sup> up  
the people, neither in the syna-  
gogues, nor in the city: <sup>13</sup>neither  
can they prove the things whereof  
they now accuse me. <sup>14</sup>But this I  
confess unto thee, that after the way  
which they call heresy,<sup>γ</sup> so worship  
I the God of my fathers,<sup>ς</sup> believing  
all things which are written in the  
law and in the prophets: <sup>15</sup>and have  
hope toward God, which they them-  
selves also allow, that there shall be  
a resurrection<sup>h</sup> of the dead, both of the  
just and unjust.<sup>δ</sup> <sup>16</sup>And herein<sup>ε</sup> do I  
exercise myself, to have always a  
conscience<sup>ς</sup> void of offence toward  
God, and toward men.

<sup>17</sup>Now after many years I came to  
bring alms<sup>ι</sup> to my nation, and offer-  
ings. <sup>18</sup>Whereupon<sup>η</sup> certain Jews  
from Asia found me purified<sup>θ</sup> in the  
temple, neither with multitude, nor

φ (Maintainer.  
Cov., Mathew,  
Bishop.)

χ (Attempted.  
Symonds.)

ψ (Not in the  
Vatican, Ephr.,  
Alex., and other  
Mss., nor the  
Coptic and Latin  
Vss. Penn.)

α (It being in thy  
power to. Pearce.)

β (Nor stirring...  
either.....or.....  
Sym. Making  
concourse of.  
Wick.)

γ (Sect. Ve. 5.  
Hammond.)

ς (The patriar-  
chal God. Hales.  
God the Father.  
Wick. The Fa-  
ther, my God.  
Rheims.)

h Da. 12, 2. Jno.  
12, 28.

δ (The Pharisees  
believed that of  
the just only.  
Jos., Ant., xviii.,  
i., 3; Bell., ii.,  
viii., 14.)

ε (In the which.  
Tynd., Cranmer,  
Rh. On this ac-  
count. Burton.)

ζ (Consciousness.  
Lord Clarendon  
observes that this  
word is not to be  
found throughout  
the Old Testa-  
ment, except in  
Ec. 10, 20, where  
it is translated,  
"thought.")

ι Ch. 11, 29, and  
20, 16. Ro. 15,  
25. 2 Co. 8, 4.  
Ga. 2, 10.

η (The which  
while I was do-  
ing. Comp. 26,  
12. Gr., Knatch-  
ell. Burton.)

θ (Performing the  
vow of a Na-  
zarite with se-  
riousness and so-  
lemnity. Bishop  
Mann.)



c (Be. Pearce.)

κ (Have. Pearce.)

λ (What evil-doing. Vat. Ms. Ch. 23, 30, and 25, 16.)

μ (Unless it be a crime that I publicly declared my belief in a future state. Bishop Mann. Ch. 23, and 28, 20.)

ν (Knowing most certainly. Wick., Rheims. For he knew very well. Tyndale, Cran. Though well acquainted with "the way," yet, being a corrupt judge, would not give sentence in favour of S. Paul. Bp. Mann. See Josephus, Ant., xx., v.; Tacitus, Annals, v, 9.)

ξ (Judge of the matters before you. Scholef.)

π (The. Rheims, Bp. Mid. Ch. 23, 32.)

ρ (His own wife. Vat. Ms. Jos., Ant., xx., vi., 1.)

σ (...Jesus. Vat. Ms.)

τ (Discoursed. Merc. of Venice, ii., 8. Pearce, Hinds.)

υ (Justice, chastity, and.....Rh., Mann.)

φ (Being terrified. Rheims.)

χ (Not in the Vat., Ephraem, Alex., S. Germ., Mss. Penn.)

ψ (Succeeded Felix in his government. Sym. Hug thinks the Tū of Nero. Tac. Ann., xiv. Dio, Cass., lxi., 706.)

ω (To get favour of. Gen. That he might do...a favour. Peschito-Syriac. Albinus, to the Jews a favour, made a general gaol delivery. Biscoe.)

α (Went up. Cov., Sym.)

with tumult; <sup>19</sup> who ought to have been<sup>c</sup> here before thee, and object, if they had<sup>c</sup> ought against me. <sup>20</sup> Or else let these same *here* say, if<sup>κ</sup> they have found any evil doing in me, while I stood before the council. <sup>21</sup> Except<sup>μ</sup> it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day."

<sup>22</sup> And when Felix heard these things, having<sup>ν</sup> more perfect knowledge of that<sup>ω</sup> way, he deferred them, and said, "When Lysias the chief captain shall come down, I will know the uttermost of your matter."<sup>ξ</sup> <sup>23</sup> And he commanded a<sup>π</sup> centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

<sup>24</sup> And after certain days, when Felix came with his wife Drusilla,<sup>ρ</sup> which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.<sup>σ</sup> <sup>25</sup> And as he reasoned<sup>τ</sup> of righteousness,<sup>υ</sup> temperance, and judgment to come, Felix trembled,<sup>φ</sup> and answered, "Go thy way for this time; when I have a convenient season, I will call for thee."<sup>26</sup> He hoped also that money should have been given him of Paul, that he might loose him:<sup>χ</sup> wherefore he sent for him the oftener, and communed with him.

<sup>27</sup> But after two years Porcius Festus came into Felix' room:<sup>ψ</sup> and Felix, willing<sup>ω</sup> to shew the Jews a pleasure, left Paul bound.

XXV.]

A.D. 60. Nero VI.  
CÆSAREA.

[177

S. Paul's defence before Festus.

(See Jos., Ant., xx., viii., 9; Bell., ii., xiv., 1.)

NOW when Festus was come into the province, after three days he ascended<sup>α</sup> from Cæsarea to Jerusalem.

<sup>2</sup> Then the high priest and the

chief of the Jews informed him against Paul, and besought him, <sup>3</sup> and desired favour against<sup>β</sup> him, that he would send for him to Jerusalem, laying<sup>γ</sup> wait in the way to kill him.

<sup>4</sup> But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*. <sup>5</sup> "Let them therefore," said he, "which among you are able,<sup>δ</sup> go down with *me*, and accuse this man, if<sup>ε</sup> there be any wickedness in him."

<sup>6</sup> And when he had tarried among them more<sup>ζ</sup> than ten days, he went down unto Cæsarea; and the next day sitting on the judgment-seat commanded Paul to be brought.

<sup>7</sup> And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints<sup>η</sup> against Paul, which they could not prove.

<sup>8</sup> While he answered for himself, "Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all."

<sup>9</sup> But Festus, willing to do the Jews a pleasure,<sup>θ</sup> answered Paul, and said, "Wilt thou go up to Jerusalem, and there be judged of these things before me?"

<sup>10</sup> Then said Paul, "I stand at Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. <sup>11</sup> For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver<sup>ι</sup> me unto them. I appeal unto Cæsar."<sup>12</sup>

<sup>12</sup> Then Festus, when he had conferred with the council, answered, "Hast<sup>κ</sup> thou appealed unto Cæsar? unto Cæsar shalt thou go."

<sup>13</sup> And after certain days king Agrippa<sup>λ</sup> and Bernice<sup>μ</sup> came unto Cæsarea to salute<sup>ν</sup> Festus.

β (Requesting it as a favour from him. Owen, Pearce.)

γ (Intending to lie in. Mark., Sym.)

δ (Can give the best information. Mark., Sym.)

ε (Anything amiss in. Owen, Pearce, Sym. Whatever fault there be. Mark., Scholef. Ve. 18. Ch. 18, 14.)

ζ Or, as some copies read, "No more than eight or ten days." (Vat., Ephr., and Alex., Mss. Penn. So Wick., and Gen. The Rheims has, "about.")

η Ch. 24, 5, 13. Ma. 15, 3. Lu. 23, 2.

θ (Favour. Pearce.)

ι (Give me up to them out of favour. Mark., Pearce.)

κ Ch. 26, 32, and 28, 19.

λ (Thou hast..... thou shalt go to him. Mark.)

μ (Son of Herod of ch. xii. Claudius gave him Iturea, Trach., Batanea, and Aribene. Nero (A.D. 55) added part of Galilee and Peræa. Burton. Claudius likewise gave him the power of appointing the high priest. Jos., Ant., xx., i., 3, and viii., 11. He did what he could to keep the Jews from rebelling against the Romans. Jos., Bell., ii., xvi., 4, 5.)

ν (His sister, widow of her uncle Herod king of Chalcis. Jos., Ant., xix., v., 1. After his death she married Polemon king of Cilicia. Jos., Bell., ii., xv., 1. Biscoe.)

ω (Congratulate. Biscoe.)

ξ (Case. Sym.)

π (Give. Wick., Rheims. ... For favor to. Cran. Bish., Geneva, Pearce.)

ρ (Evil things. Vat. Ms. No cause which I thought ill of. Rheims.)

σ (Worshipping. Wick., Pesch-Syr. Religion. Jos., Ant., x., iii., 2. A private religion. Pearce.)

τ Or, I was doubtful how to enquire hereof. (Was not well established in regard to these... Pesch-Sy. At a loss in what manner to make enquiry. Pearce. And do not think them to pertain to my jurisdiction. Pearce.)

υ Or, judgment.

φ (Nero.)

χ (I myself too should be glad... Mark. Myself also would hear the man. Wick., Rheims.)

ω (Hall of audience. Rh. A room in Festus' palace. This was not a trial: that, after S. Paul had appealed to Cæsar, could only be held at Rome. Pearce.)

β (Entreated me. Cov., Cran. Applied to. Waterland. Pleaded with. Doddr., Wesley.)

<sup>14</sup>And when they had been there many days, Festus declared Paul's cause unto the king, saying, "There is a certain man left in bonds by Felix: <sup>15</sup>about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. <sup>16</sup>To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. <sup>17</sup>Therefore, when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth. <sup>18</sup>Against whom when the accusers stood up, they brought none accusation of such things as I supposed: <sup>19</sup>but had certain questions against him of their own superstition, and of one JESUS, which was dead, whom Paul affirmed to be alive. <sup>20</sup>And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. <sup>21</sup>But when Paul had appealed to be reserved unto the hearing of Augustus, <sup>φ</sup> I commanded him to be kept till I might send him to Cæsar."

<sup>22</sup>Then Agrippa said unto Festus, "I would also hear the man myself."

"To morrow," said he, "thou shalt hear him."

<sup>23</sup>And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

<sup>24</sup>And Festus said, "King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jeru-

salem, and also here, crying that he ought not to live any longer. <sup>25</sup>But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. <sup>26</sup>Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. <sup>27</sup>For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him."

## XXVI.]

A.D. 60.  
CÆSAREÆ.

[178

S. Paul's defence before Agrippa.

THEN Agrippa said unto Paul, "Thou art permitted to speak for thyself."

Then Paul stretched forth the hand, and answered for himself: <sup>2</sup>"I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: <sup>3</sup>especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

<sup>4</sup>My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; <sup>5</sup>which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. <sup>6</sup>And now I stand and am judged for the hope of the promise made of God unto our fathers: <sup>7</sup>unto which promise our twelve tribes, instantly<sup>θ</sup> serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

<sup>8</sup>Why should it be thought a thing incredible with you, that God should raise the dead?

<sup>9</sup>I verily thought with myself, that I ought to do many things con-

γ (The Romans had then no enactments against the Christians; they were looked upon as a sect of the Jews. Benson.)

ε (His. Sym.)

ζ (That I am to make a defence. Pearce.)

η (Rule of Divine service; religious observances. Ja. 1, 26. Hinds.)

θ (Rule of Divine service; religious observances. Ja. 1, 26. Hinds.)

ο Ja. 1, 1.

θ (Urgently, closely applying themselves to. Hinds.)

κ Gr., Night and day. (With constant devotion. Lu. 1, 75; 2, 37; 18, 1; and 24, 53; 1 Ti. 5, 5. 1 Th. 3, 10, and 5, 17. Burton.)



trary to the name of JESUS of Nazareth. <sup>10</sup>Which thing I also did in Jerusalem: and many of the saints<sup>a</sup> did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave<sup>u</sup> my voice against them. <sup>11</sup>And I punished them oft in every synagogue, and compelled<sup>v</sup> them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange<sup>z</sup> cities.

<sup>12</sup>Whereupon<sup>w</sup> as I went to Damascus with authority and commission from the chief priests, <sup>13</sup>at mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

<sup>14</sup>And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? *it is hard for thee to kick against the pricks.*<sup>σ</sup>

<sup>15</sup>And I said, Who art Thou, LORD?

And He said, I am JESUS whom thou persecutest. <sup>16</sup>But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; <sup>17</sup>delivering thee from the people, and from the Gentiles, unto whom now I send thee, <sup>18</sup>to open<sup>ρ</sup> their eyes, and to turn<sup>q</sup> them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins,<sup>r</sup> and inheritance<sup>s</sup> among them which are sanctified, by faith that is in Me.

<sup>19</sup>Whereupon, O king Agrippa, I was not disobedient<sup>φ</sup> unto the heavenly vision: <sup>20</sup>but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works<sup>t</sup> meet for repentance.

<sup>21</sup>For these causes the Jews caught me in the temple, and went about to kill me.

<sup>22</sup>Having therefore obtained help of God, I continue<sup>x</sup> unto this day, witnessing both to small and great, saying none other things than those which the prophets<sup>y</sup> and Moses did say should come: <sup>23</sup>that Christ<sup>y</sup> should suffer, and that he should be the first that should rise<sup>w</sup> from the dead, and should shew light unto the people, and to the Gentiles."

<sup>24</sup>And as he thus spake for himself, Festus said with a loud voice, "Paul, thou art beside<sup>z</sup> thyself; much learning doth make thee mad."<sup>a</sup>

<sup>25</sup>But he said, "I am not mad, most noble Festus; but speak forth<sup>β</sup> the words of truth and soberness.

<sup>26</sup>For the king knoweth of these things, before<sup>γ</sup> whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. <sup>27</sup>King Agrippa, believest thou the prophets? I know that thou believest."

<sup>28</sup>Then Agrippa said unto Paul, "Almost thou persuadest me to be<sup>δ</sup> a Christian."

<sup>29</sup>And Paul said, "I would to God that not only thou, but also all that hear me this day, were both almost,<sup>e</sup> and altogether such as I am, except these bonds."

<sup>30</sup>And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: <sup>31</sup>and when they were gone aside, they talked between<sup>z</sup> themselves, saying, "This man doeth nothing worthy of death or of bonds."

<sup>32</sup>Then said Agrippa unto Festus, "This man might have been set at liberty, if he had not appealed<sup>θ</sup> unto Cæsar."

XXVII.] A.D. 60.  
S. Paul's fifth journey—the Roman. [179

AND when it was determined that we<sup>ε</sup> should sail into Italy, they

<sup>x</sup> (I am alive. Troll.)

<sup>u</sup> Ch. 24, 14, and 23, 23. Lu. 24, 27, 44. Ro. 3, 21.

<sup>ψ</sup> (...The Christ should be a suffering one. Pearce. That if the Christ was to suffer, if He was the first.....He should shew..... Vulg., Knatch. So Wicliffe, and the Rheims. He first, by resurrection from the dead, should shew...Hammond.)

<sup>w</sup> (Become the firstfruits of the resurrection..... Pesch.-Syr. 1 Co. 15, 20. Col. 1, 18. Re. 1, 5.)

<sup>v</sup> 2 Ki. 9, 11. Jno. 10, 20. 1 Co. 1, 23; 2, 13; 4, 10.

<sup>a</sup> (Quæ malum! ista dementia esse iterari vitam morte! Pliny, vii, 56.)

<sup>β</sup> (Not in Tynd., Cran., Cov., Gen., Rheims.)

<sup>γ</sup> (Therefore I speak freely. Castalio, Tremellius.)

<sup>δ</sup> (To make me a. Vat. Ms. A little thou persuadest...Rh. Somewhat thou bringest me in mind to become. Tynd., Cran., Bishop.)

<sup>ε</sup> (Both in little and in much. Rheims.)

<sup>η</sup> (Among. Sym. Together. Cov.)

<sup>θ</sup> (After which an inferior judge must neither condemn nor acquit. Wall.)

<sup>ι</sup> (He.)

<sup>λ</sup> (Christians. Bp. Mann.)

<sup>μ</sup> (Brought the sentence. Wick., Cov., Rheims. Gave the sentence. Tyndale, Cran., Bishop, Gen. Joined with those who condemned. Pesch.-Syr.)

<sup>ν</sup> (Used means to make them..... Hinds. Pressed them to become revilers of the name of Jesus. Pesch.-Syr.)

<sup>ξ</sup> (Foreign. Pearce.)

<sup>π</sup> (In the performance of which; as ch. 24, 18. Pearce.)

<sup>σ</sup> (The prick. Wick., Tynd., Rheims. Good. Waterland.)

<sup>ρ</sup> Is, 35, 5, and 42, 7. Lu. 1, 79. Jno. 8, 12. 2 Co. 4, 4. Ep. 1, 18. 1 Th. 5, 5.

<sup>τ</sup> (That they may. Tynd., Cran., Gen., Rh., Do Diet., Doddr., Pearce, Scholef.)

<sup>q</sup> 2 Co. 6, 14. Ep. 4, 18, and 5, 8. Col. 1, 13. 1 Pe. 2, 9.

<sup>r</sup> Lu. 1, 77.

<sup>s</sup> Ep. 1, 11. Col. 1, 12.

<sup>φ</sup> (Openness to conviction is a most necessary disposition in such weak, ignorant, fallible, sinful creatures as we are; without it there can be no alteration for the better. Of the concealed and obstinate there is no hope. Lardner.)

<sup>t</sup> Mat. 3, 8.



κ (Still so called, contains about one thousand inhabitants, and is a place of some commerce.)

λ (Appointed to sail. Tyndale Cran, Gen. Beginning to. Rh.)

μ (To call at some places in. Wall. So the Alex. Ms. and the Syriac, Copt., and Eth. Vss.)

ω Ch. 19, 29.

ν (Enjoy the benefit of their care. Dodd.)

ξ (Close under the southern shore of. Burton, Trollope.)

π (Lymira, the name of a city and river in Lycia. Grotius.)

ρ Or, Candy.

σ (A promontory on the east side. Burton.)

τ (Alassa. Alex. Ms., Grot. Thallassa. Rh.)

υ The fast was on the tenth day of the seventh month. Le. 23, 27, 29. (About the 20th of September. Philo (ii., 296, 548) mentions the weather being stormy at this time, and says that October was the latest month in which any persons thought of sailing. Burton. Grotius says the ancients ceased voyaging in November. Pliny, N. H., iii., 37. About the 25th of September the Michaelmas floods coming down in the Mediterranean; Philo speaks of this as an ill time to sail. Dr. Dodd.)

φ Or, injury.

χ (Pilot. Wall, Pearce.)

ψ (Looking. Scholefield.)

delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. <sup>2</sup> And entering into a ship of Adramyttium,\* we launched, meaning<sup>λ</sup> to sail by<sup>μ</sup> the coasts of Asia; one Aristarchus,<sup>ω</sup> a Macedonian of Thessalonica, being with us. <sup>3</sup> And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh<sup>ν</sup> himself. <sup>4</sup> And when we had launched from thence, we sailed under<sup>ξ</sup> Cyprus, because the winds were contrary. <sup>5</sup> And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra,<sup>π</sup> a city of Lycia. <sup>6</sup> And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

<sup>7</sup> And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete,<sup>ρ</sup> over against Salmone;<sup>σ</sup> <sup>8</sup> and, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.<sup>τ</sup>

<sup>9</sup> Now when much time was spent, and when sailing was now dangerous, because the fast<sup>υ</sup> was now already past, Paul admonished them, <sup>10</sup> and said unto them, "Sirs, I perceive that this voyage will be with hurt<sup>φ</sup> and much damage, not only of the lading and ship, but also of our lives."

<sup>11</sup> Nevertheless the centurion believed the master<sup>κ</sup> and the owner of the ship, more than those things which were spoken by Paul. <sup>12</sup> And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth<sup>ψ</sup> toward the south west and north west.

<sup>13</sup> And when the south wind blew softly, supposing that they had ob-

tained their purpose, loosing thence, they sailed close by Crete. <sup>14</sup> But not long after there arose<sup>ω</sup> against it a tempestuous wind, called Euroclydon.<sup>α</sup> <sup>15</sup> And when the ship was caught, and could not bear up into<sup>β</sup> the wind, we let her drive. <sup>16</sup> And running under a certain island which is called Clauda, we had much work to come<sup>γ</sup> by the boat: <sup>17</sup> which when they had taken up, they used helps, undergirding<sup>δ</sup> the ship; and, fearing lest they should fall into the quicksands,<sup>ε</sup> strake<sup>ζ</sup> sail, and so were driven. <sup>18</sup> And we being exceedingly tossed with a tempest, the next day they lightened the ship; <sup>19</sup> and the third day we cast<sup>η</sup> out with our own hands the tackling of the ship. <sup>20</sup> And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

<sup>21</sup> But after long abstinence, Paul stood forth in the midst of them, and said, "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained<sup>θ</sup> this harm<sup>θ</sup> and loss. <sup>22</sup> And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. <sup>23</sup> For there stood by me this night the angel of God, whose I am, and whom I serve,<sup>ι</sup> <sup>24</sup> saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath<sup>κ</sup> given thee all them that sail with thee. <sup>25</sup> Wherefore, sirs, be of good cheer: for I believe<sup>λ</sup> God, that it shall be even as it was told me. <sup>26</sup> Howbeit we must be cast upon a certain island."

<sup>27</sup> But when the fourteenth night was come, as we were driven up and down in Adria,<sup>μ</sup> about midnight the shipmen deemed that they drew near to some country; <sup>28</sup> and sounded, and found it twenty fathoms; and when they had gone a little further, they sounded again, and found it fifteen fathoms. <sup>29</sup> Then fearing lest they

ω Or, beat.

α (A stormy wind out of the North East. Tyndale, Cov., Cramer, Genevan. ... that is called Euroaquilo. Rheims. Euro-aquila, a north-east wind. Wall. So the Vat. and Alex. Mss., Jerome, and the Old Latin. Penn. Approved by Grotius and others, and opposite to the context and to all the circumstances of the place. Bentley.)

β (Against. Scholefield.)

γ (Secure. Hepl. Regain. Troll.)

δ (Passing ropes under her to keep her together. Weston, Burton.)

ε (The Syrtis. Cov., Mathew, Cran., Bishop, Gen., Rh. On the coast of Africa, near Cyrene. Pearce.)

ζ (The old prerterite of the verb "to strike." Cotton.)

η Jonah 1, 5.

θ (Saved. Mark. Escaped. Pearce. Avoided. Ham., Wesley.)

θ (Storm and..... Knatch. Peril and..... Pesch. Syr.)

ι (An angel of the...Rh., Sym.)

μ Da. 6, 16. Ro. 1, 9. 2 Ti. 1, 3.

κ (...For thy sake preserved. Sym.)

λ Lu. 1, 45. Ro. 4, 20, 2 Ti. 1, 12.

μ (Strabo says that the name of Adriatic was extended in his day to the Ionian sea. Burton. As Bochart (Phaleg. c. xxvi.) has proved. Pearce.)

should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

<sup>30</sup> And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

<sup>31</sup> Paul said to the centurion and to the soldiers, "Except these abide in the ship, ye cannot be saved."

<sup>32</sup> Then the soldiers cut off the ropes of the boat, and let her fall off.

<sup>33</sup> And while the day was coming on, Paul besought *them* all to take meat, saying, "This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. <sup>34</sup> Wherefore I pray you to take *some* meat: for this is for your health: <sup>35</sup> for there shall not a hair<sup>a</sup> fall<sup>b</sup> from the head of any of you."

<sup>36</sup> And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat. <sup>37</sup> Then were they all of good cheer, and they also took *some* meat.

<sup>38</sup> And we were, in all, in the ship two hundred<sup>c</sup> threescore and sixteen souls.<sup>d</sup> <sup>39</sup> And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

<sup>40</sup> And when it was day, they knew not the land: but they discovered a certain creek with a shore,<sup>e</sup> into the which they were minded, if it were possible, to thrust<sup>f</sup> in the ship. <sup>41</sup> And when they had taken<sup>g</sup> up the anchors, they committed *themselves* unto the sea, and loosed<sup>h</sup> the rudder-bands, and hoised up the mainsail to the wind, and made<sup>i</sup> toward<sup>j</sup> shore. <sup>42</sup> And falling into a place where two seas met,<sup>k</sup> they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

<sup>43</sup> And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. <sup>44</sup> But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast<sup>l</sup> *themselves* first into the sea, and get to land: <sup>45</sup> and the rest, some on boards, and some on<sup>m</sup> *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

## XXVIII.] A.D. 61 (February). [180

ROME. Nero VII.  
[Melita, now Malta, twelve miles broad and twenty long, and sixty miles distant from Sicily to the south. It took its name from the abundance of honey found therein. The soil is but three feet deep above the rock, but is very fertile.]

S. Paul's arrival.

AND when they<sup>n</sup> were escaped, then they knew that the island was called Melita.

<sup>2</sup> And the barbarous<sup>o</sup> people shewed us no little kindness: for they kindled a fire, and received<sup>p</sup> us every one, because of the present rain, and because of the cold.

<sup>3</sup> And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

<sup>4</sup> And when the barbarians saw the venomous beast hang on his hand, they said among themselves, "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live."

<sup>5</sup> And he shook off the beast into the fire, and felt no harm. <sup>6</sup> Howbeit they looked when he should<sup>q</sup> have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

<sup>7</sup> In the same quarters were possessions of the chief<sup>r</sup> man of the island, whose name was Publius; who received us, and lodged us three days courteously.

<sup>8</sup> And it came to pass, that the

<sup>a</sup> (Get first to land. Pearce. Cast out themselves first. Rh.)

<sup>b</sup> (The things from. Ilam. Markl. Scholef. That is, out of, boxes, tables.)

<sup>c</sup> (We had...then we knew. Vat. and Alex. Mss. So the Vulgate, Wick., Cov.)

<sup>d</sup> (Originally a colony of Carthaginians. Boch., Pholeg., c., xxvi. In Cicero's time it was under the prætor of Sicily. All that did not use the Greek language were by the Greeks called "barbarous." Strabo, xiv., 455. Biscoc.)

<sup>e</sup> (Took us all to it. Pearce. Kindling a...they refreshed. Rh.)

<sup>f</sup> (From. Vat. Mss. Forced out by the ...Markland.)

<sup>g</sup> (But they expected that he would soon swell, or fall down dead. Pearce.)

<sup>h</sup> (The Roman governor. Biscoc.)

<sup>μ</sup> (Safety. Ilam., Pearce. A thing which concerns your safety. Markl.)

<sup>a</sup> 1 Ki. 1, 52. Mat. 10, 30. Lu. 12, 7, and 21, 18.

<sup>ν</sup> (Perish. Vat. Ms., Penn, Rh., Whis.)

<sup>ξ</sup> (Not in the Vat. Ms., which is the only one which omits 200. Birch. "About seventy:" the ship was a corn ship, sailing from Egypt to Rome, and the crew consisted of the hands required for navigating the vessel, and of the centurion with his charge. Penn.)

<sup>π</sup> (Josephus (Vit., 2, 3) says that the ship in which he was shipwrecked had 600. Pearce.)

<sup>ρ</sup> (A smooth..... Markl. An haven with a bank. Cov., Mat., Craumer, Bishops.)

<sup>σ</sup> (Save the..... Eph. Ms., Markl., Owen.)

<sup>τ</sup> Or, cut the anchors, they left them in the... (So Pesch.-Syr., and Pearce.)

<sup>υ</sup> (They had been fastened when they let the vessel drive, and were now loosened when they had need of them to steer her into the creek. Dr. Dodd.)

<sup>φ</sup> (...Were carried by the wind to the shore. Hein.)

<sup>χ</sup> (For the. Burton.)

<sup>ψ</sup> (Where the sea was divided by a projection of land. Penn. The place is on the N.W. side of Melita, and called "la Cala de S. Paolo." Pearce.)



ε (Did us great honour. Tynd., Cran., Gen. Presented us with many gifts. Lightfoot.)

κ (The patrons of mariners. Ancient vessels had some image in the prow, under the protection of which they were supposed to sail. Burton.)

λ (Instead of steering a straight course, kept out a little. Bishop Mann.)

μ (Now Reggio.)

ν (Now Pozzuoli.)

ξ (Fifty-one miles from the city. Anton., Itin., Ham. See Cicero (ad. Att., ii.; Ep., x.)

ο (Thirty-three miles from the city. Ham.)

π (Bishop Pearson observes that, in the year 61 (Nero VII.), Burrhus was prefect of the Praetorian guards, and that he died the next year, and then there were two. Wall. He came about February, A.D. 61. Bedf.)

ρ (Not in the most ancient Mss. and Vss. Penn. Nor in Wick. and the Rheims.)

σ (Watched. Ham. With a chain on his right hand to the soldier's left, the chain being of some length. Lipsius on Tac., Ann., iii., 60.)

τ (The Messiah, and the resurrection of the dead. Ch. 23, 6, and 26, 6. Pp. Mann.)

υ (Ye will hear, but will not consider; and ye will see, and will be convinced. Pp. Mann.)

φ (Il. Ham.)

χ (Justin Martyr says to Trypho, "You Jews have sent into all the world to tell that there is a wicked and atheistical sect raised by one Jesus, a Galilean impostor." Wall.)

ψ (That the kingdom of God (Lu. 2, 25, 38, and 19, 11) was already come, comparing the facts of the birth, life, miracles, and death of Jesus, with the predictions of the prophets. Whitby.)

ω (Endeavouring to persuade. Sym.)

ι (Ch. 14, 4; 17, 4; and 19, 9.)

κ (Is. 6, 9. Je. 5, 21. Eze. 12, 2. Mat. 13, 14. Ma. 4, 12. Lu. 8, 10. Jno. 12, 40. Ro. 11, 8.)

λ (Ch. 13, 46; 18, 6; 22, 21; and 26, 17. Ro. 11, 11.)

father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

<sup>9</sup> So when this was done, others also, which had diseases in the island, came, and were healed: <sup>10</sup> who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

<sup>11</sup> And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. <sup>12</sup> And landing at Syracuse, we tarried there three days. <sup>13</sup> And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: <sup>14</sup> where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. <sup>15</sup> And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

<sup>16</sup> And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him.

<sup>17</sup> And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, "Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans."

<sup>18</sup> Who, when they had examined me, would have let me go, because there was no cause of death in me. <sup>19</sup> But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. <sup>20</sup> For this cause therefore

have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain."

<sup>21</sup> And they said unto him, "We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. <sup>22</sup> But we desire to hear of thee what thou thinkest: for, as concerning this sect, we know that every where it is spoken against."

<sup>23</sup> And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. <sup>24</sup> And some believed the things which were spoken, and some believed not.

<sup>25</sup> And when they agreed not among themselves, they departed, after that Paul had spoken one word, "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go UNTO THIS PEOPLE, AND SAY, HEARING YE SHALL HEAR, AND SHALL NOT UNDERSTAND: AND SEEING YE SHALL SEE, AND NOT PERCEIVE: FOR THE HEART OF THIS PEOPLE IS WAXED GROSS, AND THEIR EARS ARE DULL OF HEARING, AND THEIR EYES HAVE THEY CLOSED; LEST THEY SHOULD SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART, AND SHOULD BE CONVERTED, AND I SHOULD HEAL THEM. <sup>28</sup> Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

<sup>29</sup> And when he had said these words, the Jews departed, and had great reasoning among themselves.

A.D. 62. A.J.P. 4775.  
The Epistle to the Ephesians.

The Epistle to the Colossians.

The Epistle to Philemon.

The Epistle to the Philippians.

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τ (The Messiah, and the resurrection of the dead. Ch. 23, 6, and 26, 6. Pp. Mann.)

υ (Ch. 26, 29. Ep. 3, 1; 4, 1; and 6, 20. 2 Ti. 1, 16, and 2, 9. Philem. 10, 13. (Lardner has shewn that in this mode of custody the prisoner was bound to the soldier by a single chain, with which the references in exact conformity. Paley.)

φ (Il. Ham.)

χ (Justin Martyr says to Trypho, "You Jews have sent into all the world to tell that there is a wicked and atheistical sect raised by one Jesus, a Galilean impostor." Wall.)

ψ (That the kingdom of God (Lu. 2, 25, 38, and 19, 11) was already come, comparing the facts of the birth, life, miracles, and death of Jesus, with the predictions of the prophets. Whitby.)

ω (Ch. 17, 3, and 19, 8. Lu. 24, 27.)

ι (Ch. 14, 4; 17, 4; and 19, 9.)

κ (Is. 6, 9. Je. 5, 21. Eze. 12, 2. Mat. 13, 14. Ma. 4, 12. Lu. 8, 10. Jno. 12, 40. Ro. 11, 8.)

λ (Ch. 13, 46; 18, 6; 22, 21; and 26, 17. Ro. 11, 11.)

β (Unknown to the most ancient Mss. and Vss. Penn.)



m Ch. 4, 31. Ep.  
6, 19.

S. Paul at Rome.

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<sup>30</sup> AND Paul dwelt two whole years in his own hired house, and received all that came in unto him,

<sup>31</sup> preaching<sup>m</sup> the kingdom of God, and teaching those things which concern the LORD JESUS CHRIST, with all confidence,<sup>7</sup> no man forbidding him.

~ (Freedom.  
Pearce With-  
out any hin-  
drance. Ham.)

A.D. 63. A.J.P. 4776.

The Epistle to the Hebrews.

[186

[The apostle arrived in the spring of the eighth of Nero, and was set at liberty in the spring of the tenth. *Hug.* At the end of this year, or beginning of the next, S. Paul and Timothy, on their way to Judæa, sailed to Crete (He. xiii. 23.) *Bedford.*]

A.D. 65. A.J.P. 4778.

The First Epistle to Timothy.

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[From Judæa, S. Paul went into Asia (Philem. 22; Col. iv. 17); and, leaving Timothy at Ephesus (1 Ti. i. 3), went thence into Macedonia, visited Philippi (Ph. i. 19, 25), and wintered at Nicopolis in Epirus. *Bedford, Bileg.* In this year, Cestius Gallus encamped before Jerusalem three days, and on the fourth, set fire to Bezetha. On the 8th of November his army was routed with great slaughter (twelfth of Nero, A.D. 65). Immediately after this the Christians retired to Pella.]

A.D. 66. A.J.P. 4779.

The Epistle to Titus.

[188

[From Nicopolis, S. Paul went to Corinth (2 Ti. iv. 20), to Troas (2 Ti. iv. 13), and Miletum (2 Ti. iv. 20). *Bedford.*]

A.D. 67. A.J.P. 4780.

S. Paul writes his Second Epistle to Timothy. [189  
[S. Paul returns to Rome, is made a close prisoner (2 Ti. i. 17), and brought before Ilianus, Nero being in Greece. *Bedford.*]

A.D. 67. A.J.P. 4780.

[S. Peter writes his Second Epistle from Babylon in Egypt, now Fustât Misr-el-'Aatîk, or Old Cairo. See Abulfeda and Strabo, *Geog.*, xviii. Diodorus Sic. (*Hist.*, i. 66), attributes its origin to captives brought thither by Sesostrius. See also Josephus, *Ant.*, ii., xv., 1.] 190

A.D. 67. A.J.P. 4780.

S. John writes his Epistles.

[191

A.D. 67. A.J.P. 4780.

S. Jude writes his Epistle.

[192

A.D. 67. A.J.P. 4780.

S. John writes the Book of Revelation. [193

[I am obliged to think that these visions belong to those times then immediately ensuing (Mat. xxiv. 31; ch. i. 3; xxii. 6, 10, 20), and, accordingly, have had their completion. *Hemmond.* About spring, A.D. 67, Vespasian marched into Galilee, took Gadara and Jotapata, and then Samaria. He then invaded Judæa, took Joppe, Taricheæ, and Gamala. Passing Jerusalem, he marched into Perea, and entered its capital March 4th, A.D. 68. The following year, A.D. 69, produced a cessation of hostilities on the part of the Romans, in consequence of the death of Nero, June 9th, A.D. 68, and the ensuing civil war, which raged till October 18th, A.D. 69. Next year, A.D. 70, Titus advanced against Jerusalem, at the Passover, April 14th. He employed the paschal week in preparations, and made his first assault April 22nd. He got possession of a part of the lower city, Sunday, May the 6th, and took the rest on the 16th. He built a wall of circumvallation all round the city, fortified with towers, which he finished in three days, Pentecost, June 2nd, 3rd, and 4th. The temple was burnt Sunday, August 5th; and, having prepared his machines, for the attack of the upper city on Saturday, September 1st, took and burnt it on the following day, Sunday, September 2nd. *Hales.* Titus made his advance on the 14th Xanthicus, or Nisan (April 14th), A.U.C. 823. The destruction of the temple was on the 9th or 10th of the Jewish month Ab or Lous (Hecatombæon), and that of the city on the 7th or 8th of the Jewish month Elul or Gorpæus, A.U.C. 823, A.D. 70. *Greswell.* Jerome (*Com. on Daniel ix. 3*) approves of the opinion which computes thirty-five years between the passion and the beginning of the Jewish war. *Greswell*, i., 463.]

A.D. 67.

[S. Paul put to death at Rome, February 23rd, while Nero was absent. *Bedford.* Jerome places the death of S. Paul in the fourteenth year of Nero, and the thirty-seventh after the passion. *Greswell*, i., 463. Bishop Pearson quotes Sylvius in *Calendario* for February 22nd, A.D. 68, and argues for this date, because Clement says, he suffered martyrdom "under the Governors." *Wall.*] 194

THE  
EPISTLE OF PAUL THE APOSTLE  
TO THE  
ROMANS.

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THE Epistle to the Romans has, from the earliest days of the Christian Church, been uniformly ascribed to the apostle Paul.

Though it holds the first place in the order of arrangement, it was not the first of the apostolic epistles in the order of time; for it is certain that the two Epistles to the Thessalonians, the two to the Corinthians, and probably that to the Galatians, were written before it; and its place in the canon was assigned on account of the importance of its subject matter; or, as is more probable, as well as in accordance with the opinions of the early Christian writers, on account of its being addressed to the Christian converts residing in the *chief* city of the Empire.

It is inferred from the contents of this Epistle that it was written at Corinth during the apostle's three months' residence there in the end of A.D. 58, or the beginning of A.D. 59, after his return from Macedonia (Acts xx. 3), and before his visit to Jerusalem with the contributions made by the Christians in Macedonia and Achaia for their poor brethren in Judæa (Rom. xv. 25). This inference appears to be confirmed by the mention made of Phebe (Rom. xvi. 1), a deaconess of the Church of Cenchrea, the sea-port of Corinth; of his host Gaius (Rom. xvi. 23), an eminent disciple at Corinth, and one of the few whom he himself had baptized (1 Cor. i. 14); of Erastus (Rom. xvi. 23), the chamberlain or steward of the city (comp. 2 Tim. iv. 20), in which he was then residing.

Though addressed to dwellers at Rome, this Epistle was written in Greek, which was at that time the language of learning among the Romans, and of religion among the Jews not resident in Judæa; and as the subject matter of the Epistle was equally suited, if not directly intended, for both, there was a peculiar propriety in writing in a language which both understood.

It is not known at what time, or by whom, the Gospel was first preached at Rome. On the day of Pentecost, there were among the witnesses of the miraculous effects of the descent of the Holy Ghost on the apostles (Acts ii. 10), "strangers of Rome, Jews and proselytes;" and some of these would no doubt relate on their return the wonderful events that had taken place at Jerusalem, and thus prepare the way for the foundation of the Church in that city. From Rom. xvi. 3, we learn that Aquila and Priscilla, who had left Italy on account of the decree of Claudius, and with whom the apostle had resided on the occasion of his first visit to Corinth, had returned to Rome; and from the apostle speaking of them as his "helpers," literally, "fellow-labourers," in Christ Jesus, and of "the church that is in their house," the conclusion is clear that they were engaged in communicating to others the glad tidings of salvation. Andronicus and Junia, who are mentioned in Rom. xvi. 7, were probably engaged in the same work. But from the apostle's earnest expression of his wish (i. 11), to visit the Christians at Rome, that he might impart to them some spiritual gift, and from the omission of any reference to the teaching or presence of any apostle, it may fairly be inferred that no one of the apostles had visited Rome at the time when this Epistle was written.

The general contents of the Epistle, and especially such expressions as, "among *you*, even as among *other* Gentiles," i. 13, "*you* Gentiles," xi. 13, and such passages as, xi. 28, where he speaks of the Jews as "*enemies* for *your* sakes," and, verse 30, where he says of them, "I *ē* in times past have not believed God," lead to the conclusion that the Church at Rome was composed chiefly, if not entirely, of converts from heathenism. And of these it would appear, both from heathen and Christian testimony, not a few were of considerable rank.

S. T.

## I.]

*The writer.*

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a Ac. 22, 21. 1 Co.  
1, 1. Ga. 1, 1.  
1 Ti. 1, 11, and  
2, 7. 2 Ti. 1, 11.

a (A called; or,  
special.....Iham.,  
Markl.)

b ... He is a chosen  
vessel unto Me,  
to bear My name  
before the Gen-  
tiles.....Ac. 9, 15,  
13, 2. Ga. 1, 15.

c ...Eternal life,  
which God, that  
cannot lie, pro-  
mised before the  
world began.  
Tit. 1, 2. Ac.  
26, 6.

d Ch. 3, 21, and  
16, 26. Ga. 3, 8.

β (...That make  
mention of. Matt.  
Of which the  
great subject is.  
Bp. Terrot.)

e Mat. 1, 16. Lu.  
1, 32. Ac. 2, 30.  
2 Ti. 2, 8.

γ (Born. Ham.  
Begoten. Matt.,  
Cran.)

f Made of a wo-  
man, made un-  
der the law. Ga.  
4, 4. Juno. 1, 14.

δ Gr., determined.  
(Determinately  
marked out.  
Dodd. So clearly  
as that no doubt  
could exist. Le  
Clerc. Ac. 10,  
42.)

g Ac. 13, 33.

e (The Spirit  
which sanctifieth.  
Cov., Cranmer,  
Bishop. By the  
power of the  
Holy Spirit. 2 Co.  
13, 4. 2 Ti. 1, 8.  
Pyle.)

ζ (Since the time  
that He rose  
again from the  
dead, Jesus  
Christ our Lord.  
Coverd., Tynd.,  
Matt., Cranmer,  
Bish. So Raph.  
and Palaiet. Ac.  
17, 31.)

h Ch. 12, 3, and  
15, 15. 1 Co. 15,  
10. Ga. 1, 15,  
and 2, 9. Ep.  
3, 8.

η (The favour of  
the...Pyle.)

PAUL, a servant of JESUS Christ,  
Called<sup>a</sup> to be an apostle,<sup>a</sup>  
Separated<sup>b</sup> unto the gospel of God,

*His office.*

- 2 (Which He had promised<sup>c</sup> afore by His prophets<sup>d</sup> in the holy scriptures,)  
3 Concerning<sup>β</sup> His Son JESUS Christ our Lord,  
Which<sup>e</sup> was made<sup>γ</sup> of the seed of David according to the flesh;<sup>f</sup>

- 4 And declared<sup>δ</sup> to be the Son of God<sup>ε</sup> with power,  
According to the Spirit of holiness,<sup>ε</sup>  
By<sup>ς</sup> the resurrection from the dead:

*Commission.*

- 5 By whom we<sup>h</sup> have received grace<sup>γ</sup> and apostleship,  
For<sup>δ</sup> obedience to the faith among all nations, for His name:<sup>α</sup>  
6 Among whom are ye also the called<sup>κ</sup> of JESUS Christ:<sup>α</sup>

*Salutation.*

- 7 To all that be in Rome, beloved of God, called to be saints:  
Grace to you and peace  
From God our Father, and the LORD JESUS Christ.

*Desire to see them.*

- 8 First, I thank my God through JESUS Christ for<sup>λ</sup> you all,  
That your faith<sup>ι</sup> is spoken of throughout the whole world.

- 9 For God is my witness,  
Whom I serve with<sup>α</sup> my spirit in the gospel of His Son,  
That without ceasing<sup>κ</sup> I make mention of you

Always<sup>ν</sup> in my prayers;<sup>ι</sup> making request,<sup>ι</sup>  
If by any means now<sup>ς</sup> at length  
I might have a prosperous journey

By the will<sup>μ</sup> of God to come unto you.

- 11 For I long to see you,  
That I may impart<sup>η</sup> unto you some spiritual gift,<sup>ο</sup>

To the end ye may be established;

- 12 That is, that I may be comforted together with<sup>π</sup> you  
By the mutual<sup>θ</sup> faith both of you and me.

*That he might fulfil his trust.*

- 13 Now I would not have you ignorant, brethren,  
That oftentimes<sup>ρ</sup> I purposed to come unto you,  
(But was let<sup>θ</sup> hitherto,)

That I might have some fruit<sup>τ</sup> among<sup>σ</sup> you also,

Even<sup>τ</sup> as among other Gentiles.

- 14 I am debtor<sup>τ</sup> both to the Greeks, and to the Barbarians;  
Both to the wise, and to the unwise.

ο Or, to the obedi-  
ence of faith.  
(That obedience  
might be given to  
the. Cran., Bish.,  
Gen. Obedience  
the effect of. Bp.  
Wilson. To make  
all the Gentiles  
obedient. Bur-  
ton.)

τ (The faith  
preached in His  
...Whitby. For  
the honour of...  
Pyle. What we  
teach respecting  
him. Terrot. Ac.  
9, 15.)

κ (A part also  
which are called.  
Cov.)

ς (God. Æthiop.)

λ (Concerning.  
Vat. Ms., and  
most Mss. Bur-  
ton.)

ι Ch. 16, 19. 1 Th.  
1, 8.

μ Or, in. Juno. 4,  
23. Ph. 3, 3.  
Wick., Coverd.,  
Gen., Rheims.)

κ 1 Th. 3, 10.

ν (At the time of  
Green.)

ι Ch. 15, 23, 32.  
1 Th. 3, 10.

ς (Once. Cov.  
One time or other.  
Tynd., Matth.,  
Gen.)

μ Ja. 4, 15.

η Ch. 15, 29.

ο (Miraculous  
power. Whitby.  
Ac. 8, 17, and  
19, 6. 2 Ti. 1, 6.)

π Or, in.

ο Tit. 1, 4. 2 Pe.  
1, 1.

ρ Ch. 15, 23.

ρ (Hindered. 2 Th.  
2, 7. Hamlet, i.,  
2 iv. Compare  
Ac. 16, 7 with  
1 Th. 2, 18.)

q Ph. 4, 17.

σ Or, in.

τ (Origen begins a  
new sentence here.  
Bowyer.)

τ 1 Co. 9, 16.



v (So that as far as it is in my power. Sym. Thus even on my own account I am anxious. Burton.)

s Ps. 40, 9, 10. Ma. 8, 38. 2 Ti. 1, 8.

φ (Omitted by the Vulg., Pesch. and Harc-Syriac, Memph., Arm., Eth. Vss., by Origen and other fathers, and above seven Mss. Treg. By Whiston and Westley.)

t 1 Co. 1, 18, and 15, 2.

u Ch. 2, 9. Lu. 2, 30, and 24, 47. Ac. 3, 26, and 13, 26, 46.

χ (Justice. Rh.)

ψ (An interpolation. Owen, Wall.)

ω (...His...Cov. As Habakkuk, speaking of the captivity, shewed that the proud and obstinate should suffer, while they who had faith in the prophecy should escape. Gilpin.)

v Ha. 2, 4. Jno. 3, 36. Ga. 3, 11. Ph. 3, 9. He. 10, 38.

α (Declared. Cov.)

β (Withhold. Cov., Matthew, Cran., Gen.)

γ (...Of God. Vulg.)

w Ac. 17, 30. Ep. 5, 6. Col. 3, 6.

z Ac. 14, 17.

ο Or, to.

y Jno. 1, 9.

z Ps. 19, 1. Ac. 14, 17, and 17, 27.

δ (Expressing an existence in all times, past as well as to come. Titt.)

ε Or, may be.

ζ (That there is a...Cov.)

15 So, as much as in me is,<sup>v</sup>  
I am ready to preach the gospel  
To you that are at Rome also.

16 For I am not ashamed<sup>a</sup> of the gospel of Christ :<sup>φ</sup>  
For it is the power<sup>d</sup> of God unto salvation to every one that believeth ;  
To the Jew<sup>u</sup> first, and also to the Greek.

17 For therein is the righteousness<sup>x</sup> of God  
Revealed from faith<sup>ψ</sup> to faith :  
As it is written, "THE JUST SHALL LIVE BY<sup>ω</sup> FAITH."<sup>v</sup>

*Subject of the Epistle, that the death of the Christ (Jesus), while it vindicated God's justice, was fraught with the most happy consequences to man.*

18 For the wrath of God is revealed<sup>a</sup> from heaven  
Against all ungodliness and unrighteousness of men,  
Who hold<sup>β</sup> the truth<sup>γ</sup> in unrighteousness ;<sup>ω</sup>

19 Because that which may be known<sup>z</sup> of God  
Is manifest in<sup>ο</sup> them ;  
For God hath shewed<sup>γ</sup> it unto them.

*The greater part of men lost remembrance of primitive revelation.*

20 For the invisible things of Him  
From the creation of the world are clearly seen,  
Being understood by the things that are made,<sup>z</sup> even  
His eternal<sup>δ</sup> power and Godhead ;

So that they are<sup>ε</sup> without excuse :  
21 Because that, when they knew<sup>ε</sup> God,  
They glorified Him not as God, neither were thankful ;<sup>v</sup>

But became vain<sup>θ</sup> in their imaginations,<sup>ε</sup>  
And their foolish heart was darkened.<sup>a</sup>

22 Professing themselves to be wise, they became fools,<sup>δ</sup>

23 And changed<sup>c</sup> the glory of the uncorruptible God<sup>d</sup>  
Into an image made like to corruptible man,  
And to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness  
Through the lusts of their own hearts,<sup>ε</sup>  
To dishonour their own bodies<sup>ζ</sup> between themselves :<sup>γ</sup>

25 Who changed the truth<sup>x</sup> of God into a lie,<sup>λ</sup>  
And worshipped and served the creature more<sup>u</sup> than the Creator,  
Who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections :<sup>δ</sup>  
For even<sup>v</sup> their women did change the natural use  
Into that which is against nature :

27 And likewise also the men, leaving<sup>ε</sup> the natural use of the woman,  
Burned in their lust one toward another ;  
Men with men working that which is unseemly,  
And receiving in themselves that recompence of their error which was  
meet.

η (Gratitude put for the whole of religion. Gilpin.)

θ (Unreal and delusive, applied to the groundless creed of the heathen. Ch. 8, 20. Ep. 4, 17. 1 Pe. 1 18. Hinds.)

ι (Reasonings. Heyl., Dodd., West.)

α ...Being alienated.....through the ignorance that is in them. Ep. 4, 17.

β Je. 10, 14.

γ The devising of idols was the beginning of spiritual fornication; and the invention of them, the corruption of life. Wisdom 14, 26.

δ De. 4, 16. Ps. 106, 20. Is. 40, 18. Je. 2, 11. Eze. 8, 10. Ac. 17, 29.

ε To the hardness of their own hearts; or, imaginations. Ps. 81, 12 mar. Ac. 7, 42. Ep. 4, 18, and 5, 12.

ζ 1 Co. 6, 18. 1 Th. 4, 4. 1 Pe. 4, 3.

γ Le. 18, 22.

κ (That is, the true God. Bp. Fell. The true idea. Burton.) ...The living and true...1 Th. 1, 9.

λ (A false god, an idol. Bp. Fell.) For his image is falsehood, and there is no breath in them. Je. 10, 14, and 13, 25. Is. 44, 20. Am. 2, 4.

μ Or, rather. (Wick. Above the. Pyle.)

ι Le. 18, 23. Ep. 5, 12. Jude 10.

ν (Both. Scholeff.)

ξ (Deserting. Sym.)

*π* (Regarded not.  
Cranner, Gen.  
Were not solicit-  
ous. Dodd.)

*ρ* Or, acknowledge.

*σ* Or, void of judg-  
ment. (Incapa-  
ble of judging.  
Macknight, Fell.  
Undiscerning.  
Pyle.)

*τ* (Comely. Cov.,  
Matthew, Cran.  
Ep. 5, 4.)

*υ* (Not in the Alex.  
Ms. Mill.)

*φ* Or, unsociable.

*χ* (Traditionally  
known. Ch. 2, 2.)

*ψ* (Clement adds,  
"did not consider  
that...")

*κ* .....The end of  
those things is  
death. Ch. 6, 21.

*α* Or, consent with.

*ι* .....Make the  
king glad with  
their wicked-  
ness, and the  
princes with  
their lies. Ho.  
7, 3. Ps. 50, 18.

*μ* Ch. 1, 20.

*η* 2 Sa. 12, 5.  
Mat. 7, 1. Jno.  
8, 9.

*β* (Most certain.  
Raph., Pal.)

*γ* (Neglectest.)

*ο* Ch. 9, 23. Ep.  
1, 7, and 2, 4.

*δ* (Benevolence.  
Titt. Kindness.  
Sym.)

*ρ* Ch. 3, 25.

*q* Ex. 34, 6.

*ε* (Considering.  
Bishop Wilson,  
Sym.)

*ρ* Is. 30, 18. 2  
Pe. 3, 9.

*η* (Ought to lead.  
Waterl., Mack.  
Intended to. Bur-  
ton. His mercies,  
in gratitude, in-  
vite our obedience.  
Bishop Fell.)

*And became deplorably wicked.*

<sup>23</sup> And even as they did not like<sup>π</sup> to retain<sup>ρ</sup> God in *their* knowledge,  
God gave them over to a reprobate<sup>σ</sup> mind,  
To do those things which are not convenient;<sup>ρ</sup>

<sup>29</sup> Being filled with all unrighteousness, fornication,<sup>υ</sup>  
Wickedness, covetousness, maliciousness;  
Full of envy,  
Murder, debate, deceit, malignity;  
Whisperers, <sup>30</sup>backbiters, haters of God, despiteful, proud, boasters,  
Inventors of evil things, disobedient to parents,

<sup>31</sup> Without understanding, covenant-breakers,  
Without natural affection<sup>φ</sup> implacable, unmerciful:

<sup>32</sup> Who knowing the judgment<sup>χ</sup> of God,<sup>ψ</sup>  
That they which commit such things are worthy of death,<sup>κ</sup>  
Not only do the same, but have<sup>α</sup> pleasure<sup>ι</sup> in them that do them.

## II.]

*Even the more enlightened were hardly less guilty.*

**T**HEREFORE thou art inexcusable,<sup>μ</sup> O man, whosoever thou art that  
judgest:<sup>η</sup>

For wherein thou judgest another, thou condemnest thyself;  
For thou that judgest doest the same things.

<sup>2</sup> But we are sure that the judgment of God  
Is according to truth<sup>β</sup>  
Against them which commit such things.

<sup>3</sup> And thinkest thou this, O man,  
That judgest them which do such things, and doest the same,  
That thou shalt escape the judgment of God?

<sup>4</sup> Or despisest<sup>γ</sup> thou the riches<sup>ο</sup> of His goodness<sup>δ</sup>  
And forbearance<sup>ρ</sup> and longsuffering;<sup>q</sup>  
Not knowing<sup>ε</sup> that the goodness of God<sup>ρ</sup>  
Leadeth<sup>η</sup> thee to repentance?

<sup>5</sup> But after thy hardness and impenitent heart  
Treasur<sup>ε</sup>st up unto thyself wrath against the day of wrath  
And revelation of the righteous judgment of God;

<sup>6</sup> Who will render<sup>τ</sup> to every man according to his deeds:<sup>θ</sup>

*Acts of disobedience are displeasing, and acts of obedience well-pleasing, to God.*

<sup>7</sup> To them who by patient continuance in well-doing<sup>α</sup>  
Seek for glory and honour and immortality,  
Eternal life:

<sup>8</sup> But unto them that are contentious,  
And do not obey the truth,<sup>α</sup> but obey unrighteousness,  
Indignation and wrath,

<sup>9</sup> Tribulation<sup>κ</sup> and anguish,  
Upon every soul of man that doeth evil,  
Of the Jew first,<sup>ρ</sup> and also of the Gentile;<sup>α</sup>

<sup>10</sup> But glory, honour, and peace,<sup>ω</sup>  
To every man that worketh good,  
To the Jew first, and also to the Gentile:<sup>α</sup>

<sup>11</sup> For there is no respect<sup>τ</sup> of persons with God.<sup>α</sup>

<sup>8</sup> Is not this laid  
up in store with  
Me, and sealed  
up among My  
treasures? To  
Me belongeth  
vengeance and  
recompence. De.  
32, 34, 35. Ja.  
5, 3.

<sup>†</sup> The work of a  
man shall He  
render unto him,  
and cause every  
man to find ac-  
cording to his  
ways. Job 24,  
11. Ps. 62, 12.  
Pr. 24, 12. Je.  
17, 10, and 32,  
19. Mat. 16, 27.  
1 Co. 3, 8. 2 Co.  
5, 10. Re. 2, 23;  
20, 12; and 22, 12.

<sup>θ</sup> (...And will give  
glory.....to them  
who by..... seek  
for eternal life.  
Erasmus.)

<sup>ι</sup> (Whitly sug-  
gests "constancy  
in the faith."  
Comp. Jno. 6,  
28. Ph. 1, 6.)

<sup>υ</sup> Job 24, 13. 2  
Th. 1, 8.

<sup>κ</sup> (Comp. 2 Co. 4,  
8 Gr.)

<sup>υ</sup> You only have  
I known of all  
the families of  
the earth; there-  
fore I will pun-  
ish (visit upon,  
mar.) you for all  
your iniquities.  
Am. 3, 2. Lu.  
12, 47. 1 Pe. 4,  
17.

<sup>α</sup> Gr., Greek.  
(Wick., Cov.,  
Bish., Rh., Ham.  
And so ve. 10.)

<sup>ω</sup> .....Praise and  
honour and glory  
at the appearing  
of Jesus Christ.  
1 Pe. 1, 7.

<sup>μ</sup> Gr., Greek.

<sup>ν</sup> (Partiality.  
Matth.)

<sup>α</sup> That accepteth  
not the persons  
of princes, nor  
regardeth the  
rich more than  
the poor: for  
they all are the  
work of His  
hands. Job 34,  
19. De. 10, 17,  
2 Chr. 19, 7. Ac.  
10, 34. Ga. 2, 6.  
Ep. 6, 9. Col.  
3, 25. 1 Pe. 1, 17.

*Yet He will equitably judge those who possessed only a traditional knowledge of His will.*

ξ (*Expressly revealed.* Burton.  
...*The law of a divine revelation.* Terrot.)

y Mat. 7, 21. Ja. 1, 22. 1 Jno. 3, 7.

π (*The Jews taught that to be employed in hearing and studying the law was sufficient to make them acceptable to God.* Whitby.)

ρ (*A promulgated....*)

σ (*Will shew.* Bengel.)

τ Or, the conscience witnessing with them. (*Knowing within themselves.* Wells.)

υ Or, between themselves. (*So Wick. Among their own selves.* Burton.)

z .....The word that I have spoken, the same shall judge him in the last day. Jno. 12, 48. Ec. 12, 14. Mat. 25, 31. 1 Co. 4, 5. Re. xx. 12.

φ (*Christ, Jesus.* Vat. Ms.) ..... Ordained of God to be the Judge of quick and dead. Ac. 10, 42, and 17, 31. Jno. 5, 22. 2 Ti. 4, 1. 1 Pe. 4, 5.

χ (*Which I proclaim, in which I have asserted a day of judgment.* Ep. Wilson.)

ψ (*But take heed.* Cov., But if. Whit., Wesley. Now if thou art. ...and dost rest. Vulg. and the old Mss. Wall. Wells. Jno. 8, 33.)

12 For as many as have sinned without law<sup>ξ</sup>  
Shall also perish without law :

And as many as have sinned in the law  
Shall be judged by the law ;

13 (For not the hearers<sup>υ</sup> of the law *are* just before God,  
But the doers<sup>τ</sup> of the law shall be justified.

14 For when the Gentiles, which have not the law,<sup>ρ</sup>  
Do by nature the things contained in the law,  
These, having not the law,  
Are a law unto themselves :

15 Which shew<sup>σ</sup> the work of the law written in their hearts,  
Their conscience<sup>τ</sup> also bearing witness,  
And their thoughts the mean<sup>υ</sup> while  
Accusing or else excusing one another ;)

16 In the day when God shall judge<sup>σ</sup> the secrets of men by JESUS<sup>φ</sup> Christ  
according to my gospel.<sup>χ</sup>

*God re-promulgated His law to the Jewish nation,*

17 Behold,<sup>ψ</sup> thou art called a Jew,  
And retest<sup>ω</sup> in the Law,  
And makest thy boast of God,  
18 And knowest *His* will,

And approvest<sup>α</sup> the things that are more excellent,  
Being instructed out of the Law ;  
19 And art confident

That thou thyself art a guide of the blind,<sup>β</sup>  
A light of them which are in darkness.  
20 An instructor of the foolish,  
A teacher of babes,  
Which hast the form<sup>γ</sup> of knowledge and of the truth in the Law.

*Which incurred His displeasure for their disobedience, for*

21 Thou therefore which teachest<sup>δ</sup> another,  
Teachest thou not thyself?  
Thou that preache<sup>σ</sup>st a man should not steal,  
Dost thou steal ?

22 Thou that sayest a man should not commit adultery,  
Dost thou commit adultery ?  
Thou that abhorrest idols,  
Dost thou commit sacrilege ?<sup>ε</sup>

23 Thou that makest thy boast of the law,<sup>ζ</sup>  
Through breaking the Law dishonourest thou God ?  
24 For the name of God is blasphemed<sup>η</sup>  
Among the Gentiles through you, as it is written.<sup>α</sup>

25 For circumcision<sup>θ</sup> verily profiteth,<sup>θ</sup>  
If thou keep the law :  
But if thou be a breaker of the law,  
Thy circumcision is made uncircumcision.

*Only those who respect His authority are acceptable to Him.*

26 Therefore if the uncircumcision  
Keep the righteousness of the Law,

ω (*On.* Wells.  
Upon. Burton.  
Secure in, confident. Tittman.  
Takest great pride in. Wall.  
Trustest. Cov., Matthew. Cran.  
Comp. Mi. 3, 2. Sept. Lookest on circumcision as the condition of all the blessings of God's covenant with Abraham. Rp. Wilson.)

α Or, trust the things that differ. (*Decidest what it is needful to do and not to do.* Theoph.)

β (*The heathen.* Is. 9, 1 ; 42, 6 ; and 49, 9. Lu. 1, 79. Ep. 5, 8.)

γ (*Ensamble.* Cov., Matthew. Cran. Complete scheme. Pyle.)

δ (*See Jos., Bell.* vi., ii., 1, 4, and vi., ix., 4.)

ε (*Robbest* God of His honour. Cov., Matthew. Cran. Dost not pay the proper offerings. Mal. 3, 8. Burton.)

ζ (*As being immediately given to you from God.* Bishop Wilson. Ve. 17.)

η (*Evil spoken of.* Cov., Matthew. Cran., Bishops'. ...And so not embraced as it otherwise might be. Wells. ...While you boast of a law which you do not keep. Eze. 36, 20. Is. 52, 5. ...While there is not under heaven a nation more wicked than you are. Jos., Bell., vi., 2.)

α 2 Sa. 12, 14. Eze. 36, 23.

β Ga. 5, 3.

θ (*Avaleth.* Cov., Matthew. Cran., Bishops.)



ι (The heathen.  
Grotius, Comm.  
Ac. 10, 34.)

κ (Traditionally  
known.)

c Mat. 12, 41.

λ (Written. Bp.  
Wilson.)

d Ch. 9, 6. Mat.  
3, 9. Jno. 8, 39.  
Ga. 6, 15. Re.  
2, 9.

μ (Jewish nation.  
Wall.)

ν (...Is the benefit?  
Sym.)

ξ (They were en-  
trusted with.  
Wells, Ham.,  
Weston, Sym.  
Were the means  
of accrediting to  
mankind. Comp.  
1 Co. 9, 17. 1  
Th. 2, 4. 2 Th.  
1 10.)

π (Speakings.  
Wick. Words.  
Cran., Bish., Rh.  
Divine communi-  
cations. Scholef.,  
Thueyd., ii., 8.,  
Terrot.)

ε He sheweth  
His word (mwr.  
words) unto Ja-  
cob.....hath not  
dealt so with any  
nation. Ps.  
147, 19. De. 4, 7.

ρ ("For," not in  
several ancient  
Mss. and Vss.  
Wells. What  
then if. Owen.)

σ (Did not act  
suitably to their  
trust. Wells....  
Rejected Him who  
was their great  
subject. Terrot.)

τ (Promise. Cov.,  
Matt., Cranmer.  
Faithfulness.  
Wall, Wesley.  
Fidelity to His  
promises. Bar-  
ton.)

Shall not his uncircumcision

Be counted for circumcision?

27 And shall not uncircumcision<sup>t</sup> which is by nature,

If it fulfil the Law,<sup>κ</sup> judge<sup>c</sup> thee,

Who by the letter<sup>λ</sup> and circumcision

Dost transgress the Law?

28 For he is not a Jew,

Which is one outwardly:<sup>d</sup>

Neither is that circumcision,

Which is outward in the flesh:

29 But he is a Jew,

Which is one inwardly;

And circumcision is *that* of the heart, in the spirit, *and* not in the letter;

Whose praise is not of men, but of God.

III.] To what purpose, then, was the Jewish nation instituted?

WHAT advantage then hath the Jew?<sup>μ</sup>  
Or what profit<sup>ν</sup> is *there* of circumcision?

To hold in trust for mankind the fact of the Divine manifestations?

2 Much every way: chiefly, because that unto them  
Were committed<sup>ξ</sup> the oracles<sup>π</sup> of God.<sup>ε</sup>

Shall not the rejection of Jesus, as the long-promised Deliverer, by the Jewish nation, invalidate the truth of these manifestations?

3 For<sup>ρ</sup> what if some did not believe?<sup>σ</sup>  
Shall their unbelief make the faith<sup>τ</sup> of God without effect?

By no means: it enhances it.

4 God forbid:<sup>υ</sup> yea, let God be true,  
But every man a liar;<sup>ζ</sup> as it is written,<sup>η</sup>  
THAT THOU MIGHTEST BE JUSTIFIED IN THY SAYINGS,  
AND MIGHTEST OVERCOME WHEN THOU ART JUDGED.<sup>φ</sup>

Is not, then, the punishment of the Jews unjust?

5 But if our unrighteousness  
Commend<sup>χ</sup> the righteousness of God,  
What shall we say?  
Is God unrighteous<sup>ψ</sup> who taketh vengeance?<sup>ω</sup>

No; all who sin are liable to punishment.

(I speak as a man)<sup>α</sup> God forbid:  
For then<sup>β</sup> how shall God judge the world?<sup>θ</sup>

But if the claims of Jesus, as the Messiah, are strengthened by our rejection of Him?

7 For if the truth of God  
Hath more abound<sup>δ</sup> through my lie<sup>δ</sup> unto His glory;  
Why yet am I also judged as a sinner?

You cannot be excused on this plea; for that would be to allow evil in order to good.

8 And not<sup>ε</sup> rather, (as we be slanderously reported, and as some affirm that  
we say,)

υ (By no means.  
Owen.) Wilt  
thou condemn  
Me, that thou  
mayest be right-  
eous? Job 40, 8.

ζ Ps. 62, 9. and  
116, 11.

η Ps. 51, 4.

φ (Contendest.  
Ham. Standest  
in judgment.  
Scholef.) Job 13,  
19. Ec. 6, 10.  
Is. 43, 26, and  
66, 16.

χ (Make more ex-  
cellent. Tynd.,  
Matt., Cranmer,  
Bish. .... Illus-  
trious. Bishop  
Wilson. .... Mani-  
fest. Sym.)

ψ (Is not God  
unjust? Owen,  
Grot., Knatch.,  
Ham.)

ω (Is angry there-  
fore. Coverdale.  
Punisheth. Gen.)

α (According to  
human reason.  
1 Co. 9, 8, and  
15, 32. Whitby.)

β (Otherwise. See  
1 Co. 5, 10. Ge.  
18, 25.)

δ Doth God per-  
vert judgment?  
or doth the Al-  
mighty pervert  
justice? Job 8,  
3, and 34, 17.

γ (Appeared more  
excellent. Matt.,  
Cran.)

δ (That is, idola-  
try. Ch. 1, 25.  
Koppe. Ps. 40,  
5. Is. 44, 20. Je.  
10, 14. Jonah  
2, 8.)

ε (Why should we  
not? Hammond.  
Why do we not.  
Bro. Shall not  
we, as we are  
slanderosly re-  
ported to do and  
say, still do evil?  
Mangey. Ch. 5,  
20, and 6, 1, 15.)

ζ (*We may then do evil, so that good may come. Titt. Viz., its tending more to illustrate God's mercy. Wells.*)

ι (*Condemnation. Wesl.*)

κ (*Have we the advantage? Dodd.*)

λ *Or, charged. Ch. 1, 28, and 2, 1. (Ham. Shewed. Wick.)*

μ (*...More or less. Bp. Wilson. Ve. 23. Ga. 3, 22.*)

ι Ps. 14, 1, and 53, 1.

ϑ Ps. 5, 9. Je. 5, 16.

κ Ps. 140, 3.

ι Ps. 10, 7.

μ Pr. 1, 16. Is. 59, 7.

ν Ps. 36, 1.

ο Jno. 10, 34, and 15, 25.

ρ (*Therefore your application of these quotations to the Gentiles only is false. Lightfoot.*)

ς (*So that every ...is. Bp. Barr., Pyle.*)

τ ...Be confounded, and never open thy mouth any more because of thy shame..... Eze. 16, 63.

υ *Or, subject to the judgment of. (Convicted before. Dodd.)*

φ Ps. 143, 2. Ac. 13, 39. Ga. 2, 16, and 3, 11. Ep. 2, 8. Tit. 3, 5.

χ (*Cometh. Tynd., Cran., Gen. Ch. 7, 7.*)

ω (*Which availeth before. Coverd. The justice of God is manifested, testified by... Rheims.*)

Let<sup>s</sup> us do evil, that good may come?  
Whose damnation<sup>t</sup> is just.

*The Jews having not been obedient to their promulgated law:*

9 What then? are we better<sup>κ</sup> than they?

No, in no wise: for we have before proved<sup>λ</sup> both Jews and Gentiles,  
That they are all<sup>μ</sup> under sin; <sup>10</sup>as it is written,<sup>ι</sup>

THERE IS NONE RIGHTEOUS, NO, NOT ONE:

11 THERE IS NONE THAT UNDERSTANDETH,  
THERE IS NONE THAT SEEKETH AFTER GOD.

12 THEY ARE ALL GONE OUT OF THE WAY,  
THEY ARE TOGETHER BECOME UNPROFITABLE;  
THERE IS NONE THAT DOETH GOOD, <sup>10</sup>NOT ONE.

13 THEIR THROAT<sup>ϑ</sup> IS AN OPEN SEPULCHRE;  
WITH THEIR TONGUES THEY HAVE USED DECEIT;  
THE POISON<sup>t</sup> OF ASPS IS UNDER THEIR LIPS:

14 WHOSE MOUTH<sup>ι</sup> IS FULL OF CURSING AND BITTERNESS:

15 THEIR FEET ARE SWIFT TO SHED BLOOD:<sup>μ</sup>

16 DESTRUCTION AND MISERY ARE IN THEIR WAYS:

17 AND THE WAY OF PEACE HAVE THEY NOT KNOWN:

18 THERE IS NO FEAR OF GOD BEFORE THEIR EYES.<sup>ν</sup>

*And Gentile and Jew being thus alike;*

19 Now we know that what things soever the Law<sup>ω</sup> saith,  
It saith to them<sup>ρ</sup> who are under the Law:  
That<sup>ς</sup> every mouth may be stopped,<sup>ρ</sup>  
And all the world may become guilty<sup>τ</sup> before God.

*No man can be justified by law.*

20 Therefore by the deeds of the law  
There shall no flesh be justified in His sight:<sup>τ</sup>  
For by the law *is*<sup>ρ</sup> the knowledge of sin.

*But God has done so by favour;*

21 But now the righteousness<sup>σ</sup> of God without<sup>υ</sup> the law is manifested,<sup>υ</sup>  
Being witnessed by the Law<sup>τ</sup> and the prophets;  
22 Even the righteousness of God which is by faith of Jesus Christ  
Unto all and upon all<sup>φ</sup> them that believe:

For there is no difference:<sup>ς</sup>

23 For all have sinned,  
And come short of the glory of God;

24 Being justified freely<sup>χ</sup> by His grace<sup>t</sup>  
Through the redemption that is in Christ JESUS:<sup>ω</sup>

*On account of the sacrifice of the Christ:*

25 Whom God hath set forth<sup>φ</sup>  
To be a propitiation<sup>ω</sup> through faith<sup>α</sup>  
In<sup>β</sup> His blood,<sup>γ</sup>

τ (*...Adding to the. Cov. ...The fulfilling of. Tynd. Matt. Apart from. Titt.*)

υ (*Declared. Cov., Matt., Cran.*)

τ Jno. 5, 46. Ac. 28, 22.

φ (*Omitted by some Latin copies, Harc-Syr., Memph. Arm., and Eth. Vss., Clement, Origen, and other Fathers and three Mss. Treg.*)

ς Ga. 3, 28. Col. 3, 11.

χ (*Without deserving. Cov.*)

t ...According to His mercy He saved us...Titt. 3, 5. Ep. 2, 8.

υ ...By His own blood...He. 9, 12. Ep. 1, 7. Col. 1, 14. 1 Ti. 2, 6. 1 Pe. 1, 18.

φ *Or, foreordained. (Wells. Predetermined. Ham.)*

ω (*Propitiatory. Ham. Mercy-seat. Cov., Bro., Bishop Wilson. Used by the Sept. for the mercy-seat. Wells. The covering of the ark of the testimony. Le. 16, 3—16. He. 9, 5. Krebs., Burton. As the mercy-seat in His blood through faith. He. 9, 15. Wetstein. So Theod. and Luther. Whom God ordained for ever. Wick. Made a seat of mercy. Tynd. To be the obtainer of mercy. Cran.*)

α (*"Through the faith." Not in the Alex. Mss., nor Chrysostom. Wells.*)

β (*By. Wells.) Through the blood of His cross. Col. 1, 20.*)

γ (*His own. Vat. Ms. Roc. 2.*)

δ (To the shewing of His justice. Rh. His mercy and compassion. Pyle.)

ε (On account of. Titt. As to. Wells. With respect to. Raphael.)

ζ Or, passing over. (Passing by. Ham. In that He forgiveth. Tynd., Cran., Gen.)

η (Actual transgressions. Titt. See Ma. 3, 28, and 4, 12. 1 Co. 6, 18.)

θ (Done before. Cov. During the times when God bore with the ignorance of men. Ac. 17, 30. Terrot.)

ι (In now receiving all men to pardon. Pyle. To the shewing of the justice at this time. Rh.)

κ (For. Wells. So the Alex. and other Mss., Vulg., Arab., and other Vss., Ambrose and Origen. Mill.)

λ (Apart from. Titt.)

μ (.....The same faith. Whitby, Green.)

To declare His righteousness<sup>δ</sup>

For<sup>ε</sup> the remission<sup>ς</sup> of sins<sup>ν</sup> that are past,<sup>θ</sup>

Through the forbearance of God ;

26 To declare, *I say*, at this time<sup>ε</sup> His righteousness :

That He might be just,

And the justifier of him which believeth in JESUS.

*Which sacrifice is available as an atonement for the entire race.*

27 Where is boasting then ?

It is excluded.

By what law<sup>?</sup> of works ?

Nay : but by the law of faith.

28 Therefore<sup>κ</sup> we conclude

That a man is justified by faith

Without<sup>λ</sup> the deeds of the law.

29 Is He the God of the Jews only ?

Is He not also of the Gentiles ?

Yes, of the Gentiles also :

30 Seeing *it is* one God,

Which shall justify the circumcision by faith,

And uncircumcision through<sup>μ</sup> faith.

*Obedience to law is not abolished,*

31 Do we then make void the law through faith ?

God forbid :

Yea, we establish the law.

#### IV.]

*For, in the cases of Abraham and of David, there was both a firm faith in the Divine existence, and a prompt obedience to the Divine authority.*

WHAT shall we then say ?

That Abraham<sup>ν</sup> our father,

As pertaining to the flesh, hath found ?

2 For if Abraham were justified by works,

He hath *whereof* to glory ;<sup>ς</sup>

But not before<sup>π</sup> God.

3 For what saith the scripture ?

ABRAHAM BELIEVED GOD,

AND IT WAS COUNTED UNTO HIM FOR RIGHTEOUSNESS.<sup>ρ</sup>

4 Now to him that worketh

Is the reward not reckoned of grace,<sup>τ</sup>

But of debt.<sup>τ</sup>

5 But to him that worketh not,

But believeth on Him that justifieth the ungodly,<sup>ν</sup>

His faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man,

Unto whom God imputeth righteousness,

Without<sup>ν</sup> works,<sup>τ</sup> saying,<sup>ω</sup>

BLESSED ARE THEY WHOSE INIQUITIES ARE FORGIVEN,

AND WHOSE SINS ARE COVERED.

8 BLESSED IS THE MAN TO WHOM THE LORD WILL NOT IMPUTE SIN.

ν (Gat as pertaining to the flesh. Gen. "Found (obtained) according to the flesh?" Gr. And so the Fathers. Wall, Hamm. And so Vat. and the Pesch.-Syr. By virtue of circumcision. Whit. By the observance of any ordinances. Burton. Is. 51, 2. Mat. 3, 9. Jno. 3, 33. 2 Co. 11, 22.)

ς (Rejoice. Tynd., Coverd., Matt., Cran.)

π (Toward. Hamm. In the sight of. West.)

ρ (That is, the holy life which he led through his faith in the promises of God. Gilpin. Ge. 15. 6. Ga. 3, 6. Ja. 2, 23.)

σ (Favour. Tynd., Coverd., Matt., Cran., Gen.)

τ (Duty. Tynd., Coverd., Matt., Cran., Gen.)

ν Terah the father of Abraham ... served other gods. Jos 24, 2.

ν (Without mentioning. Bengel. As David saith of the blessedness of the man whom God accepteth, He giveth to him righteousness without works of the Law. Wick.)

ω Ps. 32, 1.



*God's acceptance of Abraham did not arise from circumcision;*

φ (Fifteen years before it was appointed. Ge. 15, 5, 17. It therefore was not the cause of his acceptance. Gilpin.)

z Ge. 17, 10.

χ (Token. Wick.)

ψ (So that he is a. Pyle, Burton.)

γ ...They which are of faith, the same are the children of Abraham. Ga. 3, 7. Lu. 19, 9. (All the faithful, collected from every part of the world, who should be given to him, as it were, for a posterity. Gilpin.)

ω (Imitate. Bp. Wilson.)

α (To Abraham or his seed, that he should... was not by the Law. Ham. On condition of observing the... Bishop Wilson.)

β (A land. Burton. Ge. 17, 4. Ga. 3, 29. ...Of Canaan. Troll. The promised... See Jno. 12, 19, and 18, 20. Mat. 4, 8. That all the nations of the world should be blessed in him. Origen, Chrys., Theod., Theophylact.)

γ (Vain. Tynd., Coverd., Cran., Bishops.)

δ (Therefore, by faith is the inheritance given, that it might come of favour; and the promise ... Tynd., Matt., Cran. Similarly. Gov., Gen. So as to be a purely gracious dispensation. Pyle.)

<sup>9</sup> Cometh this blessedness then upon the circumcision *only*,  
Or upon the uncircumcision also?

For we say that faith was reckoned to Abraham for righteousness.

<sup>10</sup> How was it then reckoned?

When he was in circumcision, or in uncircumcision?

Not in circumcision, but in uncircumcision.<sup>φ</sup>

<sup>11</sup> And he received<sup>z</sup> the sign of circumcision,

A seal<sup>χ</sup> of the righteousness of the faith

Which *he had yet* being uncircumcised:

That he might<sup>ψ</sup> be the father of all them that believe,<sup>γ</sup>

Though they be not circumcised;

That righteousness might be imputed unto them also:

<sup>12</sup> And the father of circumcision to them

Who are not of the circumcision only,

But who also walk<sup>ω</sup> in the steps of that faith of our father Abraham,

Which *he had* being yet uncircumcised.

*And the promise of a land and of posterity had reference to a spiritual offspring,*

<sup>13</sup> For the promise,<sup>α</sup> that he should be the heir of the world,<sup>β</sup>

Was not to Abraham, or to his seed, through the law,

But through the righteousness of faith.

<sup>14</sup> For if they which are of the law be heirs,

Faith is made void,<sup>γ</sup>

And the promise made of none effect:

<sup>15</sup> Because the law worketh wrath:

For where no law is,

*There is no transgression.*

<sup>16</sup> Therefore *it is* of faith, that *it might be* by grace;<sup>δ</sup>

To the end the promise might be sure to all the seed;

Not to that only which is of the Law,

But to that also which is of the faith of Abraham;

Who is the father<sup>α</sup> of us all, <sup>17</sup> (as it is written,

I HAVE MADE THEE A FATHER OF MANY<sup>ε</sup> NATIONS,)

Before<sup>ε</sup> Him

Whom he believed, *even* God,

Who quickeneth<sup>γ</sup> the dead,<sup>δ</sup>

And calleth<sup>θ</sup> those things which be not as though they were.

*Exhibiting a similar firm faith, confiding love, and holy obedience.*

<sup>18</sup> Who against hope believed in hope,

That he might become<sup>ε</sup> the father of many nations,

According to that which was spoken,<sup>ε</sup> SO SHALL THY SEED BE.

<sup>19</sup> And being not weak in faith,

He considered not his own body now dead,

When he was about an hundred years old,

Neither<sup>κ</sup> yet the deadness of Sarah's womb:

<sup>20</sup> He staggered<sup>ε</sup> not at the promise of God through unbelief;

But was strong in faith, giving glory to God;<sup>λ</sup>

<sup>21</sup> And being fully persuaded that,

What He had promised, He was able also to perform.<sup>δ</sup>

α Ch. 9, 8. Is. 51, 2.

ε (All the several nations of the whole world. Wells.)

ζ Or, like unto. (Doddr. Answerable to. Hamm. In the sight of. Sym. Looked upon as the father of us all, in the sight of that God in whom he believed. Pyle.)

η (Gives life to. Sym. Restoreth the dead to life.)

θ ...In trespasses and sins. Ep. 2, 1. Ch. 8, 11.

θ (Speaketh of. Sym. .... Things which do not yet exist as if they really did; because He foresees their existence in due time. Gilpin.)

ε (Should be. Wick., Tynd., Cran., Gen.)

ε Ge. 15, 3.

κ (And the. Vat. Ms.)

ε (See eh. 14, 1. Mat. 21, 21. Ac. 10, 20, and 11, 2. Jude 9 Greek. Burton.)

λ (Believed the promises of God, and through that faith performed His will. Gilpin.)

δ Ps. 115, 3. Lu. 1, 37. He. 11, 19.

μ (*Thāt. Ham.  
Who. Scholcf.*)

ν (...*Up. See ch.  
8, 32. Sym. To  
death. Gen.*)  
...Once offered  
to bear the sins  
of many...He. 9,  
28. Is. 53, 6.  
2 Co. 5, 21. Ga.  
1, 4. 1 Pe. 2, 24,  
and 3, 18.)

ξ (*Involuntary  
transgressions.  
Titt.*)

π (*Having been.  
Bishop Hinds,  
Burton.*)

ρ (*"Let us have,"  
Vatican, Ephr.,  
Alex., Beza, and  
other Mss. T.  
S. Green. The  
Vulg., Pes-Syr.,  
Mmph., Arm.  
Versions, Chrys.,  
Cyril, and other  
Fathers. Treg.  
So the Rh.)*)

σ (*Towards.  
Ham.*)

τ (...*Had. Ham.  
Been introduced.  
Doddr.*)

υ (*Favour.*)

φ (*Continue sted-  
fast. As Ga.  
5, 1. Pyle.*)

χ (*Boast, on  
better grounds.  
Wells.*)

ψ (*God's children.  
Wick., Cran.*)

ω (*With which  
according to the  
Jews the King-  
dom of the Christ  
was not to have  
any thing to do.  
Gilpin.*)

α (*Proving.  
Wick.*)

ε *Ja. 1, 12.*

β (*If then when  
we were. Vat.  
Ms.)*

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone,  
That it was imputed to him;

24 But for us also, to whom it shall be imputed,  
If<sup>μ</sup> we believe on Him that raised up JESUS our Lord from the dead;

25 Who was delivered<sup>ν</sup> for our offences,<sup>ξ</sup>  
And was raised again for our justification.

V.] *Present outward distress not incompatible with inward assured confidence.*

THEREFORE being<sup>π</sup> justified by faith,  
We<sup>ρ</sup> have peace with<sup>σ</sup> God  
Through our LORD JESUS Christ:

2 By whom also we have<sup>τ</sup> access by faith  
Into this grace<sup>υ</sup> wherein we stand,<sup>φ</sup>

And rejoice<sup>χ</sup> in hope of the glory of God.<sup>ψ</sup>

3 And not only so, but we glory in tribulations<sup>ω</sup> also:

Knowing that tribulation worketh patience:

4 And patience, experience;<sup>α</sup> and experience, hope:

5 And hope maketh not ashamed;<sup>ε</sup>  
Because the love of God is shed abroad in our hearts  
By the Holy Ghost which is given unto us.

*For if God, before the coming of the Christ, looked on man with favour,*

6 For<sup>β</sup> when we were yet without strength,  
In due time<sup>γ</sup>

Christ died for<sup>δ</sup> the<sup>ε</sup> ungodly.

7 For scarcely for a righteous<sup>ς</sup> man  
Will one die:

Yet peradventure for a good<sup>ν</sup> man  
Some would even dare to die.

8 But God commendeth<sup>θ</sup> His love toward us,  
In that, while we were yet sinners,<sup>ι</sup>

Christ died for us.<sup>κ</sup>

9 Much more then,

Being now<sup>λ</sup> justified by His blood,

We shall be saved from wrath through Him.

*Much more will He do so now that the act of reconciliation is consummated.*

10 For if, when we were enemies,

We were reconciled<sup>λ</sup> to God by the death of His Son,

Much more, being reconciled,

We shall be saved by His life.<sup>ρ</sup>

11 And not only so,

But we also joy in God through our LORD JESUS Christ,

By whom we have now received the atonement.<sup>μ</sup>

*As the disobedience of Adam entailed sin and its penalty on all his posterity,*

12 Wherefore, as by one<sup>h</sup> man sin<sup>ν</sup> entered into the world,  
And death by sin;

And so death passed upon all men,

For<sup>ξ</sup> that all have sinned:

γ Or, according to  
the... Ga. 4, 4.  
(Tyndale, Cov.,  
Matth., Cran.,  
Bishop. Opportu-  
nely. Titt. At  
the appointed...  
Jno. 5, 4.  
Burton.)

δ (*In the stead of.  
Gilpin.*)

ε (*Us which were.  
Tyndale, Cov.,  
Matth., Cran.*)

ς (*Who acts with-  
in the boundaries  
which the law  
allows. Goodwin.  
Honest and good.  
Pyle.*)

θ (*Friendly.  
Owen. Courte-  
ous and merciful.  
Knatch. Kind.  
Bro. A friend  
and benefactor.  
Pyle.*)

ι (*Doth set forth.  
Cor. Makes more  
manifest. Sym.  
Magnifies. Cott.*)

κ (*Perversely  
opposing Him.  
Titt.*)

λ *Jno. 15, 13. 1  
Pe. 3, 18. 1 Jno.  
3, 16, and 4, 9.*

μ (*Already.*)

ν (*God having so  
acted as that we  
might be. Titt.  
2 Co. 5, 18. Ep.  
2, 16. Col. 1, 20.)*

ρ *2 Co. 4, 10.*

σ Or, reconcilia-  
tion. (Rh., Mac.,  
Hamm., Blaney.  
That act of God  
by which men are  
induced to lay  
aside their en-  
mity. Titt.)

h *Ge. 3, 6.*

ν (*Fall from right.  
Erring from the  
prefixed mark.  
Legh. That dis-  
ease which is ours  
by inheritance.  
Gen., note.)*

ξ Or, in whom.  
(By his disobe-  
dience were dealt  
with as sinners,  
i.e., became mor-  
tal. Wells.)

π (Before. Knate., Titt. During. Sch. Unto the time of. Tynd., Gen.)

ρ ("Sin was not regarded as long as there was no law." Tynd.)

σ (Because death passed men must have sinned. Knatech.)

τ (That is, while there was no promulgated law. Titt.)

υ (Against a positive law. Wall. An express revelation. Bishop Wilson.)

φ (All mankind.)

χ (The many, mankind, to whom God in His mercy has given more than they lost in Adam. Wall. Is. 53, 11. Mat. 20, 28, and 26, 28.)

ψ (The gift is not over one sin, as death came through one sin ...but came to justify from many sins. Tynd. Cran.)

ω (By one offence. Wall. So the Vulg. and Syr. Vss., and some Mss. Owen. So the Alex. and Cter. Wells.)

α (The Christ, Jesus. Vat. Ms.)

β Or, one offence.

γ Or, one righteousness.

ι Jno. 12, 32. He. 2, 9.

δ (.....Springeth good upon all men to the righteousness of life. Cran.)

ε (The many. And so ve. 15. Ham., Fell. All men. Wells.)

ζ (Constituted—dealt with as. Wells. Fell.)

η (But. Tynd. Cran.)

- 13 (For until<sup>π</sup> the law sin was in the world:  
But sin is not imputed when there is no law.<sup>ρ</sup>  
14 Nevertheless death reigned<sup>τ</sup> from Adam to<sup>τ</sup> Moses,  
Even over them that had not sinned  
After the similitude of Adam's transgression,<sup>υ</sup>  
Who is the figure of him<sup>φ</sup> that was to come.

*So, the effect of the obedience of the Christ has an equally universal prevalence.*

- 15 But not as the offence,  
So also is the free gift.  
For if through the offence of one many<sup>χ</sup> be dead,  
Much more the grace of God, and the gift by grace,  
Which is by one man, JESUS CHRIST,  
Hath abounded unto many.  
16 And not as it was by one that sinned,  
So is the gift:  
For the judgment was by one to condemnation,  
But the free gift is of many offences unto justification.<sup>ψ</sup>  
17 For if by one<sup>ω</sup> man's offence  
Death reigned by one;  
Much more they which receive abundance of grace  
And of the gift of righteousness  
Shall reign in life by One, JESUS CHRIST.)<sup>α</sup>  
18 Therefore as by the offence of one<sup>β</sup>  
Judgment came upon all men to condemnation;  
Even so by the righteousness of<sup>γ</sup> One  
The free gift came upon all men unto justification of life.<sup>δ</sup>  
19 For as by one man's disobedience  
Many were made sinners,  
So by the obedience of One<sup>ε</sup>  
Shall many<sup>ε</sup> be made<sup>ζ</sup> righteous.

- 20 Moreover<sup>η</sup> the law entered,<sup>θ</sup>  
That the offence<sup>ε</sup> might abound.<sup>κ</sup>  
But where sin abounded,<sup>λ</sup>  
Grace did much more abound:<sup>μ</sup>  
21 That as sin hath reigned unto death,  
Even so might grace reign  
Through righteousness unto eternal life  
By JESUS CHRIST our Lord.<sup>ν</sup>

VI.] *Baptism is the symbol of the "regeneration," "becetting again," or "quickenings;" because in it we profess to have died in the person of the Christ, and risen again with Him;*  
Tit. iii. 5. 1 Pe. i. 3. Ep. ii. 5.

WHAT shall we say then?<sup>ρ</sup>  
Shall<sup>σ</sup> we continue in sin,  
That grace may abound?

- 2 God forbid.  
How shall we, that are dead<sup>τ</sup> to<sup>ρ</sup> sin,  
Live any longer therein;  
3 Know ye not,  
That so many of us as were<sup>σ</sup> baptized into JESUS CHRIST  
Were baptized into His death?<sup>τ</sup>

θ (Had a little entrance. Doddr. Locke. By the bye. Ga. 2, 4. Wells. In the meantime.)

κ (Sinful acts; but the mere result of imprudence or of error. Titt.)

λ (Increase. Tynd. Guilt should be plentiful. Wick. Be multiplied—many sins might have death annexed to them. Wells. Appear more heinous. Wall. Become more apparent. Burton....More criminal, inasmuch as they who committed them knew themselves to be sinning. Titt.)

μ (Where guilt was plentiful, grace was more plentiful. Wick.)

ν (The Christ, Jesus our. Vat. Ms.)

ρ (What do I mean? Bishop Hinds.)

σ ("Let us." So all the ancient Vss.)

τ (Have died. Whithy. And so ve. 7, 8, and ch. 5, 5, 15.)

υ (By, which has exposed us all to the punishment of death. Burton.)

φ Or, are. (Tynd., Matth., Cran., Fell. Ga. 3, 27.)

χ (To die with Him. Tynd., Tav., Cran. Represents our dying to sin and rising to righteousness. Gilpin. Ch. 8, 11. 1 Co. 6, 14. 2 Co. 13, 4. Ga. 6, 15. Ep. 4, 22. Col. 3, 10.)



v (*Grafted.* Tynd.,  
Cov., Matth.,  
Cran., Gen., Tav.  
*Become one with.*  
Wells.)

φ (*Partakers of.*  
Cran.)

χ (*Should.* Wick.  
Owen, Sym.  
*Ought to...* Pyle.)

ψ (*Was.* Fell.)

ω Gr., *justified.*  
(Wick., Tynd.,  
Matth., Bishops',  
Rh., Tav.)

α (*Should.* Sym.  
*Ought to.* Pyle.)

β (*In the Christ.*  
Alex.)

γ (*Concerning.*  
Tynd., Tav.,  
Cran. *On ac-*  
*count of.* Pyle.  
*By; or, in conse-*  
*quence of.* Burt.)

δ (*Once for all;*  
*but His life is*  
*for evermore.*  
Wall. (The)  
Christ was once  
offered to bear  
the sins of many  
...He. 9, 27.)

ε (*With God the*  
*Father.* Pyle.  
Lu. 20, 38.)

ζ (*Not in the Alex.,*  
*Clar., Ger., Eth.,*  
*Tertull.* Mill.)

ι (*The Christ,*  
*Jesus.* Vat. Ms.)

κ (*Not in Alex.,*  
*Clar., Eth.,*  
*Basil, Theod.*  
Mill.)

λ Ps. 19, 13, and  
119, 133. (*The root*  
*of sin is in the*  
*body.* Locke.)

μ (*Not in the Vat.,*  
*Ephr., Alex., and*  
*six others, nor in*  
*the Vulg., Syr.,*  
*Copt., Memph.,*  
*Eth., Arm. Vss.,*  
*or Origen.*  
Green.)

ν (*Give not.* Wick.,  
Tynd., Cran.,  
Gen. *Present*  
*not your members*  
*unto sin weapons*  
*of unrighteous-*  
*ness.* Fell.)

4 Therefore we are buried with Him by baptism into death:  
That like as Christ was raised up from the dead

By the glory of the Father,

Even so we also should walk in newness of life.

5 For if we have been planted<sup>v</sup> together

In the likeness<sup>φ</sup> of His death,

We shall<sup>χ</sup> be also

*In the likeness of His resurrection :*

6 Knowing this, that our old man is<sup>ψ</sup> crucified with Him,

That the body of sin might be destroyed,

That henceforth we should not serve sin.

7 For he that is dead is freed<sup>ω</sup> from sin.

8 Now if we be dead with Christ,

We believe that we shall<sup>α</sup> also live with<sup>β</sup> Him :

9 Knowing that Christ being raised from the dead

Dieth no more; death hath no more dominion over Him.

10 For in that He died,

He died unto<sup>γ</sup> sin once :<sup>δ</sup>

But in that He liveth,

He liveth unto God.<sup>ε</sup>

11 Likewise reckon ye also yourselves to be<sup>ζ</sup> dead indeed unto sin,

But alive unto God through JESUS CHRIST<sup>ι</sup> our Lord.<sup>κ</sup>

*And implies a pledge to live a new life, of which a main element is the control of the natural propensities :*

12 Let not sin therefore reign in your mortal body,<sup>λ</sup>

That ye should obey it in<sup>μ</sup> the lusts thereof.

13 Neither yield<sup>ν</sup> ye your members

As instruments<sup>ν</sup> of unrighteousness unto sin \*

But yield yourselves unto God,<sup>λ</sup>

As those that are alive from the dead,

And your members

As instruments of righteousness unto God.

14 For sin shall<sup>ε</sup> not have dominion over you :

For ye are not under the law,<sup>μ</sup> but under grace.<sup>π</sup>

15 What then? shall we sin,

Because we are not under the law,<sup>ν</sup> but under grace?

God forbid.<sup>ρ</sup>

16 Know ye not, that to whom ye yield yourselves servants to obey,<sup>σ</sup>

His servants ye are to whom ye obey;

Whether of sin unto death, or of obedience unto righteousness?

*The indulgence of which, being forbidden (as in the Ten Commandments), becomes sinful, because implying contempt of God's authority.*

17 But God be thanked, that<sup>τ</sup> ye were the servants of sin,

But ye have obeyed from the heart

That form<sup>τ</sup> of doctrine which was delivered<sup>υ</sup> you.

18 Being then made free<sup>υ</sup> from sin,

Ye became the servants of righteousness.

19 I speak after the manner of men<sup>φ</sup>

Because of the infirmity of your flesh :

For as ye have yielded your members

Servants to uncleanness and to iniquity unto iniquity;

ν Gr., *arms; or,*  
*weapons.*

λ ...No longer live  
...in the flesh...  
but to the will of  
God. 1 Pe. 4, 2,  
and 2, 24.

ξ (*Let not.* Tynd.,  
Cran., Gen.  
*Should not.*  
Sym.)

μ If ye be led by  
the Spirit ye are  
not under...law.  
Ga. 5. 18. (*Which*  
*offers neither*  
*mediator nor*  
*atonement, and*  
*makes no provi-*  
*sion for the in-*  
*evitable weakness*  
*of men.* Bp.  
Mid.)

π (*Gratuitous*  
*kindness.*)

ν Being not  
without law as  
pertaining to  
God. 1 Co. 9,  
21. (Tyndale,  
Cran.)

ρ (*Nay, it is the*  
*strongest engi-*  
*nement against.*  
Pyle.)

σ Mat. 6, 24. Jno.  
8, 34. 2 Pe. 2,  
19.

τ (*Whereas.*  
Lowth, Sch.  
*After being...ye.*  
*Wake. Though*  
*ye were once the...*  
*yet...now.* Owen.  
Tynd., Cran.,  
Gen.)

τ (*Rule.* Cran.  
2 Ti. 1, 13.)

υ Gr., *whereto ye*  
*were.* (Tynd.,  
Matth., Gen.,  
Rh. *That ye be*  
*brought into.*  
Cranmer. "Unto  
which ye were." *Sin and the Gos-*  
*pel being two*  
*masters.* Locke.)

φ Jno. 8, 32. 1 Co.  
7, 22. Ga. 5, 1.  
1 Pe. 2, 16.

φ (*Grossly.* Tynd.,  
Cran. *As men*  
*commonly use.*  
Genevan.)

x Gr., to. (Not under. Tynd., Matthew, Tav., Cran. Not at all subject, or paid any obedience to. Locke. Estranged from it by contrary habits. Pyle. Therefore when ye are now servants of righteousness, ye must be free from sin. Wall.)

q Ch. 1, 32.

r .....Sin, when it is finished, bringeth forth death. Ja. 1, 15. Ge. 2, 17.

ψ (The nature of a law. Burton.)

ω (Concerns us. Locke.)

α (It. Wick., Dodd., Wesley, Gilpin. It endureth. Tynd., Matt., Cran.)

β (Is under. Wick., Rh.)

γ (The universal law of subjection. Burton.)

δ (As His members died with... Locke. Ye were put to death by the law (Ga. 2, 19), i.e., suffered death in the person of (the) Christ. Burton. Ve. 6. Ch. 8, 2. Ga. 5, 18. Ep. 2, 15. Col. 2, 14.)

ε The fruit.....Is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance...Ga. 5, 22.

ε Gr., passions. (The vicious extravagance of our affections. C. How.)

ζ (Made more apparent by. Ch. 3, 20, and 5, 20. Wall. "Became sinful in consequence of the law" (which prohibited them). Burton.)

- Even so now yield your members  
Servants to righteousness unto holiness.
- 20 For when ye were the servants of sin,  
Ye were free from<sup>x</sup> righteousness.
- 21 What fruit had ye then in those things  
Whereof ye are now ashamed?  
For the end of those things is death.<sup>α</sup>
- 22 But now being made free from sin,  
And become servants to God,  
Ye have your fruit unto holiness,  
And the end everlasting life.
- 23 For the wages of sin is death;<sup>r</sup>  
But the gift of God is eternal life  
Through Jesus Christ our Lord.

VII.] All men have suffered, in the person of (the) Christ, the penalty of their disobedience.

- KNOW ye not, brethren,  
(For I speak to them that know the law,)ψ  
How that the law hath dominion over<sup>ω</sup> a man  
As long as he<sup>α</sup> liveth?
- 2 For the woman which hath<sup>β</sup> an husband  
Is bound by the law<sup>γ</sup>  
To her husband so long as he liveth;  
But if the husband be dead,  
She is loosed  
From the law of her husband.
- 3 So then if, while her husband liveth,  
She be married to another man,  
She shall be called an adulteress:  
But if her husband be dead,  
She is free from that law;  
So that she is no adulteress, though she be married to another man.
- 4 Wherefore, my brethren, ye<sup>δ</sup> also are become  
Dead to the law  
By the body of Christ;  
That ye should be married to another,  
Even to Him who is raised from the dead,  
That we should bring forth fruit<sup>ε</sup> unto God.
- 5 For when we were in the flesh,  
The motions<sup>ε</sup> of sins, which were<sup>ε</sup> by the Law,  
Did work<sup>ε</sup> in our members  
To bring forth fruit unto death.<sup>ε</sup>
- 6 But now we are delivered<sup>κ</sup> from the Law,  
That<sup>λ</sup> being dead wherein we were held;<sup>μ</sup>  
That we should<sup>ν</sup> serve in newness of spirit,<sup>ξ</sup>  
And not in the oldness of the letter.
- 7 What shall we say then? Is the law sin?  
God forbid. Nay, I had not known<sup>π</sup> sin, but by the law:<sup>ρ</sup>  
For I had not known lust,<sup>σ</sup>  
Except the Law had said,<sup>υ</sup> THOU SHALT NOT COVET.

ι ...Uncleanness  
...hatred...strife  
...envyings...re-  
vellings...Ga. 5,  
19.

κ (We reaped the fruit—death. Ch. 6, 21. Ja. 1, 15. Burton.)

λ (Loosed from the law of death in which we were holden. Wick., Rh. And dead unto. Tynd.)

μ Or, being dead to that. Ve. 4. Ch. 6, 2. (Cov., Cran., Bish. So the Alex., Ephr., and more than sixty Mss., Cod., Amiat., both Syr., Coptic, Æth., Arm. Vss., and many Greek and Latin Fathers. Green. S. Paul does not speak of "the law being dead," but he supposes all persons to have died. Burton.)

ν (In bondage. Tynd., Matth., Cran., Gen.)

ρ (So that we serve. Wesley.)

ξ (In the new state wherein we have the assistance of the Spirit. Ch. 2, 29. 2 Co. 3, 6. Burton.)

π (What sin meant. Tynd., Geneva. What lust had meant. Cranmer.)

ρ (The actions of men would not have been sinful if there had been no law which prohibited them. Burton. Ch. 3, 20.)

σ Or concupiscence. (So Æth. Wist not that coveting was sin. Wick.)

υ Ch. 13, 9. Ex. 20, 17. De. 5, 21. Ac. 20, 33.

*But law is not superseded: it still, as much as ever, remains as a test of obedience.*

τ (*Made me see myself abnoxious to the Divine displeasure. Pyle.*)

υ (*Apart from. Titt. If it were not for the prohibitions of law. Burton.*)

φ (*I will suppose that a time was when I did not know of the prohibitions of law. Burton.*)

χ (*But living under law both traditional and promulgated, I see myself in a state of condemnation.*)

υ Eze. 20, 11. Le. 18, 5. 2 Co. 3, 7.

ψ (*Persuaded me to do what I liked. Burton.*)

ω (*Because it teaches nothing but what is good. Titt. Ps. 19, 8, and 119, 38, 137. 1 Ti. 1, 8.*)

α (*Because it regards the happiness of those to whom it is given. Titt.*)

β (*By no means. Whitby.*)

γ (*Elsner understands "sin was made death," and so Gen. Tynd. has "sin was death unto me, that it might appear how that sin, by the means of that which is good, had wrought death in me."*)

δ (*Be set in its true light. Bp. Wils.*)

ε (*But I. Alex., Clar., Theod.*)

ζ (*σάρκινός, "a thing of flesh." So the Vat., Alex., Eph., Beza, and most Mss. Green.*)

η Is. 50, 1, and 52, 3. 1 Ki. 21, 22. 2 Ki. 17, 17.

ι (*To. Sym. Still the metaphor of a man being the slave of sin. Burton.*)

8 But sin, taking occasion by the commandment,<sup>τ</sup> Wrought in me all manner of concupiscence.

For without<sup>υ</sup> the law sin *was* dead.

9 For I was alive<sup>φ</sup> without the law once :

But when the commandment came, sin revived,  
And I died.<sup>λ</sup>

10 And the commandment, which *was ordained* to life,<sup>μ</sup>  
I found to *be* unto death.

11 For sin, taking occasion by the commandment,  
Deceived<sup>ψ</sup> me, and by it slew *me*.

12 Wherefore the Law<sup>ω</sup> is holy.

And the commandment<sup>α</sup> holy, and just, and good.

13 Was then that which is good made death unto me?  
God forbid.<sup>β</sup>

But sin, that it might appear<sup>γ</sup> sin,

Working death in me by that which is good ;

That sin by the commandment

Might become exceeding sinful.<sup>δ</sup>

14 For we<sup>ε</sup> know that the Law is spiritual :

But I am carnal,<sup>ζ</sup> sold<sup>υ</sup> under<sup>τ</sup> sin.

15 For that which I do I allow<sup>φ</sup> not :

For what I would, that do I not ;

But what I hate, that do I.<sup>λ</sup>

16 If then I do that which I would not,<sup>μ</sup>

I consent unto the law that *it* is good.

17 Now<sup>ν</sup> then it is no more<sup>ε</sup> I that do it,

But sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,)

Dwelleth no good thing:<sup>ζ</sup>

For to will is present with me ;

But *how* to perform that which is good I find not.

19 For the good that I would I do not :

But the evil which I would not, that I do.<sup>π</sup>

20 Now if I do that I would not,

It is no more I that do it,

But sin that dwelleth in me.

21 I find then *a*<sup>ρ</sup> law,

That, when I would do good,

Evil is present with me.

22 For I delight in the law of God<sup>σ</sup> after the inward man :<sup>γ</sup>

23 But I see another law in my members,

Warring<sup>τ</sup> against the law of my mind, and

Bringing me into captivity to the law of sin which is in my members.<sup>υ</sup>

24 O wretched man that I am !

Who shall deliver me from the<sup>φ</sup> body of this death ?

25 I thank<sup>χ</sup> my God through JESUS CHRIST our LORD.

So then with the mind I myself serve the law of God ;

But with the flesh the law of sin.

κ Gr., *know*. Ps. 1, 6. (Cov., Ham. Understand. Wick. *Wot*. Tynd. *Do not act from my own judgment*. Burton.)

λ (*Law is, in most men, not able to overcome desire*. Wall.)

μ (*That is, do what my master (sin) tells me*. Burton.)

ν (*But now*. Wick., Rh., Ham.)

ξ (*Longer*. Ham. My irregular passions, not my settled judgment. Pyle.)

z Ge. 6, 5, and 8, 21.

π (*In this deplorable state is the mind, surrounded with powerful passions ; sometimes subdued by one and sometimes by another, but always a slave*. C. How.)

ρ (*This overruling*. Bro. *This law, or principle*. Burton.)

σ (*The mind*. Vat. Ms. Barb. 1.)

γ 2 Co. 4, 16. Col. 3, 9.

τ (*Rebelling*. Tynd., Matth., Cran., Bish., Gen.)

υ (*Continually transformed by my passions into some new monster, with my judgment uncertain and variable, the same things eagerly pursued by me one day, and rejected the next, according as my deceitful passions represent them to me*. C. How.)

φ Or, *this body of death*. (Tynd. *Of sin*. Wick. *This body subdued unto*..... Cran.)

χ (*The grace of God*. Vulgate, Wick., Gen., Rh., Locke.)



ω (Now then there. Scholef.)

α (Not in the Vat., Eph., Clar., and two other uncial Mss. Penn. Nor in the Memph., Theb., Æth. Vss., Origen, or Athan. Treg. "But after the Spirit," omitted by the Vulg., Pesch.-Syr., Goth., Arm., and two Mss. Treg. Also by Wick. and Rh.)

β (Thee. Vat. Ms., Pes.-Syr.)

γ (The ordinance, that sin and death shall always accompany each other. Burt.)

δ (Knowledge of right and wrong. Burton. Its force being overpowered by the..... Wall.)

ε (That performed God, and sent... Tynd., Cov., Matth., Cran.)

ζ Or, by a sacrifice for sin. (Whit., Wall. As a.....Sch. 2 Co. 5, 21, and Ga. 3, 13.)

η (Inflicted sentence upon. Burton. Subdued its inclination to sin. Wall.)

θ (His. Matth., Æth.)

ι (Ordinance. Fell. Justification. Rh. That the justifying of the law was fulfilled. Wick.)

κ (You. Ald.)

λ (Who can say, "Thy service is perfect freedom," because released from the slavery of ignorance and vice, and set at liberty to range in the spacious and delicious plains of wisdom and virtue. C. How.)

μ (Take the part of. See Mat. 16, 23.)

VIII.] *This great and gracious act of favour on the part of God ought to lead to a surrender of ourselves to His authority.*

**T**HERE is therefore<sup>ω</sup> now no condemnation To them which are in Christ JESUS, who walk not after the flesh,<sup>α</sup> but after the Spirit.

2 For the law of the Spirit of life in Christ JESUS Hath made me<sup>β</sup> free from the law of sin and death.<sup>γ</sup>

3 For what the Law<sup>δ</sup> could not do,  
In that it was weak through the flesh,  
God sending<sup>ε</sup> His own Son  
In the likeness of sinful flesh, and for sin,<sup>ζ</sup>  
Condemned<sup>η</sup> sin in the<sup>θ</sup> flesh :

4 That the righteousness<sup>ι</sup> of the Law  
Might be fulfilled in us,<sup>κ</sup>  
Who walk not after the flesh, but after the Spirit.<sup>λ</sup>

5 For they that are after the flesh  
Do mind<sup>μ</sup> the things of the flesh ;  
But they that are after the Spirit  
The things of the Spirit.

6 For to be carnally<sup>ν</sup> minded is death ;  
But to be spiritually<sup>ξ</sup> minded is life and peace.

7 Because the carnal mind is enmity against God :  
For it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh  
Cannot please God.

9 But ye are not in the flesh, but in the Spirit,  
If<sup>π</sup> so be that the Spirit of God dwell in you.  
Now if any man have not the Spirit of Christ,  
He is none of His.

10 And if Christ be in you, the body is dead because of sin ;  
But the Spirit is life<sup>ρ</sup> because<sup>σ</sup> of righteousness.<sup>τ</sup>

11 But if the Spirit of Him that raised up JESUS from the dead  
Dwell in you,  
He that raised up Christ from the dead  
Shall also quicken<sup>υ</sup> your mortal bodies by<sup>φ</sup> His<sup>χ</sup> Spirit that dwelleth  
in you.

*Its happinesses, assistances, and expectations ;*

12 Therefore, brethren, we are debtors, not to the flesh,  
To live after the flesh.

13 For if ye live after the flesh,  
Ye shall<sup>ψ</sup> die :

But if ye through the Spirit do mortify<sup>ω</sup> the deeds of the body,<sup>α</sup>  
Ye shall live.

14 For as many as are led<sup>z</sup> by the Spirit of God,  
They are the sons of God.

15 For ye have not received the spirit of bondage<sup>α</sup>  
Again to fear ;<sup>β</sup>

But ye have received the Spirit of adoption,<sup>β</sup>  
Whereby we cry, Abba,<sup>γ</sup> Father.

16 The Spirit<sup>δ</sup> itself beareth witness with our spirit,  
That we are the children of God.

17 And if children, then heirs ;  
Heirs of God, and joint-heirs with Christ ;

ν Gr., the minding of the flesh, and so ve. τ. (Addicting oneself to. Burton.)

ξ Gr., the minding of the.

π (Because... dwell. th. Gen. Since... dwells. Burton. 1 Co. 6, 19, and 3, 16.)

ρ (Lives. Alex., Vulg. You may be considered to have died, but spiritually to have been restored to life. Burton.)

σ (In respect to, and so in the former clause. Owen.)

τ (Works of holiness. Wall.)

υ (From the death of sin to a life of righteousness. Owen.)

φ Or, because of. (Cran., Rh., Scholef.)

χ (The. Vat. Ms., Treg. The spirit of spiritual life which we receive through the Spirit. Locke.)

ψ (Must. Tynd.)

ω (Kill, make a corpse of. Col. 3, 5. See Collect for Easter Eve... Put off... Ep. 4, 22.)

α (Flesh. Clar., Ger., Vulg., Orig., Iren., Wick., Rh., Bengel, Gries... The old man. Ep. 4, 22.)

z Ga. 5, 18.

α He. 2, 15. 1 Co. 2, 12.

β (...Any more. Tynd., Tav., Cran., Gen. 1 Jno. 4, 18. 2 Ti. 1, 7.)

β Is. 56, 5. Ga. 4, 5.

γ (Which no slave could use. Bp. Wilson.)

δ (The same. Wick., Tynd., Cran. Ga. 4, 7. Ep. 1, 14, and 4, 30.)

ε (Since the end of our suffering with Him is that we may... Burton.)

ζ (Season. 1 Pe. 1, 6, 7, and 4, 13.)

η (Shewed upon. Tynd., Cran. Unto. Gen. 1 Pe. 6, 7.)

θ (Fervent longing. Cov... Desire. Tynd., Tav., Cran., Gen.)

ι (Abideth looking. Tynd., Tav., Cran.)

κ (When the sons of God shall appear. Tynd., Tav., Cran., Gen. See 2 Pe. 3, 13.)

λ (Heathenism. Light.)

μ (Not by its own choice, but by the guile of the devil. Locke.)

ν (Adam. Capell, Whit., Terrot.)

ξ (That: as ve. 27.)

π (Their desires and vile affections. Light.)

ρ Or, every creature. Ma. 16, 15. Col. 1, 23. (Tynd., Cov., Matth., Tav., Cran., Bish., Gen., Rh.)

σ (Not that they have at present any sense or desire of it, but their condition stands in want of it. Wall, Gilpin.)

τ (Who have in some measure what they groan for. Wall. 2 Co. 5, 5. Ep. 1, 14.)

υ (...Of the sons of God. Wick., Cran., Rh. Children of. Tav.)

φ (Deliverance. Tyndale, Cran., Tav., Ham. Ep. 4, 30. Lu. 21, 28.)

χ (Were... i.e., led to the conviction that Jesus is indeed the Messiah.)

If<sup>ε</sup> so be that we suffer with Him,

That we may be also glorified together.

18 For I reckon that the sufferings of this present time<sup>ζ</sup>

Are not worthy to be compared with the glory which shall be revealed in us.<sup>7</sup>

19 For the earnest expectation<sup>θ</sup> of the creature

Waiteth<sup>ι</sup> for the manifestation<sup>κ</sup> of the sons of God.

20 For the creature was made subject to vanity,<sup>λ</sup>

Not willingly,<sup>μ</sup> but by reason of him<sup>ν</sup> who hath subjected the same

In hope,<sup>21</sup> because<sup>ξ</sup> the creature itself also shall be delivered from the bondage of corruption<sup>π</sup>

Into the glorious liberty of the children of God.

22 For we know that the whole creation<sup>ρ</sup>

Groaneth<sup>σ</sup> and travaileth in pain together until now.

23 And not only they,

But ourselves also, which have the firstfruits of the Spirit,

Even we<sup>τ</sup> ourselves groan within ourselves,

Waiting for the adoption,<sup>υ</sup> to wit, the redemption<sup>φ</sup> of our body.

24 For we are<sup>χ</sup> saved by hope:<sup>δ</sup> but hope that is seen is not hope:

For what a man seeth, why doth<sup>β</sup> he yet hope for?

25 But if we hope for that we see not,

Then do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities:<sup>ω</sup>

For we know not<sup>α</sup> what we should pray<sup>β</sup> for as we ought:

But the Spirit itself maketh intercession<sup>ε</sup> for us

With groanings which cannot be uttered.<sup>7</sup>

27 And<sup>δ</sup> He<sup>ζ</sup> that searcheth the hearts

Knoweth what is the mind<sup>ε</sup> of the Spirit,

Because<sup>ξ</sup> He maketh intercession for the saints

According to the will of God.

And results.

28 And we know that all things work<sup>ι</sup> together for good

To them that love God,

To them who are the called according to His purpose.<sup>9</sup>

29 For whom He did foreknow,<sup>κ</sup>

He also did predestinate to be conformed to the image of His Son,

That he might be the firstborn<sup>h</sup> among many brethren.

30 Moreover whom He did predestinate,<sup>ι</sup> them He also called:<sup>δ</sup>

And whom He called, them He also justified:<sup>δ</sup>

And whom He justified, them He also glorified.<sup>m</sup>

31 What shall we then say to these things?

If God<sup>α</sup> be for us,

Who can be against us?

32 He that spared not His own Son,

But delivered Him up for us all,

How shall He not with Him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect?

It is<sup>α</sup> God that justifieth.

34 Who is he that condemneth?

It is Christ<sup>α</sup> that died, yea rather, that is risen again,

Who is even at the right hand of God,

Who also maketh intercession for us.

d 2 Co. 5, 7. He. 11, 1.

ψ (How can. Tyndale, Cov., Matth., Cran.)

ω (Infirmity. Vat. Ms., Wick., Rh.)

α (...As we ought, what to pray for. Vulg., Grot.)

β (What to desire. Tyndale, Cov., Matth., Cran.)

ε Zec. 12, 10. Ep. 6, 18.

γ (Expressed. Cran. Expressed with tongue. Tynd., Gen.)

δ (Howbeit. Cov.)

f Pr. 17, 3. 1 Chr. 28, 9. Ps. 7, 9. Je. 11, 20; 17, 10; and 20, 12. Ac. 1, 24. 1 Th. 2, 4. He. 2, 23.

ε (Meaning. Tynd., Matth., Cran., Gen.)

ζ Or, that: so ve. 21.

ι (God worketh all things. Vat. and Alex. Mss.)

g 2 Ti. 1, 9. See Ge. 18, 18. Ep. 3, 1—11.

κ (Those which He knew before, He also ordained before. Wick., Tynd., Cran., Gen. Ex. 33, 13, 17. Ps. 1, 6. Je. 1, 5. Matt. 7, 23. 2 Ti. 2, 10. 1 Pe. 1, 2.)

h Re. 1, 5. Col. 1, 15. He. 1, 6.

i Ep. 1, 5, 11.

k 1 Pe. 2, 9. Ep. 4, 4. He. 9, 15.

l 1 Co. 6, 11.

m Ep. 2, 6. Jno. 17, 22.

n Nu. 14, 9. Ps. 118, 6.

λ (Shall God that justifieth? agreeably to ve. 35.)

μ (Christ Jesus. Alex., Vulg., Æth., Origen, Wick., Rh.)

v (What. Owen.)

ξ (The. Gk. God. Tynd., Cov., Matth., Cran.... Of God which is in Christ Jesus. Vat. Ms.)

o Ps. 44, 22.

p 2 Co. 11, 27. 1 Co. 15, 30.

q 2 Co. 2, 14.

r 1 Jno. 5, 5, and 4, 4. Re. 12, 11.

π (For. Wick. For the sake of. Cov. Because of. Rh.)

s Ep. 1, 21, and 6, 12. Col. 1, 16, and 2, 15. 1 Pe. 3, 22.

ρ (Shewed. Wick. ... Manifested. Green.)

t Ch. 1, 9. 2 Co. 1, 23; 11, 31; and 12, 19. Ga. 1, 20. Ph. 1, 8. 1 Th. 2, 7.

u Ch. 10, 1.

σ (I myself desired. Wick. Have wished. Tynd., Cran. Would wish. Gen.)

τ Or, separated. (Wick., Gen., from (the) Christ. Willing to take my part in the temporal calamities that are shortly coming on the Jews. Pyle. Comp. Ex. 32, 32.)

v De. 7, 6. Jno. 1, 47. Ac. 13, 16. 2 Co. 11, 22.

w De. 14, 1. Ex. 4, 22. Je. 31, 9.

x 1 Ki. 8, 11. 1 Sa. 4, 21. Ps. 63, 2, and 78, 61.

y Or, testaments. (Covenant. Vat. and Alex. Mss., Æth., Origen. See Ex. 4, 22. Jos. 24, 25. Ho. 11, 1.)

y Ps. 147, 19.

35 Who<sup>v</sup> shall separate us from the love of<sup>ξ</sup> Christ?  
Shall tribulation, or distress, or persecution,  
Or famine, or nakedness, or peril, or sword?

36 As it is written,<sup>o</sup>  
"FOR THY SAKE WE ARE KILLED ALL THE DAY LONG:  
WE ARE ACCOUNTED AS SHEEP FOR THE SLAUGHTER." <sup>f</sup>

37 Nay,<sup>q</sup> in all these things  
We are more than conquerors<sup>r</sup>  
Through<sup>π</sup> Him that loved us.

38 For I am persuaded, that neither death, nor life,  
Nor angels, nor principalities,<sup>s</sup> nor powers,  
Nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature,  
Shall be able to separate us from the love of God,  
Which is<sup>ρ</sup> in Christ JESUS our LORD.

## IX.]

The calling of the nations also, as well as the Jews, in accordance with other providential dealings of God.

I SAY<sup>t</sup> the truth in Christ, I lie not,  
My conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart<sup>u</sup>

3 (For I could<sup>σ</sup> wish that myself were accursed<sup>τ</sup> from Christ)

For my brethren, my kinsmen according to the flesh :

4 Who are Israelites ;<sup>v</sup> to whom *pertaineth* the adoption,<sup>w</sup>  
And the glory,<sup>x</sup> and the covenants,<sup>y</sup> and the giving<sup>z</sup> of the law,  
And the service<sup>α</sup> of God, and the promises ;<sup>a</sup>

5 Whose *are* the fathers,<sup>b</sup>  
And of whom<sup>c</sup> as concerning the flesh Christ *came*,  
Who is over all, God blessed for ever. Amen.

6 Not<sup>δ</sup> as though the word of God hath taken none effect.<sup>x</sup>  
For they are not all Israel,  
Which are of Israel :

7 Neither, because they are the seed of Abraham,  
*Are they* all children :<sup>d</sup> but,<sup>e</sup>

"IN ISAAC SHALL THY SEED BE CALLED :"<sup>z</sup> that is,

8 They which are the children of the flesh,  
These *are* not the children of God :  
But the children of the promise  
Are counted for the seed.<sup>f</sup>

9 For this *is* the word of promise,<sup>g</sup>  
"AT THIS TIME WILL I COME, AND SARAH SHALL HAVE A SON."

10 And not only *this* ;<sup>h</sup>  
But when Rebecca also had conceived<sup>ω</sup> by one,<sup>a</sup> *even* by our father Isaac ;

11 (For the *children* being not yet born,  
Neither having done any good or evil,<sup>β</sup>  
That the purpose of God according to election<sup>γ</sup> might stand,  
Not of works,<sup>δ</sup> but of Him that calleth ;) <sup>e</sup>

12 It was said unto her,  
"THE ELDER<sup>ς</sup> SHALL SERVE THE YOUNGER."<sup>η</sup>

13 As it is written,<sup>h</sup>  
"JACOB HAVE I LOVED, BUT ESAU HAVE I HATED."<sup>θ</sup>

z He. 9, 1.

α Ch. 3, 2. Ac. 13, 32. Ep. 2, 12.

β De. 10, 15.

γ Lu. 3, 23.

δ (But it is not possible that. Ham.)

χ (Have miscarried. Fell. Nu. 23, 19.)

d Ga. 4, 23.

e Ge. 21, 12. He. 11, 18.

f Ga. 4, 28.

g Ge. 18, 10.

ψ (Sarah. Bp. Wilson. Neither was it so with her only. Tynd., Matth.)

ω (Twins ; one of whom God blessed, and rejected the other. Wall.)

α (One conception. Vulg., Whit.)

β (Whereby God might dislike the one more than the other. Fell.)

γ (Their temporal state. Bp. Wilson. Two nations are in thy womb. Ge. 25, 23.)

δ (Not by deserving of works. Cov. Not from works but from Him. Fell.)

ε (But by the favour of the caller. Cov., Matth.)

ς Or, greater. (So Le Clerc. See Ge. 27, 39. 2 Sa. 8, 14. 2 Ki. 8, 20.)

η Or, lesser.

h De. 21, 15. Pr. 13, 24. Mal. 1, 2. Mat. 10, 37. Lu. 14, 26. Jno. 12, 25.

θ 2 Esdras 3, 16. Comp. Mal. 1, 2, with Obadiah 9.



i De. 32, 4. 2 Chr. 19, 7. Job 8, 3, and 34, 10. 1's. 92, 15.

k Ex. 33, 19.

l (Isaac.)

κ (Esau.)

λ (...In the mercy of God. Tynd., Cov., Matth., Cran.)

l See Ga. 3, 8, 22.

m Ex. 9, 16.

μ (Thou hast been kept (Sept.) under these plagues for this very purpose. Gilpin. Thy punishment is deferred for a while. Pyle.)

ν (So then He hath. Scholef. Some read, Hath He then mercy...? Doth He harden whom He will? Heinsius.)

ξ (What God did tended, naturally, to soften him. Gilpin.)

π Or, answerest again; or, disputest with? Job 33, 13. (Tynd., Cov., Matthew, Cran., Bish.)

n Is. 29, 16; 45, 9; and 64, 8.

ρ (Alluding to. Je. 18, 6.)

σ (And. Scholef. Even so. Tynd., Cran.)

τ (Deferred executing vengeance on the Jewish nation. Bp. Wils., Locke.)

υ Or, made up. 1 Pe. 2, 8. Jude 14.

ς (The Vulg. omits "and." Locke.)

14 What shall we say then?  
*Is there unrighteousness<sup>i</sup> with God?*  
God forbid.

15 For He saith<sup>k</sup> to Moses,  
"I WILL HAVE MERCY ON WHOM I WILL HAVE MERCY, AND  
I WILL HAVE COMPASSION ON WHOM I WILL HAVE COMPASSION."

16 So then *it* is not of him that willeth,<sup>l</sup>  
Nor of him that runneth,<sup>κ</sup>  
But<sup>λ</sup> of God that sheweth mercy.

17 For the scripture<sup>l</sup> saith<sup>m</sup> unto Pharaoh,  
"EVEN FOR THIS SAME PURPOSE HAVE I RAISED THEE UP,<sup>μ</sup>  
THAT I MIGHT SHew MY POWER IN THEE,  
AND THAT MY NAME MIGHT BE DECLARED THROUGHOUT ALL THE  
EARTH."

18 Therefore<sup>ν</sup> hath He mercy on whom He will *have mercy*,  
And whom He will He hardeneth.<sup>ξ</sup>

*The Jewish nation misapprehended the gracious designs of God to man, and being unsuitable to His purpose was necessarily removed.*

19 Thou wilt say then unto me,  
"Why<sup>ν</sup> doth He yet find fault? For  
Who hath resisted His will?"

20 Nay but, O man, who art thou that repliest<sup>π</sup> against God?  
Shall the thing formed say to Him that formed *it*,  
Why hast Thou made me thus?<sup>ρ</sup>

21 Hath not the potter power over the clay,  
Of the same lump to make one vessel unto honour,  
And another unto dishonour?<sup>σ</sup>

22 What<sup>τ</sup> if God, willing to shew *His* wrath,  
And to make His power known,  
Endured<sup>υ</sup> with much long-suffering the vessels of wrath  
Fitted<sup>ς</sup> to destruction:

23 And<sup>ς</sup> that He might make known  
The riches of His glory  
On the vessels of mercy,<sup>υ</sup>

Which He had afore prepared unto glory,  
24 Even us, whom He hath called,<sup>ξ</sup>  
Not of the Jews only, but also of the Gentiles?

25 As He saith<sup>ρ</sup> also in Osée,<sup>ψ</sup>  
"I WILL CALL THEM MY PEOPLE, WHICH WERE NOT MY PEOPLE;  
AND HER BELOVED, WHICH WAS NOT BELOVED.

26 And<sup>τ</sup> IT SHALL COME TO PASS, *THAT*  
IN THE PLACE<sup>ω</sup> WHERE IT WAS SAID unto them, YE ARE NOT MY PEOPLE;  
THERE SHALL THEY BE CALLED THE CHILDREN OF THE LIVING GOD."

27 Esaias<sup>α</sup> also crieth<sup>τ</sup> concerning Israel,  
"THOUGH THE NUMBER OF THE CHILDREN OF ISRAEL BE AS THE SAND OF  
THE SEA,

A<sup>β</sup> REMNANT SHALL BE SAVED:"<sup>γ</sup>  
28 For He will finish the work,<sup>δ</sup>  
And cut *it* short in righteousness:<sup>ε</sup>

Because a short work will the Lord make upon the earth.<sup>ς</sup>

ο Having predestinated us unto the adoption of children by JESUS CHRIST. Ep. 1, 7. Col. 1, 27.

χ (Into the kingdom of the Messiah. Scholef.)

ρ Ho. 2, 23.

ψ (Hosea.)

q Ho. 1, 10.

ω (The Gentile world.)

α (But Esaias. Scholef. And accordingly it has come to pass. Bp. Wilson.)

τ Is. 10, 22.

β (The. Bp. Mid. But a. Matth., Cran., Locke. Yet a. Tynd. Yet shall but a. Gen. Only. Owen, Wesley, Bp. Wilson.)

γ (Escape. Ham.)

δ Or, account. (He finisheth the word verily. Tynd., Cran.)

ε (Finishing and cutting short, the Lord will make a reckoning on the land. Vat. Ms. So the Alex. Ms. and the Copt., Syr., and Eth. Vss. Penn. The Lord will make an account on the land, perfecting and cutting short. Ham. Finishing and contracting the account in righteousness, the Lord shall make a remainder. Locke.)

ς (Land. Ham. Is. 28, 22. In His justice will cut off His people. Bp. Wilson.)

*η* (*Hosts, or, Armies. Ja. 5, 4.*)*j* Is. 1, 9. La. 3, 22. (*A very small remnant. Locke.*)*s* Is. 13, 19. Je. 50, 40.*θ* (*...Why the Gentiles. Heuman. Shall be called while the Jews are rejected. Gelpin.*)*ι* (*Because not of faith, but as it were, of works. Wick., Rh.*)*ι* Lu. 2, 34. 1 Co. 1, 23.*υ* Ps. 118, 22. Is. 8, 14, and 28, 16. Mat. 21, 42. 1 Pe. 2, 6.*κ* Or, *confounded.* (Wick., Cov., Cran.)*λ* (*Them. Vat. Ms. and all the ancient Mss. and Vss., and Wick., and Rh.*)*μ* (*My escape. Ham.*)*ν* (*Love. Wick. A fervent mind to Godward. Tynd., Cran., Gen. A godly zeal. Burton.*)*ξ* (*For. Green.*)*π* (*Even as I myself was)...Exceedingly zealous of the traditions of my fathers. Ga. 1, 14, and 4, 17. Ac. 21, 20, and 22, 3.*)*ρ* (*Which is allowed before. Tynd. Which availeth before. Cov.*)*σ* (*Justice. Rh. and so in the other clauses.*)

29 And as Esaias said before,

"EXCEPT THE LORD OF SABAOOTH<sup>η</sup> HAD LEFT US A SEED,<sup>j</sup>WE HAD BEEN AS SODOMA, AND BEEN MADE LIKE UNTO GOMORRHA."<sup>s</sup>

30 What shall we say then?

That<sup>θ</sup> the Gentiles, which followed not after righteousness,  
Have attained to righteousness,

Even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness,  
Hath not attained to the law of righteousness.32 Wherefore? Because *they sought it* not by faith,  
But as it were by the works<sup>ι</sup> of the law.For they stumbled at that stumblingstone;<sup>τ</sup>33 As it is written,<sup>υ</sup>

"BEHOLD, I LAY IN SION A STUMBLINGSTONE AND ROCK OF OFFENCE:

AND, WHOSOEVER BELIEVETH ON HIM SHALL NOT BE ASHAMED."<sup>κ</sup>X.] *The substitutionary death of the Christ, the great truth announced by God to men.*BRETHREN, my heart's desire  
And prayer to God for Israel<sup>λ</sup> is,  
That they might be saved.<sup>μ</sup>

2 For I bear them record

That they have a zeal<sup>ν</sup> of<sup>ξ</sup> God,  
But not according to knowledge.<sup>π</sup>3 For they being ignorant of God's righteousness,<sup>ρ</sup>And going about to establish their own righteousness,  
Have not submitted themselves unto the righteousness<sup>σ</sup> of God.<sup>τ</sup>4 For Christ is the end<sup>υ</sup> of the law<sup>ω</sup>

For righteousness to every one that believeth.

5 For Moses describeth<sup>ξ</sup> the righteousness which is of the Law,That "THE MAN WHICH DOETH THOSE THINGS SHALL LIVE BY THEM."<sup>η</sup> *y**The nature of the deliverance by whom the Jews misapprehended.*

6 But the righteousness which is of faith

Speaketh on this wise,<sup>z</sup>

"SAY NOT IN THINE HEART, WHO SHALL ASCEND INTO HEAVEN?"

(That is, to bring Christ down *from above*.)

7 Or, "WHO SHALL DESCEND INTO THE DEEP?"

(That is, to bring up Christ again from the dead.)

8 But what saith<sup>α</sup> it?"THE WORD IS NIGH THEE, *EVEN* IN THY MOUTH, AND IN THY HEART:"

That is, the word of faith, which we preach;

9 That if thou shalt confess<sup>β</sup> with thy mouth<sup>ν</sup> the LORD JESUS,And shalt believe in thine heart that God hath raised Him from the dead,  
Thou shalt be saved.<sup>φ</sup>

10 For with the heart man believeth unto righteousness;

And with the mouth confession is made unto salvation.

11 For the scripture saith,<sup>ε</sup>"WHOEVER BELIEVETH ON HIM SHALL NOT BE ASHAMED."<sup>κ</sup>12 For there is no difference between the Jew and the Greek:<sup>δ</sup>

For the same Lord over all

Is rich<sup>ε</sup> unto all<sup>ς</sup> that call<sup>ς</sup> upon Him.*τ* (*Not considering that the revelation of God to the Jewish nation was introductory to a later and fuller revelation of Himself, and of His gracious designs towards mankind.*)*υ* Ga. 3, 24. (*His sacrifices signifying the pardon and justification procured by the sacrifice of the Christ. Wall.*)*ω* Think not that I am come to destroy the law, or the prophets. Mat. 5, 17.*z* Le. 18, 5.*y* Ne. 9, 29. Eze. 20, 11. Ga. 3, 12.*α* De. 30, 12.*α* De. 30, 14.*β* Mat. 10, 32. Lu. 12, 8. Ac. 8, 37.*ν* (*The word "Jesus is the Lord." Vat. Mss. Cov., Matth.*)*φ* (*Sife. Wick., Tynd., Cran.*)*ε* Is. 28, 16, and 49, 23. Je. 17, 7.*κ* (*Confounded. Tynd., Cran., Bish., Rh.*)*δ* For ye are all one in Christ JESUS. Ga. 3, 28. Ac. 15, 9.*ε* Ep. 1, 7, and 2, 4, 7.*f* One mediator between God and men, the Man Christ JESUS. 1 Ti. 2, 5. Ac. 10, 36.*ς* (*Are open professed Christians. Locke.*)

g Joel 2, 32. Ac.  
2, 21.

h Ac. 9, 11.

ψ (Safe. Wick.,  
Tynd., Cran.)

ω (That is, one  
attended by mira-  
culous powers.  
Now, it appears  
to be the design  
of Providence to  
bring about the  
conversion of the  
heathen by the  
gradual progress  
of civilization.  
Gilpin. Tit. 1.  
3.)

i Is. 52, 7. Na.  
1, 15.

a (Omitted by the  
Memph., Theb.,  
Eth. Vss., Cle-  
ment, Origen, and  
above three Mss.  
Treg., Penn.)

k Is. 53, 1.

β (Intimating that  
scarcely any had.  
Comp. Ac. 20, 25.  
1 Co. 1, 29.  
Knatch.)

l Jno. 12, 37.

γ Gr., the hearing  
of us?

δ Or, preaching?

ε (Christ. Vat.,  
Alex., Clar., Ger.,  
Vulg., Copt., and  
Amb. and Orig.,  
i.e., the revelation  
of in the Old  
Testament.  
Locke.)

ζ (Moreover.  
Wick.)

η (Ask. Tynd.,  
Matthew, Cran.,  
Gen.)

θ (No doubt.  
Tyndale, Cran.,  
Gen.)

m Ps. 19, 4.

n ...The hope of  
the Gospel...  
which was  
preached to  
every creature  
which is under  
heaven. Col.  
1, 23. Mat. 24,  
14, and 28, 19.  
Ma. 16, 15.

o See 1 Ki. 18,  
10. Mat. 4, 8.

13 For "WHOSOEVER<sup>g</sup>

SHALL CALL<sup>h</sup> UPON THE NAME OF THE LORD,

SHALL BE SAVED."<sup>ψ</sup>

14 How then shall they call

On Him in whom they have not believed?

And how shall they believe

In Him of whom they have not heard?

And how shall they hear

Without a preacher?<sup>ω</sup>

15 And how shall they preach,

Except they be sent?

As it is written,<sup>i</sup>

"HOW BEAUTIFUL ARE THE FEET OF THEM

THAT preach the gospel of peace,<sup>a</sup> and

BRING GLAD TIDINGS OF GOOD THINGS!"

16 But they have not all obeyed the Gospel.

For Esaias saith,<sup>k</sup> "LORD, WHO<sup>β</sup> HATH BELIEVED<sup>l</sup> OUR<sup>γ</sup> REPORT?"<sup>h</sup>

17 So then faith cometh by hearing,

And hearing by the word of God.<sup>ε</sup>

18 But<sup>ζ</sup> I say,<sup>η</sup> Have they not heard?

Yes verily,<sup>θ</sup>

"THEIR SOUND<sup>ω</sup> WENT INTO ALL THE EARTH,"<sup>a</sup>

AND THEIR WORDS UNTO THE ENDS OF THE WORLD."<sup>o</sup>

19 But I say,<sup>ε</sup> Did not Israel know?<sup>κ</sup>

First Moses saith,<sup>ρ</sup>

"I WILL PROVOKE YOU TO JEALOUSY<sup>λ</sup> BY THEM THAT ARE NO PEOPLE,

AND BY A FOOLISH<sup>μ</sup> NATION I WILL ANGER YOU."

20 But Esaias is very bold, and saith,<sup>q</sup>

"I WAS FOUND OF THEM THAT SOUGHT ME NOT;

I WAS MADE MANIFEST UNTO THEM THAT ASKED NOT AFTER ME."

21 But to<sup>ν</sup> Israel He saith,

"ALL DAY LONG I HAVE STRETCHED FORTH MY HANDS

UNTO A DISOBEDIENT AND GAINSAING PEOPLE."

## XI.]

*All the Jewish people have not rejected the claims of Jesus.*

I SAY then, Hath God cast<sup>τ</sup> away His people?<sup>ς</sup>

God forbid. For I also am an Israelite,

Of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away His people which He foreknew.

Wot ye not what the scripture saith of<sup>π</sup> Elias?

How he maketh intercession<sup>ρ</sup> to God against Israel, saying,<sup>ς</sup>

3 "LORD, THEY HAVE KILLED THY PROPHETS,

AND DIGGED DOWN THINE ALTARS;

AND I AM LEFT ALONE, AND THEY SEEK MY LIFE."

4 But what saith<sup>λ</sup> the answer of God unto him?

"I HAVE RESERVED TO MYSELF SEVEN THOUSAND MEN,

WHO HAVE NOT BOWED THE KNEE TO THE IMAGE OF BAAL."<sup>σ</sup>

5 Even<sup>μ</sup> so then at this present time also there is a remnant

According to the election of grace.<sup>ν</sup>

ι (Demand. Tynd.,  
Cran., Gen.)

κ (That the Gen-  
tles would be  
adopted. Owen.  
That the Gospel  
would be preach-  
ed to the Gen-  
tles. Bp. Wills.,  
Burton.)

ρ De. 32, 21.

λ (Envy. Wick.,  
Tynd., Cran.,  
Gen. Emulation.  
Rh.)

μ (Idolatrous.  
Comp. Ps. 14, 1.  
Job 2, 10.)

q Is. 65, 2.

ν (Against. Tynd.,  
Cranmer, Gen.  
Concerning.  
Bowyer.)

τ 1 Sa. 12, 22. Je.  
31, 37.

ε (Whitby adds  
"whom He fore-  
knew." So An-  
mon. So the  
Alex., Claro,  
Origen, Chrys.  
Formerly owned  
with a peculiar  
respect. Locke.  
Ch. 8, 29.)

π Gr., in. (Con-  
cerning. Sym.)

ρ (Complaineth  
to God against.  
Castalio. Brings  
a charge. Ham.  
Comp. 1 Macc.  
8, 32; 10, 61;  
and 11, 25.)

ς 1 Ki. 19, 10.

τ 1 Ki. 19, 18.

σ (The (heifer)  
Baal. Tolit  
1, 5. 1 Ki. 12,  
30.)

υ Ch. 9, 27.

ν ...The LORD thy  
God doth drive  
them out from  
before thee...  
that He may  
perform the  
word which the  
LORD sware unto  
thy fathers. De.  
9, 5. Whosoever  
of you are justi-  
fied by...law...  
are fallen from  
grace. Ga. 5, 4.



τ (Not in the Vulg.,  
Theb., Arm., and  
Æth. Vss., and  
above three Mss.  
Treg. Nor in the  
Alex., Ephr.,  
Beza. Green.  
Nor in Origen,  
Ambrose, Wick.,  
Rh. Erasmus,  
Grot., Wetst.,  
Mill., Semler, ap-  
prove of the omis-  
sion. But the  
Vat. Ms. con-  
tains it.)

v (Ave. Tynd.,  
Cran.)

φ Or, hardened,  
2 Co. 3, 14.

10 Is. 29, 10.

x Or, Remorse.  
(Compunction.)  
Wick., Rh. Un-  
quietness. Cov.,  
Matth., Cran.  
Senselessness.  
Hammond.)

x De. 29, 4. Is.  
6, 9. Je. 5, 21.  
Eze. 12, 2. Mat.  
13, 14. Jno. 12,  
40. Ac. 28, 26.

y Ps. 69, 22.

ψ (That is, the  
food placed on it.  
Burton.)

ς ("And a trap."  
Not in the Heb.  
or in the Sept.)

z Ps. 69, 23.

ω (Irrecoverably?  
Bp. Wilson.)

a That is, on the  
contrary. Ch. 12,  
19. Ep. 5, 11.  
(As in Art. xxii.  
Bishop Ilinds.)

6 And if by grace, then *is it* no more of works :  
Otherwise grace is no more grace.

But if it be of works, then is it no more grace :

Otherwise work is no more work.<sup>τ</sup>

7 What then? Israel hath not obtained that which he seeketh for ;

But the election hath obtained it,

And the rest were<sup>v</sup> blinded<sup>φ</sup>

8 (According as it is written,<sup>ω</sup>

"GOD HATH GIVEN THEM THE SPIRIT OF SLUMBER,<sup>x</sup>

EYES THAT THEY SHOULD NOT SEE,

AND EARS THAT THEY SHOULD NOT HEAR;)"<sup>z</sup>

Unto this day.

9 And David saith,<sup>y</sup>

"LET THEIR TABLE<sup>ψ</sup> BE MADE A SNARE,

AND A TRAP,<sup>ς</sup> AND A STUMBLINGBLOCK,

AND A RECOMPENCE UNTO THEM;

10 LET THEIR EYES BE DARKENED, THAT THEY MAY NOT SEE,

AND BOW DOWN THEIR BACK ALWAY."<sup>z</sup>

11 I say then, Have they stumbled that they should fall?<sup>ω</sup>

God forbid :

But *rather*<sup>a</sup> through<sup>a</sup> their fall salvation *is come* unto the Gentiles,

For to provoke them to jealousy.<sup>β</sup>

12 Now if the fall of them *be* the riches of the world,

And the diminishing<sup>γ</sup> of them the riches of the Gentiles ;

How much more their fulness?<sup>δ</sup>

*While their condition is a warning, it is not unmixed with hope.*

13 For<sup>ε</sup> I speak to you Gentiles,

Inasmuch as I am the apostle<sup>δ</sup> of the Gentiles,

I magnify mine office :

14 If by any means I may provoke to emulation

*Them which are my flesh,*

And might save<sup>ε</sup> some of them.

15 For if the casting<sup>ς</sup> away of them

*Be the reconciling of the world,*

What *shall* the receiving<sup>ς</sup> of *them be,*

But life from the dead?

16 For if the firstfruit<sup>δ</sup> *be* holy,

The lump *is also holy :*

And if the root *be* holy,

So *are* the branches.<sup>ε</sup>

17 And if some of the branches be<sup>ς</sup> broken off,

And thou, being a wild<sup>δ</sup> olive tree,

Wert grafted in among<sup>γ</sup> them,

And with them partake of the root and fatness of the olive tree ;

18 Boast not against the branches.

But if thou boast,<sup>γ</sup>

Thou bearest not the root,

But the root thee.

19 Thou wilt say then,

"The branches were broken off,

That I might be grafted in."

a ...Seeing ye put  
it from you, and  
judge yourselves  
(to be) unworthy  
of everlasting  
life, lo, we turn  
to the Gentiles.  
Ac. 13, 46; 18,  
6; 22, 18; and  
28, 24.

β (Emulation or  
imitation. Wall.)

γ Or, decay, or,  
loss. (Or, their  
failure of be-  
lief.)

δ (If they all be-  
lieved. Tynd.,  
Matth.)

ε (And. Vat.  
Ms.)

β Ch. 15, 16. Ac.  
9, 15; 13, 2; and  
22, 21. Ga. 1, 16,  
and 2, 2. Ep. 3,  
8. 1 Ti. 2, 7.  
2 Ti. 1, 11.

ε 1 Co. 7, 16, and  
9, 22. 1 Ti. 4,  
16. Ja. 5, 20.

ς (Or, their cast-  
ing away the  
Gospel, ve. 28...  
their receiving of  
it...)

δ Le. 23, 10. Nu.  
15, 18—21.

ε Je. 11, 16.

ς (Have been.  
Sym.)

f Ac. 2, 39. Ep.  
2, 12.

γ Or, For.  
(Grafted upon.  
Sym.)

g 1 Co. 10, 12.

h Ch. 12, 16.

i Happy is the man that feareth alway. Pr. 28, 14. Is. 66, 2. Ph. 2, 12.

θ (Since. Owen.)

ι (Forte, perhaps. Knatch. Comp. 2 Ti. 2, 25... Fear seeing that God ... test haply. Tynd.)

k He. 3, 6, 14. 1 Co. 15, 2.

l Every branch in Me that beareth not fruit He taketh away. Jno. 15, 2.

κ (Persist. Sym.)

m 2 Co. 3, 16.

λ (Will be grafted upon. Sym.)

μ (Graft them upon. Sym.)

ν (Secret. Tynd., Cov., Cranmer, Matth., Gen., Tav.)

ξ Or, hardness.

π (Partly. Tynd., Cran., Gen. Hath happened to a part of. Sym. Some Israelites. Terrot.)

η Lu. 21, 24. Re. 7, 9.

ρ (Converted to the Christian faith. Locke. Accomplished after the fall of Jerusalem. Grot., Wetst., Ham.)

ο Is. 59, 20. See Ps. 14, 7.

σ (Will... who will turn. Sym.)

ρ Is. 27, 9. Je. 31, 31. He. 8, 8, and 10, 16.

q De. 7, 8; 9, 5; and 10, 15.

τ (Are such that it cannot repent Him of them. Tyndale, Cran., Cov., Matthew, Gen.)

20 Well;

Because of unbelief they were broken off,  
And thou standest by faith.

Be not highminded,<sup>h</sup> but fear:

21 For<sup>θ</sup> if God spared not the natural branches,

Take heed lest<sup>ι</sup> He also spare not thee.

22 Behold therefore the goodness and severity of God:

On them which fell, severity;

But toward thee, goodness, if thou continue<sup>k</sup> in His goodness:

Otherwise thou also shalt be cut off.<sup>l</sup>

23 And they also,

If they abide<sup>κ</sup> not still in unbelief,<sup>m</sup>

Shall be grafted in:<sup>λ</sup>

For God is able to graft them in<sup>λ</sup> again.

24 For if thou wert cut out of the olive tree which is wild by nature,

And wert grafted contrary to nature

Into a good olive tree:

How much more shall these,

Which be the natural branches,

Be grafted into their own olive tree?

25 For I would not, brethren,

That ye should be ignorant of this mystery,<sup>ν</sup>

Lest ye should be wise in your own conceits;

That blindness<sup>ξ</sup> in part<sup>π</sup> is happened to Israel,

Until<sup>η</sup> the fulness of the Gentiles be come in.

26 And so all Israel shall be saved:<sup>ο</sup>

As it is written,<sup>σ</sup>

"THERE SHALL<sup>σ</sup> COME OUT OF SION THE DELIVERER,

AND SHALL TURN AWAY UNGODLINESS FROM JACOB:"

27 For

"THIS IS MY COVENANT UNTO THEM,

WHEN I SHALL TAKE AWAY THEIR SINS."<sup>ρ</sup>

25 As concerning the gospel,

They are enemies for your sakes:

But as touching the election,

They are beloved for the fathers' sakes,<sup>q</sup>

29 For the gifts and calling of God

Are without repentance.<sup>τ</sup>

30 For as ye in times past<sup>ρ</sup> have not believed<sup>ν</sup> God,

Yet have now obtained mercy

Through their unbelief:

31 Even so have these also now not believed,<sup>φ</sup>

That through<sup>χ</sup> your mercy

They also may<sup>ψ</sup> obtain mercy.

32 For God<sup>ς</sup> hath concluded<sup>ω</sup> them all in unbelief,<sup>α</sup>

That He might have mercy upon all.

33 O the depth of the riches

Both of the wisdom<sup>β</sup> and knowledge of God!

How unsearchable are His judgments,<sup>ι</sup>

And His ways past finding out!<sup>υ</sup>

34 For "WHO HATH KNOWN THE MIND OF THE LORD?"

OR WHO HATH BEEN HIS COUNSELLOR?"

r Ep. 2, 2. Col. 3, 7.

v Or, obeyed. (Were disobedient to. Ham., Whit., Weston, Fell.)

φ Or, obeyed. (Not believed the mercy which is happened unto you. Tyndale, Cran., The mercy shewn to you, or, have not obeyed on account of the mercy shewn to you, that they also may... Ep. Law.)

χ (By the mercy of which ye are partakers. Green.)

ψ (... Yet obtain. Pyle.)

ς Ch. 3, 9. Ga. 3, 22.

ω Or, shut them all up together. (Wrapped all nations. Tynd., Cranmer, Gen. Convicted all of. Burton. ... Revolt from their allegiance to Himself. Locke.)

α (Disobedience. Heylin, Gen., Burton.)

β (Who knew from the beginning how Jews and Gentiles would behave themselves, and has ordered all things accordingly. Ep. Wilson.)

ι Thy judgments are a great deep. Ps. 36, 6.

υ Job. 11, 7. Ps. 92, 5.

v What man is he that can know the counsel of God? or, who can think what the will of God is? Wisdom 9, 13. Job 15, 8. 15, 40, 13. Je. 23, 18. 1 Co. 2, 16.

<sup>10</sup> Job. 35, 7, and 41, 11.

<sup>γ</sup> (As Creator.)

<sup>δ</sup> (By, as the Governor and Disposer. Burton.)

<sup>ε</sup> (As the end and object. Burton.)

<sup>ζ</sup> Gr., Him.

<sup>η</sup> (All the good He has done and designs to do for you. Bp. Wils.)

<sup>α</sup> Ch. 6, 13. Ps. 50, 13. 1 Co. 6, 13.

<sup>θ</sup> (An intelligent and rational victim, as opposed to those of the Law. Koppe, Ham.)

<sup>ι</sup> (Daily acquiring fresh strength; for this renewing is not the work of an hour, but of a whole life. Titt. Ep. 1, 18, and 4, 23. Col. 1, 21, and 3, 10.)

<sup>κ</sup> (What thing that good.....is. Tyndale, Tav., Cran. Do that which is approved by God; the good, the acceptable, the perfect. Koppe. Prove and recommend to others. Pyle. Ep. 5, 10. 1 Th. 4, 3.)

<sup>λ</sup> Gr., to sobriety.

<sup>μ</sup> (The...Christians collectively. Hinds. 1 Co. 10, 17, and 12, 20. Eph. 1, 23, and 4, 25.)

<sup>ν</sup> (Individually. Hinds.)

<sup>ξ</sup> (...But having. Eras., Cast., Hamb., Bengel.)

<sup>γ</sup> 1 Co. 12, 4. 1 Pe. 4, 10.

<sup>π</sup> (Expounding the Scriptures. Ham. Ac. 11, 27. 1 Co. 12, 10; 13, 2; and 14, 1, 29.)

<sup>35</sup> Or who hath first given to Him,  
And it shall be recompensed unto him again?<sup>10</sup>

<sup>36</sup> For of Him,<sup>γ</sup> and through<sup>δ</sup> Him, and to<sup>ε</sup> Him, are all things:  
To whom<sup>ζ</sup> be glory for ever. Amen.

XII.] <sup>1</sup> I beseech you therefore, brethren, by the mercies<sup>η</sup> of God,  
That ye present<sup>θ</sup> your bodies a living sacrifice, holy, acceptable unto God,  
Which is your reasonable<sup>θ</sup> service.

<sup>2</sup> And be not conformed to this world:  
But be ye transformed by the renewing<sup>ι</sup> of your mind,  
That ye may prove<sup>κ</sup> what is that good, and acceptable, and perfect, will of God.

<sup>3</sup> For I say, through the grace given unto me,  
To every man that is among you,  
Not to think of himself more highly than he ought to think;  
But to think soberly,<sup>λ</sup>  
According as God hath dealt to every man  
The measure of faith.

<sup>4</sup> For as we have many members in one body,  
And all members have not the same office:  
<sup>5</sup> So we, being many,<sup>μ</sup> are one body in Christ;  
And every one<sup>ν</sup> members one of another.

<sup>6</sup> Having<sup>ξ</sup> then gifts  
Differing according to the grace<sup>η</sup> that is given to us,  
Whether prophecy,<sup>π</sup> let us prophesy according to the proportion of faith;<sup>ρ</sup>  
<sup>7</sup> Or ministry, let us wait on our ministering:

Or he that teacheth,<sup>ζ</sup> on teaching;  
<sup>8</sup> Or he that exhorteth,<sup>α</sup> on exhortation:  
He that giveth,<sup>σ</sup> let him do it with simplicity;<sup>τ</sup>  
He that ruleth,<sup>υ</sup> with diligence;  
He that sheweth mercy, with cheerfulness.

<sup>9</sup> Let love be without dissimulation.  
Abhor that which is evil;<sup>φ</sup>  
Cleave to that which is good.<sup>χ</sup>

<sup>10</sup> Be kindly affectioned one to another  
With brotherly love;<sup>ψ</sup>  
In honour preferring one another;

<sup>11</sup> Not slothful in business;  
Fervent in spirit;  
Serving the Lord;<sup>ω</sup>

<sup>12</sup> Rejoicing in hope;  
Patient in tribulation;  
Continuing instant in prayer;  
<sup>13</sup> Distributing to the necessity of saints;  
Given to hospitality.

<sup>14</sup> Bless them which persecute you:  
Bless, and curse not.

<sup>15</sup> Rejoice with them that do rejoice,  
And weep with them that weep.  
<sup>16</sup> Be of the same mind<sup>α</sup> one toward another.  
Mind not high things,

<sup>ρ</sup> (Agreeing unto the. Tyndale, Tav., Cranmer, Gen. Analogy of the. Whit. General rule of the. Wall, Pyle. So explain one truth as not to destroy another. Bp. Wilson.)

<sup>ζ</sup> Ac. 13, 1. Ga. 6, 6. Ep. 4, 11. 1 Ti. 5, 17.

<sup>α</sup> Ac. 15, 32. 1 Co. 14, 3.

<sup>σ</sup> Or, imparteth. (Distributeth. Sym. Mat. 6, 1.)

<sup>τ</sup> Or, liberally. 2 Co. 8, 2. (The candour of an ingenuous and sincere mind. 2 Co. 9, 11. Titt.)

<sup>υ</sup> (Exercises hospitality. Ro. 16, 2. Lord Barr., Mis. Sac., 76.)

<sup>φ</sup> (A malicious turn. Pyle. Ps. 34, 14; 36, 4; and 97, 10. Am. 5, 15.)

<sup>χ</sup> (A kind action. Pyle.)

<sup>ψ</sup> Or, in the love of the brethren.

<sup>ω</sup> (Apply yourselves to the time. Tyndale, Tav., Matth., Cran. Serving the season. Whitby, Ham. ...Time. Bro. Submit to the time—acquiesce in what comes upon you. Bryant. Serving the time or opportunity. Eras., Mill. and others think this the true reading. Wall. But the Vulg. Mas., the Vulg., Copl., Syr. and Ar. Vss. read "Lord.")

<sup>α</sup> (Opinion. Titt.)



β Or, be contented with mean things. (Make yourselves equal to them of the lower sort. Tyndale, Cov., Tav., Matth., Cran., Bish. Following along with the lowly. Ham.)

γ (...Beforehand. Tyndale, Cov., Cranmer, Tav., Bish. By proper previous consideration. Terr.)

δ (Not only before God, but also. Alex., Vulg., Amb., Origen, Wick., Cran., Bish., Rh. 2 Co. 8, 21.)

ε (So Erasmus points it.)

δ Le. 19, 18. Pr. 24, 29.

ζ (...The; or, vengeance of God. Ch. 3, 5. Ps. 78, 31. Owen. The ... of God. Tynd. To him who is properly the minister of vengeance. Ve. 4. Knatch., Burton.)

ε De. 32, 35. He. 10, 30.

δ Ex. 23, 4. Pr. 25, 21. Mat. 5, 44.

η (Theoph., Grot., Wetst., Koppe. Understand his greater condemnation, "burning." Terrot. Divine vengeance. Ps. 11, 6; 18, 8, 13; 120, 4; and 140, 11. Pyle. Exposit him to the wrath of. Locke.)

θ (Injuries. Fell.)

(Goodness. Tyndale, Cran., Tav., Gen.)

κ (Supreme. 1 Pe. 2, 13. Ham. Tit. 3, 1.)

ε Pr. 8, 15. Da. 2, 21, and 4, 32. Jno. 19, 11.

λ (Not in the Alex. Ms. nor any old copy of the Vulg. or Origen. Wall.)

But condescend<sup>β</sup> to men of low estate.

Be not wise in your own conceits.

<sup>17</sup> Recompense to no man evil for evil.

Provide<sup>γ</sup> things honest<sup>δ</sup> in the sight of all men, <sup>18</sup>if it be possible.<sup>ε</sup>

As much as lieth in you, live peaceably with all men.

<sup>19</sup> Dearly beloved, avenge<sup>δ</sup> not yourselves,

But rather give place unto wrath: <sup>5</sup>

For it is written,<sup>ε</sup>

"VENGEANCE IS MINE; I WILL REPAY, SAITH THE LORD."

<sup>20</sup> Therefore

"IF THINE ENEMY HUNGER, FEED<sup>d</sup> HIM;

IF HE THIRST, GIVE HIM DRINK;

FOR (in so doing) THOU SHALT HEAP COALS OF FIRE ON HIS HEAD."<sup>η</sup>

<sup>21</sup> Be not overcome of evil,<sup>θ</sup>

But overcome evil with good.<sup>λ</sup>

XIII.] <sup>1</sup>Let every soul be subject unto the higher<sup>κ</sup> powers. For there is no power but of God: <sup>ε</sup>the powers<sup>λ</sup> that be are ordained<sup>μ</sup> of<sup>ν</sup> God. <sup>2</sup>Whosoever therefore resisteth the power, resisteth<sup>ξ</sup> the ordinance of God.

And they that resist shall receive to themselves damnation.<sup>π</sup> <sup>3</sup>For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.<sup>ρ</sup> <sup>4</sup>For he is the minister of God to thee for good.<sup>σ</sup> But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger<sup>τ</sup> to execute wrath upon him that doeth evil. <sup>5</sup>Wherefore ye must needs<sup>υ</sup> be subject,<sup>φ</sup> not only for wrath, but also for conscience<sup>ω</sup> sake.

<sup>6</sup>For for this cause<sup>ψ</sup> pay ye tribute also: for they are God's ministers, attending continually upon this very thing. <sup>7</sup>Render therefore to all their dues:<sup>χ</sup> tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

<sup>8</sup>Owe<sup>x</sup> no man any thing, but to love one another: for he that loveth another hath fulfilled the law. <sup>9</sup>For this,<sup>ψ</sup> "THOU SHALT NOT COMMIT ADULTERY, THOU SHALT NOT KILL,

THOU SHALT NOT STEAL, Thou shalt not bear false witness, THOU SHALT NOT COVET;" and if there be any other commandment, it is briefly comprehended in this saying, namely, "THOU SHALT LOVE<sup>1</sup> THY NEIGHBOUR AS THYSELF."

<sup>10</sup>Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

<sup>11</sup>And that,<sup>ω</sup> knowing the time, that now it is high time to awake out of sleep:<sup>ξ</sup> for now is our salvation<sup>β</sup> nearer than when we believed. <sup>12</sup>The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. <sup>13</sup>Let us walk honestly,<sup>θ</sup> as in the day; not in rioting and drunkenness,<sup>ι</sup> not in chambering and wantonness,<sup>κ</sup> not in strife and envying.<sup>ν</sup> <sup>14</sup>But put<sup>υ</sup> ye on the Lord JESUS Christ, and make not provision for the flesh, to fulfil the lusts thereof.

XIV.] <sup>1</sup>Him that is weak in the faith receive ye, but not to doubtful disputations.<sup>κ</sup> <sup>2</sup>For one believeth that he may eat all things: another, who is weak, eateth herbs. <sup>3</sup>Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.

<sup>4</sup>Who art thou that judgest another

μ Or, ordered. (Is the ordinance of God in every country, and neither Jewish nor Christian privileges exempt from a due observance to it? Pyle.)

ν (From. Ham.)

ξ (As many among the Jews did, Jos., Ant., xviii, i. 3.)

π (That is, the evil consequences which even in this life attend the seditious. Bp. Sherlock.)

ρ 1 Pe. 2, 14, and 3, 13.

ρ (Guardian of the empire, to the maintenance of which every subject ought to contribute. Pyle.)

σ (God's vindictive minister. Helms, Wetst.)

τ (Ought to. Ham, Whit.)

υ Ec. 8, 2.

φ 1 Pe. 2, 19.

ψ (For on this account. Sym.)

χ Mat. 22, 21. Ma. 12, 17. Lu. 20, 25.

χ (Ye owe. Ja. 2, 8.)

ψ (These. Tynd., Cran.)

ι Le. 19, 18. Mat. 22, 39. Ma. 12, 31.

ω (This also... Tynd., Cran.)

κ 1 Co. 15, 34. Ep. 5, 14. 1 Th. 5, 6.

β (Deliverance. Lu. 21, 28. Ham.)

θ Or, decently.

ι Mat. 24, 48. Lu. 21, 34. 1 Pe. 4, 3.

κ 1 Co. 6, 9. Ep. 5, 5.

ν Ja. 3, 14.

ο Ga. 3, 27. Ep. 4, 24. Col. 3, 10.

κ Or, not to judge his doubtful thoughts.

λ (Another's, i.e.,  
God's. Bishop  
Wilson, Sch.)

μ (Stand. Matth.,  
Broughton.)

ν (Make him per-  
fect. Wick.)

ξ Or, assured.

π Or, observeth.  
(Matth., Cran.,  
Bish. Ga. 4. 10.)

ρ (Omitted by the  
Vulg., Memph.,  
Æth. Vss. and  
above seven Mss.  
Treg. By the  
Alex. and Wick.  
Waihty. Want-  
ing in the Epir.  
and Beza Mss.  
and Jerome.  
Green.)

σ (By, i.e., his  
own power. Bur-  
ton.)

ζ 1 Pe. 4, 2. 1 Co.  
6, 19. Ga. 2, 20.  
1 Th. 5, 10.

τ (By the will of  
Burton.)

υ (Viz., that we  
may be the  
Lord's. Burton.)

φ (Omitted by the  
Vulg., Harc-  
Syr., Memph.,  
Arm., and Æth.  
Vss., Dionysius  
of Alex. and  
other Fathers,  
and three Mss.  
Treg. By Wick.  
and Rh.)

p Ac. 10, 36.

χ (The scrupu-  
lous.)

ψ (The better in-  
formed.)

q Mat. 25, 31.  
Ac. 10, 42, and  
17, 31. 2 Co. 5,  
10. Jude 14.

r Is. 45, 23. Ph.  
2, 10.

s Mat. 12, 36.  
Ga. 6, 5. 1 Pe.  
4, 5.

γ Gr., common,  
and so next  
clause, ve. 2, 20.  
Ac. 10, 15. 1  
Co. 10, 25. 1 Ti.  
4, 4. Tit. 1, 15.

δ (...him, i.e., the  
Lord. Alexand.,  
Theod., Aug.)

ζ Gr., according  
to charity.

man's<sup>λ</sup> servant? to his own master  
he standeth or falleth. Yea, he shall  
be holden<sup>μ</sup> up: for God is able to  
make him stand.<sup>ν</sup>

<sup>5</sup>One man esteemeth one day above  
another: another esteemeth every  
day alike. Let every man be fully  
persuaded<sup>ξ</sup> in his own mind. <sup>6</sup>He  
that regardeth<sup>π</sup> the day, regardeth *it*  
unto the Lord; and he that regardeth not  
the day, to the Lord he doth not regard *it*.<sup>ρ</sup> He  
that eateth, eateth to the Lord, for  
he giveth God thanks; and he that  
eateth not, to the Lord he eateth not,  
and giveth God thanks. <sup>7</sup>For none  
of us liveth to<sup>σ</sup> himself,<sup>ζ</sup> and no man  
dieth to himself. <sup>8</sup>For whether we  
live, we live unto<sup>τ</sup> the Lord; and  
whether we die, we die unto the  
Lord: whether we live therefore, or  
die, we are the Lord's. <sup>9</sup>For to this  
end<sup>υ</sup> Christ both died, and rose,<sup>φ</sup> and re-  
vived, that He might be Lord<sup>ψ</sup> both  
of the dead and living.

<sup>10</sup>But why dost thou<sup>χ</sup> judge thy  
brother? or why dost thou<sup>ψ</sup> set at  
nought thy brother? for we shall all  
stand before the judgment-seat<sup>θ</sup> of  
Christ. <sup>11</sup>For it is written,<sup>q</sup> "As I  
LIVE, SAITH THE LORD, EVERY KNEE  
SHALL BOW TO ME, AND EVERY  
TONGUE SHALL CONFESS TO GOD."  
<sup>12</sup>So then every one of us shall give  
account<sup>θ</sup> of himself to God. <sup>13</sup>Let  
us not therefore judge one another  
any more: but judge this rather, that  
no man put a stumblingblock or an  
occasion to fall in *his* brother's way.

<sup>14</sup>I know, and am persuaded by the  
Lord JESUS, that *there is* nothing un-  
clean<sup>γ</sup> of itself:<sup>δ</sup> but to him that  
esteemeth any thing to be unclean,  
to him *it is* unclean. <sup>15</sup>But if thy  
brother be grieved with *thy* meat,  
now walkest thou not charitably.<sup>ζ</sup>  
Destroy not him with thy meat, for  
whom Christ died. <sup>16</sup>Let not then  
your good be evil spoken of: <sup>17</sup>for  
the kingdom of God is not meat  
and drink; but righteousness, and

peace,<sup>λ</sup> and joy<sup>μ</sup> in the Holy Ghost.  
<sup>18</sup>For he that in these<sup>ν</sup> things serveth  
Christ *is* acceptable to God, and ap-  
proved of men.

<sup>19</sup>Let us therefore follow after the  
things which make for peace, and  
things wherewith one may edify an-  
other. <sup>20</sup>For meat destroy not the  
work of God.

All things indeed *are* pure;<sup>τ</sup> but  
*it is* evil for that man who eateth with  
offence.<sup>π</sup> <sup>21</sup>*It is* good<sup>ρ</sup> neither to eat  
flesh, nor to drink wine, nor<sup>σ</sup> *any*  
*thing* whereby thy brother stumbleth,  
or is offended, or is made weak.

<sup>22</sup>Hast thou faith?<sup>τ</sup> have *it* to thy-  
self before God.

Happy *is* he, that condemneth not  
himself in that thing which he al-  
loweth.<sup>υ</sup> <sup>23</sup>And he that doubteth<sup>φ</sup>  
is damned<sup>χ</sup> if he eat, because *he eateth*  
not of faith: for whatsoever *is* not of  
faith is sin.<sup>ψ</sup>

<sup>1</sup>We then that are strong  
XV.] ought to bear the infirmities of  
the weak, and not to please ourselves.  
<sup>2</sup>Let every one of us<sup>ω</sup> please *his* neigh-  
bour for *his* good to edification. <sup>3</sup>For  
even Christ pleased not Himself;<sup>υ</sup>  
but, as it is written,<sup>ν</sup> "THE RE-  
PROACHES OF THEM THAT REPROACHED  
THEE FELL ON ME." <sup>4</sup>For whatso-  
ever<sup>α</sup> things were written aforetime were  
written for our learning, that we  
through patience and comfort of the  
scriptures might have hope.

<sup>5</sup>Now the God of patience and con-  
solation grant you<sup>β</sup> to be like-minded  
one toward another according<sup>γ</sup> to  
Christ JESUS: <sup>6</sup>that ye<sup>δ</sup> may with  
one mind and one mouth glorify God,  
even<sup>ε</sup> the Father of our LORD JESUS  
Christ. <sup>7</sup>Wherefore receive ye one  
another, as Christ also received us<sup>ζ</sup>  
to the glory of God.

<sup>8</sup>Now I say that Jesus Christ was a  
minister<sup>η</sup> of the circumcision for the  
truth of God, to confirm the promises  
*made* unto the fathers:<sup>θ</sup> <sup>9</sup>and that  
the Gentiles might glorify God for

λ (A desire to cul-  
tivate, ve. 9.  
Schleus.)

μ (Promote happi-  
ness. Ga. 5, 22.)

ν (This. Vat and  
Alexand. Mss.,  
Wick., Rh.)

τ Ve. 14. Mat.  
15, 11. Ac. 10,  
15. Tit. 1, 15.

π (By offending.  
Wick. By giving  
offence. Rh.)

ρ (Better. Sym.)

σ (...Do anything.  
Sym., Burton.)

τ (A full persua-  
sion of its law-  
fulness. Terrot.)

υ (Thinks fit to do.  
Bp. Wilson.)

φ Or, discerneth  
and putteth a  
difference be-  
tween meats.

χ (Sinneth—is  
cast as guilty.  
Wall.)

ψ (To this verse  
are annexed in  
forty-eight Mss.  
the verses that  
occur ch. 16, 25,  
27. Owen. And  
so in Chrys. and  
Theod.)

ω (Order himself  
so that he...  
Cov.)

υ Mat. 26, 39.  
Jno. 5, 30, and  
6, 38.

υ Ps. 69, 9.

α (All things that  
are written, have  
been...Vat. and  
Alex. Mss.)

β (Us. Æth.)

γ Or, after the  
example of.

δ (We. Æth.)

ε (The God and  
Father. Ham.,  
Scholef.)

ζ (You. Alex.,  
Ephr., Cler.,  
Vulgate, Syr.,  
Wick.)

η Mat. 15, 24.  
Jno. 1, 11. Ac.  
3, 25, and 13, 46.

θ Ch. 3, 3. 2 Co.  
1, 20.



y Ch. 9, 23. Jno. 10, 16.

z Ps. 18, 49.

a De. 32, 43.

b Ps. 117, 1.

c Is. 11, 1, 10. Re. 5, 5, and 22, 16.

d (Hope. Wick, Rhems, Wes, Scholef.) The Copl. adds "in His name."

e (Wanting in the Alex., Clar., Gr. Mss., and some Lat. copies. Mill. Whitby omits.)

κ (Wanting in Alex., Chrysos., Eth. Mill.)

λ (As in some sort reminding you. Mangey.)

d Ch. 1, 5, and 12, 3. Ga. 1, 15. Ep. 3, 7.

e Ch. 11, 13. Ga. 2, 7. 1 Ti. 2, 7. 2 Ti. 1, 11.

μ Or, sacrificing. (That there might be an offering of the Gentiles acceptable. Ham. That the offering of... might be acceptable. Cran. That the offering of heathen men might be. Wick.)

f Is. 66, 20. Ph. 2, 17.

ν (Wanting in Clar., Vulg., Syr., Arab. Mill. Wick, Rh., and Whitby omits.)

g Ac. 21, 19. Ga. 2, 8.

h Ac. 19, 11. 2 Co. 12, 12.

ξ (In traversing Macedonia he had gone to the borders of Illyria. Apollonia is placed by Steph. Byz. in Illyria. Ac. 17, 1. Burton.)

π (Yet so striving to. Scholef.)

i 2 Co. 10, 13.

k Is. 52, 15.

His mercy;<sup>9</sup> as it is written,<sup>z</sup> "FOR THIS CAUSE I WILL CONFESS TO THREE AMONG THE GENTILES, AND SING UNTO THY NAME."<sup>10</sup> And again he saith,<sup>a</sup> "REJOICE, YE GENTILES, WITH HIS PEOPLE."<sup>11</sup> And again,<sup>b</sup> "PRAISE THE LORD, ALL YE GENTILES; AND LAUD HIM, ALL YE PEOPLE."<sup>12</sup> And again, Esaias saith,<sup>c</sup> "THERE SHALL BE A ROOT OF JESSE, AND HE THAT SHALL RISE TO REIGN OVER THE GENTILES; IN HIM SHALL THE GENTILES TRUST."<sup>13</sup> Now the God of hope fill you with all joy and peace in believing,<sup>d</sup> that ye may abound in hope, through the power of the Holy Ghost.

<sup>14</sup> And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.<sup>15</sup> Nevertheless, brethren,<sup>κ</sup> I have written the more boldly unto you, in some sort,<sup>λ</sup> as putting you in mind, because of the grace that is given to me of God,<sup>d</sup> <sup>16</sup> that I should be the minister<sup>e</sup> of JESUS Christ to the Gentiles, ministering the gospel of God, that the offering<sup>μ</sup> up of the Gentiles<sup>f</sup> might be acceptable, being sanctified by the Holy Ghost. <sup>17</sup> I have therefore whereof I may glory through JESUS Christ in those things which pertain<sup>ν</sup> to God. <sup>18</sup> For I will not dare to speak of any of those things which Christ hath not wrought by me,<sup>9</sup> to make the Gentiles obedient, by word and deed, <sup>19</sup> through mighty signs and wonders,<sup>h</sup> by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum,<sup>ξ</sup> I have fully preached the gospel of Christ. <sup>20</sup> Yea, so have<sup>π</sup> I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:<sup>i</sup> <sup>21</sup> but as it is written,<sup>k</sup> "TO WHOM HE WAS NOT SPOKEN OF, THEY SHALL SEE: AND THEY THAT HAVE NOT HEARD, SHALL UNDERSTAND."

<sup>22</sup> For which cause also I have

been much<sup>p</sup> hindered<sup>l</sup> from coming to you. <sup>23</sup> But now having no more place<sup>σ</sup> in these parts,<sup>7</sup> and having a great desire these many years to come<sup>m</sup> unto you; <sup>24</sup> whensoever I take my journey into Spain, I will come to you:<sup>ν</sup> for I trust to see you in my journey,<sup>φ</sup> and to be brought on my way thitherward by you, if first I be somewhat filled with your<sup>x</sup> company.

<sup>25</sup> But now I go unto Jerusalem to minister unto the saints.<sup>n</sup> <sup>26</sup> For it hath pleased them of Macedonia and Achaia to make a certain contribution<sup>o</sup> for the poor saints which are at Jerusalem. <sup>27</sup> It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. <sup>28</sup> When therefore I have performed this, and have sealed<sup>ψ</sup> to them this fruit, I will come by you into Spain. <sup>29</sup> And I am sure<sup>ω</sup> that, when I come unto you, I shall come in the fulness of the blessing of the gospel of<sup>a</sup> Christ.

<sup>30</sup> Now I beseech you, brethren, for the LORD JESUS Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; <sup>31</sup> that I may be delivered from them that do not believe<sup>8</sup> in Judæa; and that my service<sup>7</sup> which I have for Jerusalem may be accepted of the saints; <sup>32</sup> that I may come unto you with joy by the will of<sup>8</sup> God, and may with you be refreshed. <sup>33</sup> Now the God of peace be with you all. Amen.

XVI.] <sup>1</sup> I commend unto you Phœbe our sister, which is a servant<sup>t</sup> of the church which is at Cenchrea:<sup>ς</sup> <sup>2</sup> that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

<sup>3</sup> Greet Priscilla<sup>p</sup> and Aquila my helpers in Christ JESUS: <sup>4</sup> who have

<sup>p</sup> Or, many ways, oftentimes.

<sup>l</sup> Ch. 1, 13. 1 Th. 2, 17.

<sup>σ</sup> (Having nothing more to do. Tynd., Sym.)

<sup>7</sup> (Countries. Wick., Tyndale, Cranmer, Gen., Rh.)

<sup>m</sup> Ch. 1, 11. Ac. 19, 21.

<sup>ν</sup> (Omitted by the Vulg., Pesch.-Syriac, Memph., Arm., and Eth. Vss., Chrys., and seven Mss., Treg.)

<sup>φ</sup> (I hope that as I pass I shall see you. Rh.)

<sup>x</sup> Gr., with you. ve. 32.

<sup>n</sup> Ac. 19, 21; 20, 22; and 24, 17.

<sup>o</sup> 1 Co. 16, 1. 2 Co. 8, 1, and 9, 2, 12.

<sup>ψ</sup> (Having safely delivered. So 2 Ki. 22, 4 (Sept.) Pyle.)

<sup>ω</sup> (Persuaded—I believe. See Ac. 20, 25. Wall.)

<sup>a</sup> (Omitted by some Lat. Mss. (Cod. Amiat.) the Memph., Arm., and Eth. Vss., Clement, and other Fathers, and above nine Mss., Treg.)

<sup>β</sup> Or, are disobedient.

<sup>γ</sup> (The gift which I carry. Vat., Alex., and other Mss.)

<sup>δ</sup> (The Lord Jesus. Vat. Ms. Christ Jesus. Alex., Clar., Ger.)

<sup>e</sup> (Deaconess. Wall.)

<sup>ζ</sup> (The port of Corinth, on the Saronic Gulf, about eighty stadia from the city. Terrot.)

<sup>p</sup> Ac. 18, 2, 18, 26. 2 Ti. 4, 19.



θ (Their Christian household. Comp. Col. 4. 15. Philem. 2. So Theoph. Terrot.)

ι (Asia. So the Vulgate, Arm., Memphitic, Æth. Vss., Origen, and nine Mss. Treg.)

κ (Junias. Ham., Wall.)

λ (Noble among the. Wick., Rh.)

μ (Theodoret says that those which were after called bishops were then called apostles. Ham.)

ν (Urban. Ham. Urbanus. Scholeſ.)

ξ Or, friends.

π Or, friends.

ρ (Many think the freedman of Claudius. He died A.D. 54. Tac. Ann. xiii. 1. Dio. xl. Put to death in the 1st of Nero.)

σ (His by nature, mine by maternal kindness. Ter., Adel. 1, 2, 46. Koppe, Terrot. See Ma. 15, 21.)

τ (In these times they were wont when they rose from prayers to salute each other. This was called also "a chaste kiss" and "kiss of peace." Ordinarily used in salutations of friends among the Romans and other nations. See an edict (Suet. in Tiberio) against the too frequent use of it. Mat. 26, 49. 2 Sa. 20, 9. 1 Pe. 5, 14.)

q Ac. 15, 1, 24. 1 Ti. 6, 3.

for my life laid down their own necks : unto whom not only I give thanks, but also all the churches of the Gentiles.

<sup>5</sup> Likewise greet the church<sup>θ</sup> that is in their house.

Salute my wellbeloved Epænetus, who is the firstfruits of Achaia<sup>ι</sup> unto Christ.

<sup>6</sup> Greet Mary, who bestowed much labour on us.

<sup>7</sup> Salute Andronicus and Junia,<sup>κ</sup> my kinsmen, and my fellowprisoners, who are of note<sup>λ</sup> among the apostles,<sup>μ</sup> who also were in Christ before me.

<sup>8</sup> Greet Amplias my beloved in the Lord.

<sup>9</sup> Salute Urbane,<sup>ν</sup> our helper in Christ, and Stachys my beloved.

<sup>10</sup> Salute Apelles approved in Christ.

Salute them which are of Aristobulus' household.<sup>ξ</sup>

<sup>11</sup> Salute Herodion my kinsman.

Greet them that be of the household<sup>π</sup> of Narcissus,<sup>ρ</sup> which are in the Lord.

<sup>12</sup> Salute Tryphæna and Tryphosa, who labour in the Lord.

Salute the beloved Persis, which laboured much in the Lord.

<sup>13</sup> Salute Rufus chosen in the Lord, and his mother and mine.<sup>σ</sup>

<sup>14</sup> Salute Asyncretus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

<sup>15</sup> Salute Philologus, and Julia, Nereus, and his sister, and Olympus, and all the saints which are with them.

<sup>16</sup> Salute one another with an holy<sup>τ</sup> kiss.

The churches of Christ salute you.

<sup>17</sup> Now I beseech you, brethren, mark them which cause divisions<sup>q</sup>

and offences contrary to the doctrine which ye have learned; and avoid<sup>ν</sup> them. <sup>18</sup> For they that are such serve not our LORD JESUS Christ, but their own belly;<sup>ζ</sup> and by good words and fair speeches deceive the hearts of the simple.<sup>φ</sup> <sup>19</sup> For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise<sup>ς</sup> unto that which is good, and simplex<sup>χ</sup> concerning evil. <sup>20</sup> And the God of peace shall bruise<sup>ς</sup> Satan under your feet shortly.

The grace of our LORD JESUS Christ be with you. Amen.

<sup>21</sup> Timotheus<sup>ι</sup> my workfellow, and Lucius,<sup>κ</sup> and Jason,<sup>ν</sup> and Sosipater,<sup>ω</sup> my kinsmen, salute you.

<sup>22</sup> I Tertius,<sup>ψ</sup> who wrote this epistle, salute you in the Lord.

<sup>23</sup> Gaius<sup>ξ</sup> mine host, and of the whole church, saluteth you.

Erastus<sup>υ</sup> the chamberlain of the city saluteth you, and Quartus<sup>αω</sup> a brother.

<sup>24</sup> The grace of our Lord Jesus Christ be with you all. Amen.

<sup>25</sup> Now to Him that is of power to stablish you according to my gospel, and the preaching of JESUS Christ, according to the revelation of the mystery,<sup>α</sup> which was kept secret since the world began,<sup>z</sup> <sup>26</sup> but now is made manifest, and<sup>β</sup> by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:<sup>α</sup> <sup>27</sup> to God only wise, be glory through JESUS Christ for ever. Amen.

¶ Written to the Romans from Corinth, and sent by Phœbe servant of the church at Cenchrea.

ν (He who goes about to persuade one man to separate from another is the one who is to be excommunicated by both. Wall. 1 Co. 5, 9. 2 Th. 3, 6, 14. 2 Ti. 3, 5. Tit. 3, 10. 2 Jno. 10.)

ρ Ph. 3, 19. 1 Ti. 6, 5.

φ (Of ingenuous simplicity: who neither use fraud themselves, nor suspect it in others. Koppe. Col. 2, 4. 2 Ti. 3, 6. Tit. 3, 10. 2 Pe. 2, 3.)

ς Mat. 10, 16. 1 Co. 14, 20.

χ Or, harmless.

ς Or, tread. Ge. 3, 15.

ι Ac. 16, 1. Ph. 2, 19. Col. 1, 1. 1 Th. 3, 2. 1 Ti. 1, 2. He. 13, 23.

υ Ac. 13, 1.

ω Ac. 17, 5.

υ Ac. 20, 4.

ψ (Silas, Latinized. Benson, Burman.)

z 1 Co. 1, 14.

y Ac. 19, 22. 2 Ti. 4, 20.

ω (His. Bish. ...The. Scholeſ.)

α (Secret. Though the prophets had intimated it, yet it had not been plain till now that it came to be fulfilled. Wall.)

z 1 Co. 2, 7. Ep. 3, 5. Col. 1, 26.

β (Some Mss. and most Vss. omit. Terrot.)

α Ch. 15, 15, 18. Ac. 6, 7.

THE  
FIRST EPISTLE OF PAUL THE APOSTLE  
TO THE  
CORINTHIANS.

ECCLESIASTICAL tradition and internal evidence unite in ascribing this Epistle to S. Paul.

It was probably the fourth in order of time, and written in A.D. 57, in the third of Nero, about the time of the Passover (Easter), and towards the close of S. Paul's residence at Ephesus. Comp. ch. v. 7, 8. With this agrees the subscription to the Vatican Ms., also the Pesch.-Syr. Version, Athanasius, Chrysostom, and Theodoret.

The immediate occasion of it was the coming of Apollos and other brethren, with letters from the Church at Corinth, to S. Paul for advice. Divisions had been created, principally, it would appear, from the teaching of one person, a Jew, who had come to Corinth after S. Paul's departure.

From ch. i. to iv. 20, S. Paul vindicates himself from certain aspersions and calumnies, and especially maintains his apostolic dignity and authority, which the Jewish teacher had questioned. He insists also, in opposition to the Greeks, a quick-witted and inquisitive but vain and conceited people, on the necessity of a special revelation from heaven to explain the facts and announce the duties of Christianity: declaring that neither Jew nor Greek could, by their own unassisted natural powers, have arrived at a knowledge of the meaning of the supernatural facts which he had been commissioned to communicate. The rest of the Epistle is mainly occupied with replies to the questions of the Corinthians, and correcting some irregularities.

It was probably carried by Stephanus, Fortunatus, and Achaïcus, the bearers of the letter from Corinth. Apollos refused to return, ch. xvi. 12. The name of Timothy does not appear, he having left the Apostle some days before, Ac. xix. 22.

Till he learned the result of this letter, S. Paul postponed his visit to Corinth.

*a* (A called... Wat. *Miraculously.* Ac. 9, 1. Locke.)

*a* Ac. 18, 17.

*β* (The. Wat., Mid., Wells.)

*γ* (Set apart. Wells. *Separated as the Jews were, from the common state of mankind.* Ex. 19, 5. 1 Pe. 2, 9. Locke.)

*δ* (Are called by the.....Hamm., Locke. Ac. 15, 17. Ja. 2, 17. Ge. 4, 26 mar.)

I.]

Introduction.

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**P**AUL, called<sup>a</sup> to be an apostle of JESUS Christ through the will of God, and Sosthenes<sup>a</sup> our<sup>β</sup> brother, <sup>2</sup>unto the church of God which is at Corinth, to them that are sanctified<sup>γ</sup> in Christ JESUS, called to be saints, with all that in every place call<sup>δ</sup> upon the name of JESUS Christ our Lord, both their's and our's: <sup>3</sup>grace be unto you, and peace, from God our Father, and from the LORD JESUS Christ.

<sup>4</sup>I thank my God always on your

behalf, for the grace of God which is given you by JESUS Christ: <sup>5</sup>that in every thing ye are<sup>η</sup> enriched by Him, in all utterance, and in all knowledge; <sup>6</sup>even as the testimony of<sup>θ</sup> Christ was confirmed in<sup>ι</sup> you: <sup>7</sup>so that ye come behind in no gift; waiting<sup>κ</sup> for the coming<sup>λ</sup> of our LORD JESUS Christ: <sup>8</sup>who shall also confirm you unto the end, *that ye may be blameless in the day<sup>μ</sup> of our LORD JESUS Christ.* <sup>9</sup>God is faithful,<sup>ν</sup> by whom ye were called unto the fellowship<sup>ξ</sup> of His Son JESUS Christ our Lord.

*η* (Have been. Hamm.)

*θ* (Gr., concerning the.) Ch. 2, 1. 2 Ti. 1, 8. Re. 1, 2.

*ι* (Among. Wat.)

*κ* Ph. 3, 20. Tit. 2, 13. 2 Pe. 3, 2.

*λ* Gr., revelation. Col. 3, 4.

*μ* 1 Th. 5, 23.

*ν* Ch. 10, 13. Is. 49, 7. 1 Th. 5, 24. 2 Th. 3, 3. He. 10, 23.

*ξ* Jno. 15, 4, and 17, 21. 1 Jno. 1, 3, and 4, 13.

λ (But. Scholef.)

f Rom. 12, 16,  
and 15, 5. 2 Co.  
13, 11. Ph. 2, 2,  
and 3, 16. 1 Pe.  
3, 8.μ Gr., schisms.  
Ch. 11, 18.ν (I mean, and so  
always. Wall,  
Newc., Heyl.,  
Ham.)g Ch. 16, 12. Ac.  
18, 24, and 19, 1.

ξ (Gr., the.)

ο (Intro. Locke,  
Ham., and so ve.  
15.)

h Ac. 18, 8.

i Ro. 16, 23.

k Ch. 16, 15, 17.

ρ (...So much to...  
as. Newc. Ch.  
2, 1, 4, 13.)

σ Or, speech.

τ (Gr., ...the.)

υ (Proclaiming a  
crucified Saviour.  
Ham.)ι Ac. 17, 18. Ch.  
2, 14.m Ve. 24. Ro.  
1, 16.n Job 5, 12. Is.  
29, 14. Je. 8, 9.x (The philoso-  
pher. Locke,  
Hinds.)ψ (Jewish doctor.  
Hinds.)ω (Searcher.  
Ham.)p Job 12, 17, 20,  
24. Is. 44, 25.  
Ro. 1, 22.

α (The. Vat. Ms.)

β (Gr., age.)

γ (For when.  
Ham.)δ (Natural ability.  
Newc.)q Mat. 11, 25. Lu.  
10, 21. Ro. 1,  
20, 28.

ε (Gr., the.)

η (Gr., a cruci-  
fied.)

Christians have but one Master, ve. 10—16.

10 NOW<sup>λ</sup> I beseech you, brethren, by the name of our LORD JESUS Christ, that ye all speak the same<sup>f</sup> thing, and *that* there be no divisions<sup>μ</sup> among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. <sup>11</sup>For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

<sup>12</sup>Now this I say,<sup>ν</sup> that every one of you saith, I am of Paul; and I of Apollos;<sup>ξ</sup> and I of Cephas; and I of Christ.

<sup>13</sup>Is Christ<sup>ξ</sup> divided? was Paul crucified for you? or were ye baptized in<sup>ο</sup> the name of Paul?

<sup>14</sup>I thank God that I baptized none of you, but Crispus<sup>h</sup> and Gaius;<sup>i</sup> <sup>15</sup>lest any should say that I had baptized in mine own name. <sup>16</sup>And I baptized also the household of Stephanas;<sup>k</sup> besides, I know not whether I baptized any other.

*Those whom God made choice of to proclaim the facts respecting the Christ, were plain unlettered men: ve. 17—31.*

<sup>17</sup>FOR Christ sent me not<sup>ρ</sup> to baptize, but to preach the gospel: not with wisdom of words,<sup>σ</sup> lest the cross of Christ<sup>τ</sup> should be made of none effect. <sup>18</sup>For the preaching of the cross<sup>υ</sup> is to them that perish foolishness;<sup>ι</sup> but unto us which are saved it is the power<sup>m</sup> of God. <sup>19</sup>For it is written,<sup>n</sup> "I WILL DESTROY THE WISDOM OF THE WISE, AND WILL BRING TO NOTHING THE UNDERSTANDING OF THE PRUDENT."

<sup>20</sup>Where *is* the wise?<sup>x</sup> where *is* the scribe?<sup>ψ</sup> where *is* the disputer<sup>ω</sup> of this world?<sup>ρ</sup> hath not God made foolish the wisdom of this<sup>α</sup> world?<sup>β</sup>

<sup>21</sup>For after<sup>γ</sup> that in the wisdom of God the world by wisdom<sup>δ</sup> knew<sup>q</sup> not God, it pleased God by the foolishness of preaching<sup>ε</sup> to save them that believe. <sup>22</sup>For the Jews require a sign, and the Greeks seek after wisdom; <sup>23</sup>but we preach Christ<sup>η</sup> cruci-

fied, unto the Jews a stumblingblock, and unto the Greeks foolishness; <sup>24</sup>but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. <sup>25</sup>Because the foolishness of God is wiser than men;<sup>θ</sup> and the weakness of God is stronger than men.

<sup>26</sup>For ye see<sup>ε</sup> your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: <sup>27</sup>but God hath chosen the foolish<sup>κ</sup> things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; <sup>28</sup>and base<sup>λ</sup> things of the world, and things<sup>μ</sup> which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:<sup>ν</sup> <sup>29</sup>that no flesh should glory in His presence.<sup>ξ</sup> <sup>30</sup>But of<sup>ο</sup> Him are ye in Christ JESUS, who of God is made unto us<sup>σ</sup> wisdom, and righteousness,<sup>ζ</sup> and sanctification, and redemption: <sup>31</sup>that, according as it is written,<sup>ι</sup> "HE THAT GLORIETH, LET HIM GLORY IN THE LORD."

II.] *The truth of which was evidenced by the declarations of the Old Testament, and the miracles wrought by the first preachers, ve. 1—5.*

AND<sup>μ</sup> I, brethren, when I came to you, came not with excellency<sup>ν</sup> of speech or of wisdom, declaring unto you the testimony<sup>ρ</sup> of God. <sup>2</sup>For I determined not to know<sup>σ</sup> any thing among you, save JESUS Christ, and<sup>τ</sup> Him crucified. <sup>3</sup>And I was with you in weakness,<sup>υ</sup> and in fear, and in much trembling.<sup>ι</sup> <sup>4</sup>And my speech and my preaching *was* not with enticing<sup>κ</sup> words of man's wisdom, but in demonstration of the Spirit<sup>ψ</sup> and of power:<sup>ω</sup> <sup>5</sup>that your faith should not stand<sup>α</sup> in the wisdom of men, but in the power of God.

*And could not have been known unless revealed by God, ve. 6—16.*

<sup>6</sup>HOWBEIT we speak wisdom

<sup>θ</sup> (This verse is explained by ve. 26, and proved by ve. 27, 28.)

<sup>κ</sup> (Look upon. Ham.)

<sup>κ</sup> (Simple illiterate men. Dodd.)

<sup>λ</sup> (Mean. Wat., Wells.)

<sup>μ</sup> (The Gentiles. Locke.)

<sup>ν</sup> (The Jewish Church. Locke.)

<sup>ξ</sup> ("Before God." So the Alex., Clar. Mss., and the Ceph., Eth. and other Vss. Mill.)

<sup>ο</sup> (It is from out of Him that you are become what you are in Christ Jesus. Heyl.)

<sup>π</sup> (Our. Vat. Ms.)

<sup>ς</sup> Je. 23, 5, 6. Ro. 4, 25. 2 Co. 5, 21. Ph. 3, 9.

<sup>ι</sup> Je. 9, 23.

<sup>υ</sup> See ch. 1, 24.

<sup>υ</sup> Ve. 4, 13. Ch. 1, 17. 2 Co. 10, 10, and 11, 6.

<sup>ρ</sup> (Mystery. Alex., Ephr., Syr., Copt. and Amb.)

<sup>σ</sup> (Shew. Newc. Teach. Dodd.)

<sup>τ</sup> (Even the same that was...Tynd., Cran. Ga. 6, 14. Ph. 3, 8.)

<sup>υ</sup> 2 Co. 4, 7; 10, 1; 11, 30; and 12, 5. Ga. 4, 13.

<sup>υ</sup> (Fear of offending you. Locke.)

<sup>φ</sup> Or, persuasible.

<sup>ψ</sup> (The predictions of Him under the Law. Locke, Ham.)

<sup>ω</sup> (Miracles. Ro. 15, 19. 1 Th. 1, 5.)

<sup>α</sup> Gr., be. (May not be. Ham. Upon. Sym.)



β (See Christianity to be a revelation from God. Locke. Ch. 14, 20. Ep. 4, 13. Ph. 3, 15. He. 5, 14.)

γ (Attainable by man's natural faculties. Locke.)

δ (The age or... Ham. Ch. 1, 20, and 3, 19.)

ε (Are on the point of being abolished. Locke, Ham.)

ζ (Revelation of God's purposes. Ep. Sherlock.)

η (Has been.... Knatch., Ham. Ro. 16, 25. Ep. 3, 5. Col. 1, 26. 2 Ti. 1, 9.)

θ (Jewish rulers nor Platon. Locke, Newc. Matt. 11, 25. Jno. 7, 48. Ac. 13, 27. 2 Co. 3, 14.)

α Lu. 23, 34. Jno. 16, 3. Ac. 3, 17.

γ Is. 64, 4.

z Mat. 13, 11, and 16, 17. Jno. 14, 26, and 16, 13. 1 Jno. 2, 27.

ι (The bottom of God's secrets. Tynd., Cran., Gen.)

α Pr. 20, 27, and 27, 19.

μ (Explaining. Wall, Wat.)

β Ro. 8, 5, 6. Jude 19.

ο Or, discerneth.

π Or, discerned.

ρ Gr., shall.

σ (The Spiritual man. Locke.)

ν (The Lord. Vat. Ms., Theoph., Amb. Jno. 15, 15.)

φ (Resigned in matters of religion to a revelation. Locke. Ch. 2, 15.)

χ (Depending on philosophy.)

among them that are perfect:<sup>β</sup> yet not the wisdom<sup>γ</sup> of this<sup>δ</sup> world, nor of the princes of this world, that come to nought:<sup>ε</sup> <sup>7</sup>but we speak the wisdom<sup>ζ</sup> of God in a mystery, *even* the hidden<sup>η</sup> wisdom, which God ordained before the world unto our glory: <sup>8</sup>which none of the princes<sup>θ</sup> of this world knew: for had they known<sup>ι</sup> it, they would not have crucified the Lord of glory. <sup>9</sup>But as it is written,<sup>γ</sup> "EYE HATH NOT SEEN, NOR EAR HEARD, NEITHER HAVE ENTERED INTO THE HEART OF MAN, THE THINGS WHICH GOD HATH PREPARED FOR THEM THAT LOVE HIM." <sup>10</sup>But God hath revealed<sup>z</sup> them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep<sup>ι</sup> things of God. <sup>11</sup>For what man knoweth the things of a man, save the spirit<sup>α</sup> of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

<sup>12</sup>Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. <sup>13</sup>Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing<sup>μ</sup> Spiritual things with Spiritual.

<sup>14</sup>But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are Spiritually discerned.<sup>β</sup> <sup>15</sup>But he that is Spiritual judgeth<sup>ο</sup> all things, yet he himself is judged<sup>π</sup> of no man. <sup>16</sup>For "WHO HATH KNOWN THE MIND OF THE LORD," that he may<sup>ρ</sup> instruct him?<sup>σ</sup> But we have the mind of Christ.<sup>ν</sup>

III.] *The only foundation of the Christian Church is "Jesus is the Christ," iii. 1—20.*

AND I, brethren, could not speak unto you as unto Spiritual,<sup>φ</sup> but as unto carnal,<sup>χ</sup> *even* as unto babes in Christ. <sup>2</sup>I have fed you with

milk,<sup>ψ</sup> and not with meat: for hitherto<sup>ω</sup> ye were not able to bear it, neither yet now are ye able. <sup>3</sup>For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions,<sup>α</sup> are ye not carnal, and walk as men?<sup>β</sup> <sup>4</sup>For while one saith, "I am of Paul;" and another, "I am of Apollos;" are ye not carnal?<sup>γ</sup>

<sup>5</sup>Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave<sup>ε</sup> to every<sup>ε</sup> man?

<sup>6</sup>I have planted, Apollos watered; but God gave the increase. <sup>7</sup>So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

<sup>8</sup>Now he that planteth and he that watereth are one:<sup>ζ</sup> and<sup>η</sup> every man shall receive his own reward<sup>δ</sup> according to his own labour. <sup>9</sup>For we are labourers together with<sup>θ</sup> God; ye are God's husbandry,<sup>ι</sup> *ye are* God's building.<sup>κ</sup> <sup>10</sup>According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how<sup>λ</sup> he buildeth thereupon. <sup>11</sup>For other foundation can no man lay than that is laid,<sup>μ</sup> which is JESUS CHRIST.

<sup>12</sup>Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; <sup>13</sup>every man's work shall be made manifest:<sup>ν</sup> for the day<sup>ξ</sup> shall declare it,<sup>ζ</sup> because it shall<sup>ε</sup> be revealed by fire; and the fire<sup>ο</sup> shall try every man's work of what sort it is. <sup>14</sup>If any man's work abide which he hath built thereupon, he shall receive a reward. <sup>15</sup>If any man's work shall be burned, he shall suffer loss: but he himself shall be saved;<sup>ρ</sup> yet so as by fire.

<sup>16</sup>Know ye not that ye are the temple<sup>κ</sup> of God, and that the Spirit of God dwelleth in<sup>τ</sup> you?

<sup>17</sup>If any man defile<sup>ν</sup> the temple

ψ (First principles. He. 5, 12 —14.)

ω (Ye were not then. Tyndale, Cranmer, Gen., Ham.)

α Or, factions. Ch. 1, 11, and 11, 18. Ga. 5, 20. Ja. 3, 16.

β Gr., according to man. (Rh. After man. Wick.)

γ (...Not men? Vatican, Alex., Ephr., and Beza Mss.)

ε Ro. 12, 3, 6. 1 Pe. 4, 11.

ε (Each. Wells.)

ζ (Neither better than the other. Tynd., Cran.)

η (But. Ham. Yt., Tyndale, Cran.)

δ Ch. 4, 5. Ps. 62, 12. Ro. 2, 6. Ga. 6, 4. Re. 2, 23, and 22, 12.

θ (Fellow-labourers of. Doddr. ...Under. 2 Co. 6, 1.)

ι Or, tillage.

ε Pe. 2, 20. Col. 2, 7. He. 3, 3. 1 Pe. 2, 5.

ζ 1 Pe. 4, 11.

g Is. 28, 16. Mat. 16, 18. 2 Co. 11, 4. Ga. 1, 7.

λ Ch. 4, 5.

ν (...Of the Lord. Vulg.)

ι 1 Pe. 4, 12, and 1, 7.

ξ Gr., is. (That is, the day is. Pearce, Ham.)

ο (...Itself. Vat. Mss.)

ρ (Preserved. Newc. Escape. Ham.)

κ 1 Pe. 2, 5. Ch. 6, 19. 2 Co. 6, 16. Ep. 2, 21. He. 3, 6.

τ (Among. Ham.)

ν Or, destroy.

φ (*Which be ye*  
Bp. Pearce. So  
1 Pe. 2, 5 mar.)

ι Pr. 3, 7. Is. 5,  
21.

χ (*Priding him-  
self on his parts  
and dexterity.*  
Locke.)

ψ (*Age.* Ham.)

ω (*Renounce pre-  
tensions to a wis-  
dom superior to  
that which the  
word of God  
imports.* Van  
Mildert.)

m Ch. 1, 20, and  
2, 6.

n Job 5, 13.

p Ps. 94, 11.

α (*Reasonings.*  
Newc.)

q Lu. 12, 42. Tit.  
1, 7. 1 Pe. 4,  
10.

β (*Secrets.* Tynd.,  
Cranmer, Gen.  
...Now revealed.  
Newc.)

γ (*Now.* Syr.,  
Vulg. Principally.  
Owen.)

δ Gr., day. Ch.  
3, 13. (Wick.,  
Tyndale, Rh.  
Judgment of  
man. Knatch.  
From the phrase  
in judicial pro-  
ceedings, diem  
dicere. Bp. Barr.)

ε (*Not conscious  
of any unfaith-  
fulness.* Heyl.)

ρ Job 9, 2. Ps.  
130, 3, and 143,  
2. Pr. 21, 2. Ro.  
3, 20, and 4, 2.

ς Mat. 7, 1. Ro.  
2, 1, and 14, 4,  
10. 1 Re. 20, 12.

ζ (*Each of us.*  
Pearce.)

η (*The...* Bp. Mid.,  
Green.)

θ (*The interroga-  
tories in ve. 7.*)

ι (*Proposed under  
my own name.*  
Heyl.)

κ (*What I have  
written.* Ch. 3,  
6, 7. Locke,  
Heyl.)

of God, him shall God destroy; for  
the temple of God is holy, which  
temple ye are. φ <sup>18</sup> Let no man de-  
ceive himself.

If any man among you seemeth to  
be wise<sup>χ</sup> in this world, ψ let him be-  
come a fool, ω that he may be wise.  
<sup>19</sup> For the wisdom<sup>α</sup> of this world is  
foolishness with God. For it is writ-  
ten, <sup>η</sup> "HE TAKETH THE WISE IN  
THEIR OWN CRAFTINESS." <sup>20</sup> And  
again, <sup>ρ</sup> "THE LORD KNOWETH THE  
THOUGHTS<sup>α</sup> OF THE WISE, THAT THEY  
ARE VAIN."

*The apostles were for the use, benefit, and glory  
of the Church, and have nothing but what they  
have been commissioned to teach, iii. 21; iv. 7.*

<sup>21</sup> THEREFORE let no man glory  
in men. For all things are your's;  
<sup>22</sup> whether Paul, or Apollos, or Cephas,  
or the world, or life, or death, or things  
present, or things to come; all are  
your's; <sup>23</sup> and ye are Christ's; and  
Christ is God's.

<sup>1</sup> Let a man so account of us,  
IV.] as of the ministers of Christ,  
and stewards<sup>ζ</sup> of the mysteries<sup>β</sup> of  
God.

<sup>2</sup> Moreover<sup>γ</sup> it is required in stew-  
ards, that a man be found faithful.

<sup>3</sup> But with me it is a very small thing  
that I should be judged of you, or of  
man's judgment: δ yea, I judge not  
mine own self. <sup>4</sup> For I know nothing  
by<sup>ε</sup> myself; yet am I not hereby  
justified: ζ but He that judgeth me is  
the Lord. <sup>5</sup> Therefore judge<sup>ς</sup> nothing  
before the time, until the Lord come,  
who both will bring to light the hid-  
den things of darkness, and will  
make manifest the counsels of the  
hearts: and then shall every<sup>ς</sup> man  
have praise<sup>ς</sup> of God.

<sup>6</sup> And these things, θ brethren, I  
have in a figure transferred<sup>ι</sup> to my-  
self and to Apollos for your sakes;  
that ye might learn in us not to think  
of men above<sup>κ</sup> that which is written,  
that no one of you be puffed up for  
one against another. <sup>7</sup> For who mak-

eth<sup>λ</sup> thee to differ *from another?* and  
what hast thou that thou didst not  
receive? <sup>2</sup> now if thou didst receive  
*it*, why dost thou glory, as if thou  
hadst not received *it*?

*Which exposed them, as was predicted, Jno. 16, 33,  
and especially S. Paul, to want, contempt,  
and persecution, ve. 8—13.*

<sup>8</sup> NOW ye are full, now ye<sup>μ</sup> are  
rich, ye have reigned as kings with-  
out us: <sup>9</sup> and I would to God ye did  
reign, that we also might reign with  
you. <sup>9</sup> For I think that God hath set  
forth us the apostles last, <sup>ε</sup> as it were  
appointed to death: <sup>2</sup> for we are made  
a spectacle<sup>π</sup> unto the world, and to  
angels, and to men. <sup>10</sup> We are fools<sup>α</sup>  
for Christ's sake, but ye are wise<sup>φ</sup> in  
Christ; we are weak, but ye are  
strong; ye are honourable, but we  
are despised. <sup>11</sup> Even unto this pre-  
sent hour<sup>ω</sup> we both hunger, and thirst,  
and are naked,\* and are buffeted, and  
have no certain dwellingplace; <sup>12</sup> and  
labour,<sup>ρ</sup> working with our own hands:  
being reviled, we bless; being per-  
secuted, we suffer it: <sup>13</sup> being defamed,  
we intreat: we are made as the filth<sup>σ</sup>  
of the world, and are the offscouring  
of all things unto this day.

*S. Paul warns them not to be the devoted partizans of  
any one whose teaching was different to his,  
ve. 14—20.*

<sup>14</sup> I WRITE not these things to  
shame you, but as my beloved sons  
I warn you. <sup>15</sup> For though ye have  
ten thousand instructors<sup>ν</sup> in Christ,  
yet have ye not many fathers: for in  
Christ<sup>ς</sup> Jesus I have begotten you  
through the gospel. <sup>16</sup> Wherefore I  
beseech you, be ye followers of me.

<sup>17</sup> For this cause have I sent unto  
you Timotheus, <sup>ρ</sup> who is my beloved  
son, and faithful in the Lord, who  
shall bring you into remembrance of  
my ways<sup>φ</sup> which be in Christ, as I  
teach every where in every church.

<sup>18</sup> Now some are puffed up, as  
though I would not come to you.  
<sup>19</sup> But I will come<sup>ς</sup> to you shortly (if  
the Lord will), and will know, not

λ Gr., distinguish-  
eth.

ι Jno. 3, 27. Ja.  
1, 17. 1 Pe. 4, 10.

μ (*It is proba-  
ble that the oppo-  
ser of S. Paul  
was one person,  
a Jew.* Locke.)

ν (*S. Paul himself,  
and so through-  
out.* See ve. 12.)

ξ Or, the last  
apostles, as.....  
(Heyl. *Us which  
are.....(himself).*  
Tyndale, Crai.  
*It is as if I the  
last apostle were  
brought last upon  
the stage.* Locke,  
Wells.)

ο (*Like the last  
gladiators.* Pyle.)

π Gr., theatre. (*A  
spectacle on the  
Dodd.*)

υ Ac. 17, 18, and  
26, 24.

ρ (*You, Christians  
too, pass for  
wise.* Heyl.)

σ 2 Co. 4, 8, and  
11, 23. Ph. 4,  
12.

ω Ac. 18, 3, and  
20, 34. 1 Th. 2,  
9. 2 Th. 3, 8.  
1 Ti. 4, 10.

ς (*The name  
"worthless," of  
those whom the  
Athenians in  
time of plague  
sacrificed.* Wall,  
Newc. *The vilest  
refuse creature.*  
Ham.)

ν (*Guides.* Newc.)

ζ Ch. 3, 6. Ac.  
18, 11. Ro. 15,  
20. Ga. 4, 19.  
Philem. 10. Ja.  
1, 18.

γ Ch. 16, 10. Ac.  
19, 22. Ph. 2, 19.  
1 Th. 3, 2.

φ (*How I behave  
myself in the  
ministry of the  
Gospel.* Locke,  
Ch. 7, 17, and  
11, 2.)

ς Ch. 16, 5. Ac.  
19, 21. 2 Co. 1,  
15, 23.



x (The miraculous power of the Holy Ghost in them. Locke.)

ψ (The propagation and support of Christianity. Locke. Ch. 2, 4. 1 Th. 1, 5.)

α 2 Co. 13, 10, and 10, 12.

ω (Any flagitious, scandalous crime, turpitude. Locke. Impurity. Newc.)

α (Not in the Alex., Ephraem, Beza, and other Mss., the Vulg., Coptic, Æth., Arm. Vss., Orig., Tert. Green.)

β Le. 18, 8. De. 22, 30, and 27, 20. Compare 2 Co. 7, 12.

δ Or, determined.

ε (You and my Spirit being assembled in the... Heyl.)

δ Mat. 16, 19. Jno. 20, 23. 2 Co. 2, 10, and 13, 3, 10.

ζ (The second species of excommunication among the Jews. Ham. 1 Ti. i. 20.)

ε Ch. 15, 33. Ga. 5, 9. 2 Ti. 2, 17.

δ Ch. 15, 8. Is. 53, 7. Jno. 1, 29. 1 Pe. 1, 19. Re. 5, 6.

ε Jno. 19, 14.

η Or, slain.

ι Or, holy day. Ex. 12, 15, and 13, 6.

κ (Naughtiness. Ham.)

λ (Purity. Ham.)

μ (Have written. Ham., Scholef.)

ν (The, or my. Mid., Wall., Scholef. The, or this. Jones, Wat. So. Ro. 16, 22. 2 Co. 7, 11. Col. 4, 16. 1 Th. 4, 6.)

ξ Jno. 17, 15. 1 Jno. 5, 19.

ξ (Write. Newc., Green.)

the speech of them which are puffed up, but the power.<sup>x</sup> <sup>20</sup> For the kingdom<sup>ψ</sup> of God is not in word, but in power.

Commands that they put away from among them one who had married within the prohibited degrees, iv. 21; v. 13.

<sup>21</sup> WHAT will ye? shall I come unto you with a rod,<sup>α</sup> or in love, and in the spirit of meekness?

<sup>1</sup> It is reported commonly that V.] there is fornication<sup>ω</sup> among you, and such fornication as is not so much as named<sup>α</sup> among the Gentiles, that one should have<sup>β</sup> his father's wife. <sup>2</sup> And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

<sup>3</sup> For I verily, as absent in body, but present in spirit, have judged<sup>δ</sup> already, as though I were present, concerning him that hath so done this deed, <sup>4</sup> in the name<sup>ε</sup> of our LORD JESUS Christ, when ye are gathered together, and my spirit, with the power<sup>δ</sup> of our LORD JESUS Christ, <sup>5</sup> to deliver such an one unto Satan<sup>ζ</sup> for the destruction of the flesh, that the spirit may be saved in the day of the LORD JESUS.

<sup>6</sup> Your glorying is not good. Know ye not that a little leaven<sup>ε</sup> leaveneth the whole lump!

<sup>7</sup> Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ<sup>δ</sup> our passover<sup>ε</sup> is sacrificed<sup>η</sup> for us: <sup>8</sup> therefore let us keep the feast,<sup>ι</sup> not with old leaven, neither with the leaven of malice<sup>κ</sup> and wickedness; but with the unleavened bread of sincerity<sup>λ</sup> and truth.

<sup>9</sup> I wrote<sup>μ</sup> unto you in an<sup>ν</sup> epistle not to company with fornicators: <sup>10</sup> yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out<sup>ξ</sup> of the world. <sup>11</sup> But now I have written<sup>ξ</sup> unto you not to keep com-

pany, if any man that<sup>ο</sup> is called a brother be a fornicator, or covetous,<sup>π</sup> or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

<sup>12</sup> For what have I to do to judge them also that are without?<sup>ρ</sup> do not ye judge them that are within?<sup>σ</sup> <sup>13</sup> But them that are without God judgeth.

Therefore put<sup>τ</sup> away from among yourselves that wicked person.

VI.] Did ill in allowing this or any suit whatever to come before the heathen tribunals; for, vc. 1-7.

DARE any of you, having a matter<sup>φ</sup> against another, go to law before the unjust,<sup>x</sup> and not before the saints?<sup>ψ</sup>

<sup>2</sup> Do ye not know that the saints<sup>ρ</sup> shall judge the world? and if the world shall be judged by you, are ye unworthy<sup>ω</sup> to judge the smallest matters?

<sup>3</sup> Know ye not that we shall judge angels?<sup>τ</sup> how much more things that pertain to this life!

<sup>4</sup> If then ye have judgments<sup>α</sup> of things pertaining to this life, set<sup>β</sup> them to judge who are least esteemed in the church.

<sup>5</sup> I speak to your shame. Is it so, that there is not a<sup>γ</sup> wise man among you? no, not one that shall be able to judge between his brethren?<sup>δ</sup> <sup>6</sup> But brother goeth to law with brother, and that before the unbelievers.

<sup>7</sup> Now therefore there is utterly a fault<sup>ε</sup> among you, because ye go to law one with another. Why do ye not rather take wrong?<sup>ζ</sup> why do ye not rather suffer yourselves to be defrauded?

Not only the present case, but every sort of impurity was forbidden by Christianity, vc. 8-19.

<sup>8</sup> NAY,<sup>ξ</sup> ye do wrong, and defraud, and that your brethren.

<sup>9</sup> Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornication

ο (...Is a brother be called a... Wall. Is a Christian who is called a fornicator. Locke.)

π (Libidinous. Ch. 6, 10. Ep. 5, 5.)

ρ (Not at all. Knatch. No. Newc.)

σ (Is it not your business to judge them? Heyl.)

τ (...And ye shall. Knatch., Wells, Ham., Pyle. See De. 13, 5; 17, 7; 21, 21; 22, 21; and 24, 7.)

φ (Suit. Knatch., Ham.)

x (Heathen. Locke.)

ψ (Your fellow-Christians. Wall, Maug., Locke.)

ρ See Wisdom 3, 8. Ps. 49, 14. Da. 7, 22. Mat. 19, 23. Lu. 22, 30. Re. 2, 26; 3, 21; and 20, 4.

ω (Of the least places of judicature. Knatch., Ham.)

h 2 Pe. 2, 4. Jude 6.

α (Controversies relating to affairs of this life. Dodd.)

β (Do ye set them who?...viz., heathen magistrates? Cam., Cast., Overall.)

γ (Not even one wise...Newc.)

δ ("A brother and his brother." Locke, Syriac, Æth., and Arab. Vss. Mill, Wells.)

ε (Defect. Ham., Newc.)

ξ Pr. 20, 22. Mat. 5, 39. Lu. 6, 29. Jo. 12, 17. 1 Th. 5, 15.

ζ (But ye do...as is evident in the present case. Pyle.)



η (*Men of inordinate lusts.* Ham.)

θ (*Violent.* Ham.)

ι (*Through.* Ham.)

ς (*Our Lord Jesus Christ.* Vat. Ms., Ath., Syr., Athan., Chrys.)

κ (*The words of the Corinthians, and so ve. 13.*)

λ Or, profitable.

μ (*That is, all women are lawful.* Mark.)

ν (*Dut.* Ham.)

ξ (*The maxim can not be extended to illicit intercourse.* Newc.)

ο (*Hath raised.* Vat. Ms.)

κ Ro. 6, 6.

ι Ro. 12, 5. Ep. 4, 12, 15, and 5, 30.

π (*The.* Bp. Mid.)

ρ (*They two.* Ham. Ge. 2, 24. Mat. 19, 5. Ep. 5, 31.)

σ Ep. 4, 4, and 5, 30.

η He. 13, 4.

ς (*Most things.* Newc.)

τ (*Leave their defilement on the mind.* Newc.)

ρ Ro. 1, 24. 1 Th. 4, 4.

q Ro. 14, 7.

τ Ch. 7, 23. Ac. 20, 28. Ga. 3, 13. He. 9, 12. 1 Pe. 1, 18. 2 Pe. 2, 1. Re. 5, 9.

υ (*Keep your body chaste.* Wall.)

φ (*Not in the Vulg., Memp., Basm., Ethiopic, Iren. and other Fathers, and twelve Mss. Treg.*)

χ (*The phrase in the Sept., Ge. 20, 4—6, for "marriage."* Wall. Murry. Bishop Barr.)

tors, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, <sup>10</sup> nor thieves, nor covetous, <sup>7</sup> nor drunkards, nor revilers, nor extortioners, <sup>θ</sup> shall inherit the kingdom of God. <sup>11</sup> And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in <sup>ι</sup> the name of the LORD<sup>s</sup> JESUS, and by the Spirit of our God.

<sup>12</sup> "All things are lawful unto me," <sup>κ</sup> but all things are not expedient: <sup>λ</sup> "all things are lawful for me," but I will not be brought under the power of any. <sup>13</sup> "Meats for the belly, and the belly for meats:" <sup>μ</sup> but God shall destroy both it and them. Now <sup>ν</sup> the body is not for fornication, <sup>ξ</sup> but for the Lord; and the Lord for the body. <sup>14</sup> And God hath both raised up the Lord, and will <sup>ο</sup> also raise up us <sup>κ</sup> by His own power.

<sup>15</sup> Know ye not that your bodies are the members of Christ? <sup>π</sup> shall I then take the members of Christ, and make them the members of an harlot? God forbid.

<sup>16</sup> What? know ye not that he which is joined to an <sup>η</sup> harlot is one body? "for two," <sup>ρ</sup> saith He, "SHALL BE ONE FLESH."

<sup>17</sup> But he that is joined unto the Lord is one <sup>σ</sup> spirit.

<sup>18</sup> Flee fornication. <sup>τ</sup> Every <sup>ς</sup> sin that a man doeth is without <sup>τ</sup> the body; but he that committeth fornication sinneth against <sup>ρ</sup> his own body.

<sup>19</sup> What? know ye not that your body is the temple of the Holy Ghost *which is in you*, which ye have of God, and ye are not your own? <sup>20</sup> For ye are bought with a price: <sup>φ</sup> therefore glorify God in your body, <sup>υ</sup> and in your spirit, which are God's.

VII.] *First question. The relations of husband and wife, ve. 1—9.*

NOW concerning the things whereof ye wrote unto me: *It is good for a man not to touch* <sup>χ</sup> a woman. <sup>2</sup> Never-

theless, *to avoid fornication*, let every man have his own wife, and let every woman have her own <sup>ψ</sup> husband.

<sup>3</sup> Let the husband render unto the wife due <sup>ω</sup> benevolence: and likewise also the wife unto the husband.

<sup>4</sup> The wife hath not power of <sup>α</sup> her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

<sup>5</sup> Defraud ye not one the other, except *it be* with consent for a time, that ye may give <sup>β</sup> yourselves to fasting and <sup>γ</sup> prayer: and come together again, that Satan tempt you not for <sup>δ</sup> your incontinency.

<sup>6</sup> But I speak this by permission, <sup>ε</sup> and not of commandment. <sup>7</sup> For I would that all men were even as I myself. But every man hath his proper gift <sup>ς</sup> of God, one after this manner, and another after that. <sup>8</sup> I say therefore to the unmarried <sup>ζ</sup> and widows, It is good for them if they abide even as I. <sup>ι</sup> <sup>9</sup> But if they cannot contain, <sup>η</sup> let them marry: for it is better to marry than to burn.

*Second question. Whether a husband or wife, having become a Christian, should continue to live with the one that had not? ve. 10—16.*

<sup>10</sup> AND unto the married I command, *yet not I*, but the Lord, Let <sup>θ</sup> not the wife depart from *her* husband: (<sup>11</sup> but and if she depart, <sup>ι</sup> let her remain unmarried, or be reconciled to *her* husband:) and let not the husband put away *his* wife.

<sup>12</sup> But to the rest speak I, not the Lord: <sup>ο</sup> If any brother hath a wife that believeth <sup>φ</sup> not, and she be pleased to dwell with him, let him not put her away. <sup>13</sup> And the woman which hath an husband that believeth not, and if he be pleased to dwell <sup>κ</sup> with her, let her not leave <sup>λ</sup> him. <sup>14</sup> For the unbelieving husband is sanctified <sup>μ</sup> by the <sup>ν</sup> wife, and the unbelieving wife is sanctified by the husband: <sup>ξ</sup> else were your children unclean; but now are they holy. <sup>ο</sup>

ψ (*A husband peculiar to her.* Wall. Proper. Newc.)

ω (*Her due.* Ex. 21, 10. 1 Pet. 3, 7. Vat. Ms.)

α (*Over.* Sym.)

β (*Be at leisure for.* Ham.)

γ (*Not in the Vulg., Memp., Basm., Arm., Ath., Orig. and other Fathers.* Treg. Nor in the best Mss. Green.)

δ (*Ey.* Pearce, Heyl. 1 Th. 3, 5.)

ε (*By way of advice.* Locke, Newc. Giving leave. Wick.)

ς Mat. 19, 12.

ζ (*Widowers.* Owen, Newc.)

ι Ve. 1, 26.

υ 1 Ti. 5, 14.

ν Mal. 2, 14. Mat. 5, 32, and 19, 6. Ma. 10, 11. Lu. 16, 18.

η (*If she separate herself.* Tynd., Cranmer, Gen., Sym. But if she has separated. Locke.)

θ (*He having left no precept.* Newc.)

ι (*A heathen.* And so ve. 13. Sym.)

κ (*Consent to live.* Sym. And so ve. 13.)

λ (*Put him away.* Locke, Wells, Newc.)

μ (*Has been.* Wall. Made a Christian as to his issue. Locke.)

ν (*Some Mss., with the Syr., Vulg., Tert. and Amb., add "believing," and so in the next clause.* Wells.)

ξ (*Brother.* Vat. Ms.)

ο (*Consequently fit to be dedicated to God in baptism.* Wall.)

π Gr., in. Ch. 14, 33. Ro. 12, 18, and 14, 9. Heb. 12, 14.

ρ Gr., what.

σ (Or no. Tynd., Cran., Gen. Or not. Hamm., Knatch., Wall.)

τ (According as. Sym.)

υ (The condition of life he was in when...Locke.)

φ (Endeavour to appear so. Newc. 1 Macc. 1, 16.)

χ (Is altogether. Tynd. Is everything. Sym. 1 Jno. 15, 14. 1 Jno. 23, and 3, 24.)

ψ (...To Christianity. Heyl. That does not affect his civil state. Newc.)

ω (Bondsmen. And sa ve. 22 and 23.)

α Gr., made free. (Freedman,—who has had his freedom given him. Locke. Jno. 8, 36. Ro. 6, 18. Philem. 16.)

ω Ch. 9, 21. Ga. 5, 13. Ep. 6, 6. 1 Pe. 2, 16.

β (Are ye redeemed? Knatch., Hamm. Have ye been redeemed (from slavery?) Wat., Whitby.)

γ (Christianity gives no exemption from obligation to the laws of his country. Locke.)

δ (Single persons. Newc.)

ζ Ve. 6, 10, and 40.

ε (To be entrusted with a Divine commission. Newc.)

ς Or, necessity. (...Approaching. Ham. The difficulties and anxieties of wedlock. Theophylact, Knatch.)

<sup>15</sup> But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to <sup>π</sup> peace.

<sup>16</sup> For what knowest thou, O wife, whether thou shalt save *thy* husband? or how<sup>ρ</sup> knowest thou, O man, whether thou shalt save *thy* wife? <sup>17</sup> But<sup>σ</sup>

*Third question. Should one who was a slave remain so after he became a Christian? ve. 17—24.*

AS<sup>τ</sup> God hath distributed to every man, as the Lord hath called<sup>υ</sup> every one, so let him walk. And so ordain I in all churches.

<sup>18</sup> Is any man called<sup>υ</sup> being circumcised? let him not become uncircumcised.<sup>φ</sup> Is any called in uncircumcision? let him not be circumcised. <sup>19</sup> Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.<sup>χ</sup>

<sup>20</sup> Let every man abide in the same calling wherein he was called.<sup>ψ</sup>

<sup>21</sup> Art thou called *being* a servant? <sup>ω</sup> care not for it: but if thou mayest be made free, use *it* rather. <sup>22</sup> For he that is called in the Lord, *being* a servant, is the Lord's freeman:<sup>α</sup> likewise also he that is called, *being* free, is Christ's servant.<sup>ω</sup>

<sup>23</sup> Ye are bought with a price;<sup>β</sup> be not ye the servants of men.

<sup>24</sup> Brethren, let every man, wherein he is called, therein abide with God.<sup>γ</sup>

*Fourth question. Concerning unmarried persons, ve. 25—40.*

<sup>25</sup> NOW concerning virgins<sup>δ</sup> I have no commandment<sup>ε</sup> of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.<sup>ε</sup> <sup>26</sup> I suppose therefore that this is good for the present distress,<sup>ζ</sup> *I say, that it is good for a man so to be.*

<sup>27</sup> Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

<sup>28</sup> But and if thou marry, thou hast

not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: <sup>η</sup> but I spare<sup>θ</sup> you.

<sup>29</sup> But this I say, brethren, the time is short:<sup>ι</sup> it remaineth, that both they that have wives be as though they had none; <sup>30</sup> and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; <sup>31</sup> and they that use this world, as not abusing<sup>κ</sup> *it*: for the fashion of this world passeth away.

<sup>32</sup> But<sup>λ</sup> I would have you without carefulness.<sup>μ</sup> He that is unmarried careth for the things that belong<sup>ν</sup> to the Lord, how he may please the Lord: <sup>33</sup> but he that is married careth for the things that are of the world, how he may please *his* wife.

<sup>34</sup> There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

<sup>35</sup> And this I speak for your own profit;<sup>ξ</sup> not that I may cast a snare<sup>ο</sup> upon you, but for that which is comely,<sup>π</sup> and that ye may attend upon the Lord without distraction.

<sup>36</sup> But if any man think that he behaveth himself uncomely toward his virgin, if she<sup>ρ</sup> pass the flower<sup>σ</sup> of her age, and need so require,<sup>τ</sup> let him do what he will, he sinneth not: let them marry. <sup>37</sup> Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will,<sup>υ</sup> and hath so decreed in his heart that he will keep his virgin, doeth well.<sup>φ</sup> <sup>38</sup> So then he that giveth<sup>χ</sup> *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

<sup>39</sup> The wife is bound by the law<sup>ψ</sup> as long as her husband liveth; but if

η (In their own persons, in their wives and their children. Heyl.)

θ (And my object is to spare you this. Green.)

ι (Foreseeing the persecutions under Nero, A.D. 65. Wells.)

κ (Using. Wat., Wall, Hamm. So ch. 9, 18. Intently using. Grofius, Locke, Pearce.)

λ (Now. Wells.)

μ (Care. Tynd., Cranmer, Gen., Ham. Free from anxious cares. Locke.)

ν Gr., of the Lord, as ve. 34.

ξ (Advantage. Newc.)

ο (Lay a snare. Ham. Any constraint. Locke.)

π (...Fitting, in the Lord, without forcibly withdrawing. Knate.)

ρ (He. So Clar., and other Mss., and the Vulg. and Syr.)

σ (Time of marriage. Tyndale, Cran. Be above age. Ham.)

τ (That he must either marry now or not at all. Ham.)

υ (Can govern his own desires. Locke.)

φ (That which is preferable. Ve. 1, 8, 26. Locke, Hein.)

χ (Taketh, and so in the next clause. Vat. Ms. So the Alex., Clar., Vulg., Syriac, Æth. Mill.)

ψ (Not in the Alex., Clar., and other Mss., and Æth., Copt. Vss., nor in Clem., Basil, Origen, Tert., Cyp., Jerome. Mill.)



ω (As a Christian fearing God. Locke. Ro. 16, 11. 2 Co. 6, 14.)

y Ve. 25. 1 Th. 4, 8.

β (...In sacrifice. The Alex., Clar., and other Mss. and Clement. Wall.)

γ (As if Christianity were a science for speculation and disputes. Locke. Ch. 13, 8. Ga. 6, 3. 1 Ti. 6, 4.)

δ (Made to know. Jno. 7, 17. Locke. Ex. 33, 12. Na. 1, 7. Mat. 7, 23. Ga. 4, 9. 2 Ti. 2, 19.)

z Ch. 10, 19. Is. 41, 24.

a De. 4, 39, and 6, 4. Is. 44, 8. Ma. 12, 29. Ep. 4, 6. 1 Ti. 2, 5.

η (On. Vat. Ms.)

θ Ac. 17, 28. Ro. 11, 36.

θ Or, for.

c Ch. 12, 3. Jno. 13, 13. Ac. 2, 36. Ep. 4, 5. Ph. 2, 11.

d Jno. 1, 3. Col. 1, 16. He. 1, 2.

e (Custom. Vat. and Alex. Mss.)

λ (Consciousness. And so ve. 10.)

e Ro. 14, 14, 23.

μ (Now. Scholef.)

ξ Or, have we the more. (Eat not—add to Christianity. Locke.)

ο Or, have we the less. (Or if we eat—are worse Christians. Locke.)

π Or, power. Ga. 5, 13.

ρ (Him that has. Vat. Ms. and Vulg.)

τ Or, edited.

υ (The. Vat. Ms. Ve. 1.)

her husband be dead, she is at liberty to be married to whom she will; only in the Lord.<sup>ω</sup> <sup>40</sup>But she is happier if she so abide, after my judgment: and I think also that I have<sup>υ</sup> the Spirit of God.

VIII.] Fifth question—Whether a Christian might freely eat at a heathen neighbour's table, and also whether he might go to a feast held at an idol's temple?

“NOW as touching things offered<sup>β</sup> unto idols, we know that we all have knowledge.”

Knowledge puffeth up, but charity edifieth. <sup>2</sup>And if any man think that he knoweth any thing, he knoweth<sup>γ</sup> nothing yet as he ought to know. <sup>3</sup>But if any man love God, the same is known<sup>δ</sup> of Him.

<sup>4</sup>As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing<sup>ε</sup> in the world, and that there is none other God but One.<sup>α</sup>

<sup>5</sup>For though there be that are called gods, whether in heaven or in<sup>η</sup> earth, (as there be gods many, and lords many,) <sup>6</sup>but to us there is but one God, the Father, of whom<sup>θ</sup> are all things, and we in<sup>θ</sup> Him; and one LORD Jesus<sup>ε</sup> Christ, by whom<sup>δ</sup> are all things, and we by Him. <sup>7</sup>Howbeit there is not in every man that knowledge: for some with conscience<sup>λ</sup> of the idol unto this hour eat it as a thing offered unto an idol; and their conscience<sup>λ</sup> being weak is defiled.<sup>ε</sup>

<sup>8</sup>But<sup>μ</sup> “meat commendeth us not to God: for neither, if we eat, are we the better;<sup>ξ</sup> neither, if we eat not, are we the worse.”<sup>ο</sup>

<sup>9</sup>But take heed lest by any means this liberty<sup>π</sup> of yours become a stumblingblock to them that are weak. <sup>10</sup>For if any man see thee<sup>ρ</sup> which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened<sup>ρ</sup> to eat those things which are offered to idols; <sup>11</sup>and through thy<sup>υ</sup> “knowledge” shall the weak brother perish,

for whom Christ died? <sup>12</sup>But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

<sup>13</sup>Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

IX.] S. Paul instances the Israelites as a warning of the danger of self-indulgence. x. 1—13.

[First shows how he himself had acted on the principle of self-denial, in compliance with weaker Christians; for when he might have lawfully demanded contributions from those to whom he preached, he remitted his right. Wall.]

AM I not an apostle? x am I not free? y have I not seen<sup>d</sup> JESUS Christ our LORD? are not ye my work in the Lord?

<sup>2</sup>If I be not an apostle unto others, yet doubtless I am to you: for the seal<sup>j</sup> of mine apostleship are ye in the Lord.

<sup>3</sup>Mine answer to them that do examine<sup>ω</sup> me is this, <sup>4</sup>Have we not power to eat and to drink? <sup>5</sup>Have we not power to lead about a sister, a wife,<sup>β</sup> as well as other apostles, and as the brethren<sup>κ</sup> of the Lord, and Cephas<sup>κ</sup>? <sup>6</sup>Or I only and Barnabas, have not we power to forbear working?

<sup>7</sup>Who goeth a warfare any time at his own charges? y who planteth a vineyard, and eateth not of the fruit thereof? <sup>h</sup>or who feedeth a flock, and eateth not of the milk of the flock?

<sup>8</sup>Say I these things as a man? y or saith not the Law the same also? <sup>9</sup>For it is written<sup>i</sup> in the Law of Moses, “THOU SHALT NOT MUZZLE THE MOUTH OF THE OX THAT TREADETH OUT THE CORN.”

Doth God take care for<sup>δ</sup> oxen? <sup>10</sup>or saith He it altogether for our sakes?

For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope<sup>ε</sup> should<sup>δ</sup> be partaker of his hope.

x (Am I not free? am I not an apostle? Vat. and Alex. Mss. So the Syr. and Eth. Vss., Tert., Aug., Wells. Also the Vulg., Origen, Wat., Wall., Pearce, Newc.)

ψ (At liberty to make use of the privileges due to the office. Locke.)

d Ac. 9, 3; 18, 9; 22, 14; and 23, 11.

j 2 Co. 3, 2, and 12, 12.

ω (Ask. Wick., Tynd., Cran.)

a (...At your charge. Owen. Ve. 14. 1 Th. 2, 6. 2 Th. 3, 9.)

β Or, woman. (Christian wife. Wall, Bp. Barr., Newc. A Christian woman to provide our conveniences. Locke.)

e Mat. 13, 55. Ma. 6, 3. Lu. 6, 15. Ga. 1, 19.

f Mat. 8, 14.

g 2 Co. 10, 4. 1 Ti. 1, 18, and 6, 12. 2 Ti. 2, 3, and 4, 7.

h De. 20, 6. Pr. 27, 18.

y (The language and customs of men. Newc.)

i De. 25, 4. 1 Ti. 5, 18.

δ (...The oxen only. Markland, Wells, Sym., Newc.)

ε (Not in the Alex., or Vulg., or most copies. Wall.)

ζ (...Expect to partake of his labour. Heyl. Who thresheth ought to partake of his hope. Newc. Ought to thresh in hope of partaking. Dodd.)



η (Supernatural.  
Ro. 15, 27. Ga.  
6, 6.)

κ Ve. 15, 18. Ac.  
20, 33. 2 Th.  
3, 8.

θ (Sacred. Titt.)

ι Or, feed.

λ Le. 6, 16, and  
7, 6. Nu. 5, 9,  
and 18, 8. De.  
10, 9, and 18, 1.

μ Mat. 10, 10.  
Lu. 10, 7.

κ (Do I write.  
Newc.)

λ (Stewardship.  
Ham., Scholef.  
Is nevertheless  
entrusted to me.  
Locke. I only  
discharge an  
office which is  
committed to me.  
Heyl. Ch. 4, 1.  
Ga. 2, 7. Ph. 1,  
17. Col. 1, 25.)

μ (This, that I do  
not insist on my  
claim. Heyl.)

ν (So as not to use  
my right. Ve.  
12. Newc.)

ξ (Use. Wall,  
Wat., Ham.)

η Ac. 16, 3; 18,  
18; and 21, 23.

ο (... "Not being  
myself under  
law," is added by  
Vat. Ms. Also  
the Alex., Eph.,  
Beza, and other  
Mss., Vulgate,  
Memph., later  
Syr., Arm., Goth.,  
Cyril. Grecen.  
Chrys. and Amb.  
So Wick., Cran.,  
Rh.)

π (So Alex. Ms.  
and the Vulg.,  
Syr., and Eth.  
Owen. Also  
Clement, Tert.,  
Ambrose, Aug.,  
Wick., Rh.)

<sup>11</sup>If we have sown unto you spiritual<sup>η</sup> things, *is it* a great thing if we shall reap your carnal things?

<sup>12</sup>If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used<sup>κ</sup> this power; but suffer all things, lest we should hinder the gospel of Christ.

<sup>13</sup>Do ye not know that they which minister about holy<sup>θ</sup> things live<sup>ι</sup> of *the things* of the temple?<sup>λ</sup> and they which wait at the altar are partakers with the altar?

<sup>14</sup>Even so hath the Lord<sup>μ</sup> ordained that they which preach the gospel should live of the gospel.

<sup>15</sup>But I have used none of these things: neither have I written<sup>κ</sup> these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void. <sup>16</sup>For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! <sup>17</sup>For if I do this thing willingly, I have a reward: but if against my will, a dispensation<sup>λ</sup> of the gospel is committed unto me.

<sup>18</sup>What is my reward then?

Verily that,<sup>μ</sup> when I preach the gospel, I may make the gospel of Christ without charge,<sup>ν</sup> that I abuse<sup>ξ</sup> not my power in the gospel. <sup>19</sup>For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. <sup>20</sup>And unto the Jews<sup>η</sup> I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law,<sup>ο</sup> that I might gain them that are under the law; <sup>21</sup>to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. <sup>22</sup>To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.<sup>π</sup> <sup>23</sup>And this I do for the

gospel's sake, that I might be partaker thereof with *you*.<sup>ρ</sup>

<sup>24</sup>Know ye not that they which run in a race<sup>σ</sup> run all, but one receiveth the prize?

So run, that ye may obtain.

<sup>25</sup>And every man that striveth<sup>τ</sup> for the mastery is temperate<sup>υ</sup> in all things.

Now they *do it* to obtain a corruptible<sup>φ</sup> crown; but we an incorruptible. <sup>26</sup>I therefore so run, not as uncertainly;<sup>χ</sup> so fight I, not as one that beateth<sup>ψ</sup> the air: <sup>27</sup>but I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be<sup>α</sup> a cast-away.

<sup>1</sup>Moreover,<sup>β</sup> brethren, I would X.] not that ye should be ignorant, how that all our fathers were under the cloud,<sup>ρ</sup> and all passed through the sea;<sup>α</sup> <sup>2</sup>and were all baptized unto Moses in the cloud and in the sea; <sup>3</sup>and did all eat the same spiritual<sup>λ</sup> meat;<sup>τ</sup> <sup>4</sup>and did all drink the same spiritual<sup>δ</sup> drink: for they drank of that spiritual Rock that followed<sup>ε</sup> them: and that Rock was Christ.<sup>ς</sup>

<sup>5</sup>But with many of them God was not well pleased: for they were overthrown in the wilderness.<sup>ζ</sup>

<sup>6</sup>Now these things were our examples,<sup>θ</sup> to the intent we should not lust after evil things, as they also lusted.<sup>ι</sup> <sup>7</sup>Neither be ye idolaters, as *were* some of them; as it is written,<sup>κ</sup> "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND ROSE UP TO PLAY."<sup>λ</sup> <sup>8</sup>Neither let us commit fornication, as some of them committed, and fell<sup>μ</sup> in one day three<sup>ν</sup> and twenty thousand. <sup>9</sup>Neither let us tempt Christ,<sup>μ</sup> as some of them also tempted,<sup>ω</sup> and were destroyed of serpents.<sup>ξ</sup> <sup>10</sup>Neither murmur ye, as some of them also murmured,<sup>υ</sup> and were destroyed of the destroyer.<sup>φ</sup> <sup>11</sup>Now all these things happened unto them for ensamples:<sup>ς</sup> and they are written for our admoni-

ρ (It. Newc. Scholef.)

σ (The stadium—foot-race.)

τ (Contents in the games. West.)

υ (Observes strict abstinence. Ham.)

φ (Fading...unfading. Ham.)

χ (So as not to pass undistinguished. Weston.)

ψ (Fences for exercise. Locke.)

α (Rejected. Bent, Locke, Heyl.)

β (For. Vat. Ms.)

ρ Ex. 13, 21, and 40, 31. Nu. 9, 15, and 14, 14.

q Ex. 14, 22.

γ (Supernatural.)

ρ Ex. 16, 15. Ne. 9, 15. Ps. 78, 24.

δ Ex. 17, 6. Nu. 20, 11. Ps. 78, 15.

ε Or, went with. De. 9, 21. Ps. 105, 41.

ζ (Gr., the.)

ς Nu. 14, 16, 29.

θ Gr., figures.

ι Nu. 11, 4.

υ Ex. 32, 6.

ι (Dance. Locke.)

ν Nu. 25, 1.

κ (In Heb. and Sept. twenty-four thousand. Jos., Ant., iv., vi., 12.)

μ (Gr., the.)

ω Ex. 17, 2. Nu. 21, 5. De. 6, 16. Ps. 78, 18; 95, 9; and 106, 14.

ξ Nu. 21, 6. Judith 8, 25.

υ Ex. 16, 2. Nu. 14, 2, and 16, 41.

φ Ex. 12, 23. Nu. 14, 37. He. 11, 28.

ς Or, types.

o (Gr. ages, i.e., of the Jewish state. Locke, Newc. Ch. 7, 29. Ph. 4, 5. He. 10, 25.)

π Or, moderate.

ρ (And. Wat.)

σ (The. Mid.)

τ (The cup drunk at the Passover with thanksgiving. Locke. Appropriated for the Eucharist. Mat. 26, 26.)

υ (Communication. Ham, Rh. Partaking of. Tynd., Cran., Newc. Participation. Wat.)

z Ch. 11, 28. Ac. 2, 46.

φ (Because the loaf is one, we the many are one body. Erasm., Bengel, Pearce. Because the bread is one, we being many are one body. Alex., Wat., Wells, Scholef.)

χ (The one loaf. Ham.)

β Le. 6, 16, and 7, 15.

c Le. 17, 7. De. 32, 17. Ps. 106, 37. He. 9, 20.

ψ (Demons. Le. 17, 7. 2 Chr. 11, 15. Ps. 106, 37.)

ω (Enter into two mutually opposed covenants. Cudworth.)

d Ex. 20, 5. De. 32, 21.

β (Are all? Theod.)

γ (Consider how his actions affect himself only. Newc. Ve. 33. Ro. 15, 1. Ph. 2, 4.)

δ (The good of others also. Locke, Wick., Ham., Newc.)

ε (Market. Tynd., Cran., Gen. See Baruch 6, 28.)

tion, upon whom the ends of the world<sup>o</sup> are come. <sup>12</sup> Wherefore let him that thinketh he standeth take heed lest he fall.

<sup>13</sup> There bath no temptation taken you but such as is common<sup>π</sup> to man: but<sup>ρ</sup> God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a<sup>σ</sup> way to escape, that ye may be able to bear it.

S. Paul resumes his argument in ch. viii.

[Eating things that were known and owned to be offered to idols, and especially assisting at the public feasts, is a partaking in the idolatrous worship. Locke.]

<sup>14</sup> WHEREFORE, my dearly beloved, flee from idolatry.

<sup>15</sup> I speak as to wise men; judge ye what I say. <sup>16</sup> The cup of blessing<sup>τ</sup> which we bless, is it not the communion<sup>υ</sup> of the blood of Christ? The bread which we break,<sup>z</sup> is it not the communion of the body of Christ?

<sup>17</sup> For we being many<sup>φ</sup> are one bread, and one body: for we are all partakers of that one bread.<sup>χ</sup>

<sup>18</sup> Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?<sup>β</sup>

<sup>19</sup> What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

<sup>20</sup> But I say, that the things which the Gentiles sacrifice,<sup>c</sup> they sacrifice to devils,<sup>ψ</sup> and not to God: and I would not that ye should have fellowship with devils. <sup>21</sup> Ye cannot<sup>ω</sup> drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

<sup>22</sup> Do we provoke the Lord to jealousy?<sup>d</sup> are we stronger than He?

<sup>23</sup> "All<sup>β</sup> things are lawful" for me, but all things are not expedient: "all things are lawful" for me, but all things edify not.

<sup>24</sup> Let no man seek his own,<sup>γ</sup> but every man another's<sup>δ</sup> wealth.

<sup>25</sup> Whatsoever is sold in the shambles,<sup>ε</sup> that eat, asking no question for

conscience<sup>ς</sup> sake: <sup>26</sup> for "THE EARTH IS THE LORD'S, AND THE FULLNESS<sup>ζ</sup> THEREOF."

<sup>27</sup> If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. <sup>28</sup> But if any man say unto you, "This is offered in sacrifice unto idols,"<sup>η</sup> eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: <sup>α</sup>

<sup>29</sup> Conscience,<sup>κ</sup> I say, not thine own, but of<sup>λ</sup> the other: for why is my liberty<sup>μ</sup> judged of another man's conscience? <sup>30</sup> For if I by grace<sup>ν</sup> be a partaker, why am I evil spoken<sup>ξ</sup> of for that for which I give thanks? <sup>31</sup> Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory<sup>ο</sup> of God.

<sup>32</sup> Give none offence,<sup>φ</sup> neither to the Jews, nor to the Gentiles,<sup>ο</sup> nor to the church of God: <sup>33</sup> even as I please all men in all things,<sup>π</sup> not seeking mine own profit, but the profit of many, that they may be saved.

<sup>1</sup> Be ye followers<sup>ρ</sup> of me, even XI.] as I also am of Christ.

Women, when praying or discoursing under the influence of the Spirit, must be veiled.

<sup>2</sup> NOW I praise you, brethren, that<sup>ρ</sup> ye remember me in all things, and keep the ordinances,<sup>σ</sup> as I delivered them to you.

<sup>3</sup> But I would have you know, that the head<sup>θ</sup> of every man is Christ; and the head of the woman<sup>ι</sup> is the man; and the head of Christ is God.<sup>κ</sup>

<sup>4</sup> Every man praying or prophesying, having his head covered, dishonoureth his head. <sup>5</sup> But every woman that prayeth or prophesieth with her head uncovered<sup>τ</sup> dishonoureth her head: for that is even all one as if she were shaven. <sup>6</sup> For if the woman be not covered, let her also be shorn: but if it be a shame<sup>ν</sup> for a woman to be shorn or shaven, let her be covered.

ζ (Consciousness.)

η (All that therein is. Wat. Ex. 19, 5. De. 10, 14. Ps. 24, 1.)

θ (Not in the Alex. and Coisl. Mss. or Bengel.)

ι (The Syr., Arab., Vulg., and Fr. Vss. omit, and the Alex. Ms. Locke. The Clar. Ms. and Eth. Mill.)

κ (Consciousness.)

λ (That of the Heyl, Locke.)

μ (So ill-used by me as that I am condemned by another man's consciousness. Wells. So Locke, Newc.)

ν Or, thanksgiving.

ξ (Order matters so as that I am. Locke. Pr. 14, 6. 1 Ti. 4, 3.)

ο Col. 3, 17. 1 Pe. 4, 11.

φ Ch. 8, 13. 2 Co. 6, 3.

ο Gr., Greeks.

π (Which Christianity allows. Newc.)

ρ Ch. 4, 16. Ep. 5, 1. Ph. 3, 17. 1 Th. 1, 6. 2 Th. 3, 9.

σ (Because. Newc., Sym.)

σ Or, traditions. (Wat. 2 Th. 2, 15, and 3, 6.)

θ Ep. 5, 23.

ι Ge. 3, 16. 1 Ti. 2, 11. 1 Pe. 3, 1.

κ Sh. 3, 23, and 15, 27. Jno. 14, 28. Ph. 2, 7.

τ (Among the Jews, Greeks, and Romans women were veiled when they appeared abroad. Pearce.)

ι Nu. 5, 18. De. 22, 5.



v That is, a covering, in sign that she is under the power of her husband. (So Wall, Hamm., Newc. See Ge. 24. 65.)

φ (The presence of the bishops and pastors. Pyle. The messengers, 2 Co. 8, 23, and ministers of the Church, whether prophets, evangelists, or teachers. Barr.)

χ (The Vat. Ms. reverses the clauses. So the Alex. and others. Mill.)

ψ (The operation of. Mid.)

ω (Was out of. Ham.)

α (That is, custom. Hammond, Newc.)

ς (Dishonour, as ch. 15, 43, Gr. A mark of delicacy and pride. Newc.)

β Or, vail.

γ (Is disposed. Alex., Wat.)

δ (This I warn you of, and commend you not. Alex., Ham.)

ε Or, schisms. (Parties. Locke.)

ζ (Will. Pyle.)

η Or, sects. (Divisions. Ham. Factions. Locke, Heyl.)

θ (Stand firm on. Tristram. Locke.)

ι Or, ye cannot. (Promiscuously with your other food.)

κ (First, or before others. Sym. The rest come. Ve. 33. Heyl.)

λ Or, them that are poor.

<sup>7</sup>For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. <sup>8</sup>For the man is not of the woman; but the woman of the man. <sup>9</sup>Neither was the man created for the woman; but the woman for the man. <sup>10</sup>For this cause ought the woman to have power<sup>ω</sup> on her head because of the angels. <sup>φ</sup><sup>11</sup>Nevertheless neither is the man<sup>α</sup> without<sup>ψ</sup> the woman, neither the woman without the man, in the Lord. <sup>12</sup>For as the woman is<sup>ω</sup> of the man, even so is the man also by the woman; but all things of God.

<sup>13</sup>Judge in yourselves: is it comely that a woman pray unto God uncovered?

<sup>14</sup>Doth not even nature<sup>α</sup> itself teach you, that, if a man have long hair, it is a shame<sup>ς</sup> unto him? <sup>15</sup>But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.<sup>β</sup>

<sup>16</sup>But if any man seem<sup>γ</sup> to be contentious, we have no such custom, neither the churches of God.

The memorial of the death of the Lord, and the benefits thereby procured unto us, must be made with thankfulness and solemnity.

<sup>17</sup>NOW in this that I declare unto you I praise<sup>δ</sup> you not, that ye come together not for the better, but for the worse. <sup>18</sup>For first of all, when ye come together in the church, I hear that there be divisions<sup>ε</sup> among you, and I partly believe it. <sup>19</sup>For there must<sup>ς</sup> be also heresies<sup>η</sup> among you, that they which are approved<sup>θ</sup> may be made manifest among you.

<sup>20</sup>When ye come together therefore into one place, *this*<sup>ι</sup> is not to eat the Lord's supper. <sup>21</sup>For in eating every one taketh before *other*<sup>κ</sup> his own supper: and one is hungry, and another is drunken.

<sup>22</sup>What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?<sup>λ</sup>

What shall I say to you? shall I praise you?<sup>μ</sup>

In this I praise you not.

<sup>23</sup>For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: <sup>24</sup>and when He had given thanks, He brake it, and said, "Take, eat: this is My body, which is broken" for you: this do in<sup>ε</sup> remembrance of Me."

<sup>25</sup>After the same manner also He took the cup, when He had supped, saying, "This cup is the new testament<sup>ο</sup> in My blood: this do ye, as oft as ye drink it, in remembrance of Me." <sup>26</sup>For as often as ye eat this bread, and drink this cup, ye do<sup>ρ</sup> shew the Lord's death till He come.<sup>σ</sup>

<sup>27</sup>Wherefore<sup>τ</sup> whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily,<sup>σ</sup> shall be guilty<sup>τ</sup> of the body and blood of the Lord. <sup>28</sup>But let a man examine<sup>υ</sup> himself, and so<sup>φ</sup> let him eat of *that* bread, and drink of *that* cup. <sup>29</sup>For he that eateth and drinketh unworthily,<sup>χ</sup> eateth and drinketh damnation<sup>ς</sup> to himself, not discerning<sup>ψ</sup> the Lord's<sup>ω</sup> body.

<sup>30</sup>For this cause many are weak and sickly among you, and many sleep.<sup>α</sup>

<sup>31</sup>For if we would judge<sup>β</sup> ourselves, we should not be judged.<sup>γ</sup>

<sup>32</sup>But when we are judged, we are chastened<sup>δ</sup> of the Lord, that we should not be condemned with the world.

<sup>33</sup>Wherefore, my brethren, when ye come together to eat, tarry one for another. <sup>34</sup>And if any man hunger, let him eat at home; that ye come not together unto condemnation.<sup>ε</sup> And the rest will I set in order when I come.

XII.] Some are supernaturally endowed for the benefit of all.

NOW concerning spiritual gifts,<sup>ς</sup> brethren, I would not have you ignorant.

μ (Wick., Tynal., Cron. point thus. So Vulg., Erasmus, Pearce.)

υ (The Alex. omits. Shall be betrayed. Wick. Delivered. Ham.)

ξ Or, for a.

ο (Covenant. Ham. Ex. 24, 8.)

π Or, shew ye. (Declare ye. Ham. Shew forth or represent. Pyle.)

τ Ch. 4, 5, and 15, 23. Jno. 14, 3, and 21, 22. Ac. 1, 11. 1 Th. 4, 16. 2 Th. 1, 10. Jude 14. Re. 1, 7.

ρ (So that. Ham.)

σ (Irreverently. Wall. Not wisely judging. Wick.)

τ (Of profaning. Sym., Newc.)

υ (Try himself by the design of the institution. 1 Pe. 1, 7. Pearce, Newc.)

φ (Conform the manner of his eating. Locke.)

χ (Not in the Alex. and Ephr. Mss., Sahid., or Eth. Green.)

ς Or, judgment. Ro. 13, 2.

ψ (Distinguishing. Wat., Wells. Making no difference. Tav. Between that and other bread and wine. Locke.)

ω (So the Alex.)

α (Are continually dying. Green.)

β (Discriminate. Locke. Ps. 32, 5. 1 Jno. 1, 9.)

γ (Condemned. Locke.)

δ (Corrected. Locke.)

ε Or, judgment. (Some punishment from God. Wells.)

ς (Men. Locke. Pearce. Ch. 14, 1, 37.)



n Ch. 6, 11. Ep.  
2, 11. 1 Th. 1, 9.  
Tit. 3, 3. 1 Pe.  
4, 3.

p Ma. 9, 39. 1  
Jno. 4, 2.

q Or, *anathema*.

q Mat. 16, 17.  
Jno. 15, 26. 2  
Co. 3, 5.

r Ro. 12, 4. He.  
2, 4. 1 Pe. 4, 10.

s Ep. 4, 4.

θ Or, *ministries*.  
Ro. 12, 6. Ep.  
4, 11.

t (*Inworkings,*  
because above  
human power.  
Locke.)

u (*Them all in all*  
men, Ham. Ep.  
1, 23.)

λ (*Now*, Alex.,  
Wat.)

μ (*The advantage*  
of the Church.  
Locke. Ch. 14,  
26. Ro. 12, 6.  
Ep. 4, 7. 1 Pe.  
4, 10.)

v (*Those which*  
fitted a man to be  
an apostle, Lord  
Barr. *The revela-*  
*tion of the glad*  
*tidings concern-*  
*ing the Christ.*  
Locke. *So Ben-*  
*son, Newc.*)

ξ (*Explanation of*  
*the Law and the*  
*Prophets.* Lord  
Barr., Locke.)

ο (*An undoubt-*  
*ing persuasion*  
*and confidence in*  
*what he is about.*  
Locke. Ch. 13,  
2. Mat. 17, 19.  
2 Co. 4, 13.)

π (*One*, Vat. Ms.)

ρ Ma. 16, 18. Ja.  
5, 14.

ι Ch. 13, 1. Ac.  
2, 4, and 10, 46.

τ (*The Christian*  
*church.* Wall.  
Ve. 27. Ga. 3,  
16.)

υ Or, *Greeks*.

φ (*It is not, for*  
*that reason, no*  
*part of the body.*  
Beng., West.,  
Newc. So ve. 16.)

<sup>2</sup> Ye know that ye were Gentiles,<sup>u</sup>  
carried away unto these dumb idols,  
even as ye were led.

<sup>3</sup> Wherefore I give you to under-  
stand, that no man speaking by the  
Spirit<sup>p</sup> of God calleth JESUS ac-  
cursed:<sup>q</sup> and *that* no man can say  
that "JESUS is the LORD," but by the  
Holy Ghost.<sup>t</sup>

<sup>4</sup> Now there are diversities<sup>r</sup> of gifts,  
but the same Spirit.<sup>s</sup> <sup>5</sup> And there  
are differences of administrations,<sup>θ</sup>  
but the same Lord. <sup>6</sup> And there are  
diversities of operations,<sup>t</sup> but it is  
the same God which worketh all<sup>u</sup> in  
all.

<sup>7</sup> But<sup>λ</sup> the manifestation of the Spi-  
rit is given to every man to profit  
withal.<sup>μ</sup> <sup>8</sup> For to one is given by the  
Spirit the word of wisdom;<sup>v</sup> to an-  
other the word of knowledge<sup>ξ</sup> by the  
same Spirit; <sup>9</sup> to another faith<sup>ο</sup> by  
the same<sup>π</sup> Spirit; to another the gifts  
of healing by the same Spirit; <sup>10</sup> to  
another the working of miracles;<sup>ρ</sup> to  
another prophecy; to another discern-  
ing of spirits; to another *divers* kinds  
of tongues;<sup>ι</sup> to another the interpretation  
of tongues: <sup>11</sup> but all these worketh that  
one and the selfsame Spirit, dividing  
to every man severally as He will.  
<sup>12</sup> For as the body is one, and hath  
many members, and all the members  
of that one body, being many, are  
one body: so also is Christ.<sup>τ</sup> <sup>13</sup> For  
by one Spirit are we all baptized into  
one body, whether *we be* Jews or  
Gentiles,<sup>υ</sup> whether *we be* bond or  
free; and have been all made to  
drink into one Spirit. <sup>14</sup> For the body  
is not one member, but many.

<sup>15</sup> If the foot shall say, "Because  
I am not the hand, I am not of the  
body;"<sup>φ</sup> is it therefore not of the  
body?

<sup>16</sup> And if the ear shall say, "Be-  
cause I am not the eye, I am not of  
the body;" is it therefore not of the  
body?

<sup>17</sup> If the whole body *were* an eye,

where *were* the hearing? If the  
whole *were* hearing, where *were* the  
smelling? <sup>18</sup> But now hath God set  
the members<sup>u</sup> every one of them in  
the body, as it hath pleased Him."

<sup>19</sup> And if they were all one mem-  
ber, where *were* the body?

<sup>20</sup> But now are *they* many members,  
yet but one body. <sup>21</sup> And the eye  
cannot say unto the hand, "I have  
no need of thee:" nor again the head  
to the feet, "I have no need of you."

<sup>22</sup> Nay,<sup>x</sup> much more those members  
of the body, which seem to be more  
feeble, are necessary: <sup>23</sup> and those  
members of the body, which we think  
to be less honourable, upon these we  
bestow<sup>ψ</sup> more abundant honour; and  
our uncomely *parts* have more abun-  
dant comeliness.<sup>ω</sup> <sup>24</sup> For our comely  
*parts* have no need: but God hath  
tempered the body together, having  
given more abundant honour to that  
*part* which lacked; <sup>25</sup> that<sup>α</sup> there  
should be no schism<sup>β</sup> in the body;  
but *that* the members should have the  
same care one for another. <sup>26</sup> And  
whether one member suffer, all the  
members suffer with it; or one mem-  
ber be honoured, all the members  
rejoice with it.

<sup>27</sup> Now ye are the body<sup>v</sup> of Christ,  
and members<sup>z</sup> in particular.<sup>γ</sup> <sup>28</sup> And  
God hath set<sup>δ</sup> some in the church,  
first apostles,<sup>z</sup> secondarily prophets,<sup>δ</sup>  
thirdly teachers, after that miracles,  
then gifts of healings, helps, govern-  
ments,<sup>c</sup> diversities<sup>δ</sup> of tongues.

<sup>29</sup> Are all apostles? are all pro-  
phets? are all teachers? are all  
workers<sup>c</sup> of miracles? <sup>30</sup> Have all the  
gifts of healing? do all speak with  
tongues? do all interpret?

<sup>31</sup> But covet<sup>ς</sup> earnestly the best  
gifts: and yet shew I unto you a  
more<sup>7</sup> excellent way.

XIII.] *Mutual candour and affection better than*  
*gifts.*

THOUGH I speak with the tongues  
of men and of angels, and have

u Ve. 2, 8.

v According as  
God hath dealt  
to every man...  
Ro. 12, 3. Ve.  
11. Ch. 3, 5.

x (*But those mem-*  
*bers.* Wat. *Some*  
*are much more*  
*necessary to life*  
*than the limbs,*  
*eye, or ear.*  
Newc.)

ψ Or, *put on*.

ω (*Adventitious*  
*ornaments.*  
Newc.)

α (*So that there*  
*is.* Newc.)

β Or, *division*.

w Ro. 12, 5. Ep.  
1, 23; 4, 12; and  
5, 23. Col. 1, 24.

z Ep. 5, 30.

γ (*In some sort.*  
*Cast. Severally.*  
*Mark., Newc.*  
*Each being a*  
*particular mem-*  
*ber which God*  
*has placed in the*  
*Church.* Heyl.)

y Ep. 4, 11.

z Ep. 2, 20, and  
3, 5.

δ Ac. 13, 1. Ro.  
12, 6.

c Ro. 12, 8. 1 Ti.  
5, 17. He. 13,  
17, 24.

δ Or, *kinds*. (*As*  
*ve. 10*.)

ε Or, *powers*.  
(*Have all*  
*powers?* II. Ste-  
phens, Knatch.,  
Ham.)

ς (*Do ye?* Theod.,  
Photius. *Ye con-*  
*test whose par-*  
*ticular gift is*  
*most profitable.*  
Locke. *So*  
*Doddr.*)

η (*A far more.*  
Ham.)

θ (Love. Tynd., Cran., Gen., Pearce, Newc.)

ι (Contained in the Law and the Prophets. Locke.)

κ (.....The....the faith. Mid.)

δ Mat. 17, 20. Ma. 11, 23. Lu. 17, 6.

λ (Good-natured. Wall. Tynd., Cran.)

μ Or, is not rash.

ν (Willingly offensive. Fenelon. Uncivilly. Ham.)

ξ (...That which is not her own. Vat. Ms.)

ο (Highly. Pearce, Newc.)

π (...To unkindness. Fenelon.)

ρ Or, with.

σ (Covereth—does not aggravate faults. Wall, Ham.)

τ (Puts the most favourable construction on everything. Fen. Candid. Beza, Pisc.)

υ (That things are not so ill as represented. Fen.)

φ (Calls nothing intolerable. Dodd.)

χ (Be out of use—done away. Wat.)

ψ Or, reasoned. (In a weak, inconclusive, and ridiculous manner. Whitby.)

ς (By a mirror. Wick., Mark.)

ω Gr., in a riddle. (In a representation only. Mark.)

α (I am sensible how great a part is still under the vā. Dodd.)

β (That is, last. Heyl)

γ (Pursue. Wat.)

δ (Covet. Wells. Ch. 12, 31.)

ε (Interpret. Wat.)

not charity,<sup>θ</sup> I am become as sounding brass, or a tinkling cymbal.

<sup>2</sup>And though I have the gift of prophecy, and understand all mysteries,<sup>ι</sup> and all knowledge;<sup>κ</sup> and though I have all faith, so that I could remove mountains,<sup>δ</sup> and have not charity, I am nothing.

<sup>3</sup>And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

<sup>4</sup>Charity suffereth long, and is kind;<sup>λ</sup> charity envieth not; charity vaunteth<sup>μ</sup> not itself, is not puffed up,<sup>ν</sup> doth not behave itself unseemly,<sup>ξ</sup> seeketh not<sup>ς</sup> her own, is not easily<sup>ο</sup> provoked,<sup>π</sup> thinketh no evil;<sup>ρ</sup> rejoiceth not in iniquity, but rejoiceth in<sup>σ</sup> the truth; <sup>τ</sup>beareth<sup>σ</sup> all things, believeth<sup>τ</sup> all things, hopeth<sup>υ</sup> all things, endureth<sup>φ</sup> all things.

<sup>8</sup>Charity never faileth: but whether there be prophecies, they shall fail;<sup>χ</sup> whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

<sup>9</sup>For we know in part, and we prophesy in part. <sup>10</sup>But when that which is perfect is come, then that which is in part shall be done away.

<sup>11</sup>When I was a child, I spake as a child, I understood as a child, I thought<sup>ψ</sup> as a child: but when I became a man, I put away childish things.

<sup>12</sup>For now we see through a glass,<sup>ς</sup> darkly;<sup>ω</sup> but then face to face: now I know in part;<sup>α</sup> but then shall I know even as also I am known.

<sup>13</sup>And now abideth<sup>β</sup> faith, hope, charity, these three; but the greatest of these is charity.

XIV.] Endowments for teaching preferable to endowments of languages.

FOLLOW<sup>γ</sup> after charity, and desire<sup>δ</sup> Spiritual gifts, but rather that ye may prophesy.<sup>ε</sup>

<sup>2</sup>For he that speaketh in an un-

known tongue<sup>ς</sup> speaketh not unto men, but unto God: for no man understandeth<sup>η</sup> him; howbeit<sup>θ</sup> in the spirit he speaketh mysteries. <sup>3</sup>But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. <sup>4</sup>He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.<sup>ι</sup> <sup>5</sup>I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

<sup>6</sup>Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation,<sup>κ</sup> or by knowledge,<sup>λ</sup> or by prophesying, or by doctrine?<sup>μ</sup>

<sup>7</sup>And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds,<sup>ν</sup> how shall it be known what is piped or harped? <sup>8</sup>For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

<sup>9</sup>So likewise ye, except ye utter by the tongue words easy<sup>ξ</sup> to be understood, how shall it be known what is spoken? for ye shall speak into the air.

<sup>10</sup>There are, it may be, so many kinds of voices<sup>ο</sup> in the world, and none of them is without signification.<sup>π</sup>

<sup>11</sup>Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. <sup>12</sup>Even so<sup>ρ</sup> ye.

Forasmuch as ye are zealous of spiritual<sup>σ</sup> gifts, seek that ye may excel to the edifying of the church.

<sup>13</sup>Wherefore let him that<sup>τ</sup> speaketh in an unknown tongue pray that he<sup>υ</sup> may interpret. <sup>14</sup>For if I pray in an unknown tongue, my spirit prayeth, but my understanding<sup>φ</sup> is unfruitful. <sup>15</sup>What is it then? I will pray

ξ (Lightfoot thinks the Hebrew; used in the synagogue in reading the Scriptures and prayer.)

η Gr., heareth. Ac. 22, 9.

θ (Though he by the...Ham.)

ι (An assembly. Mid. A (whole) congregation. Newc., Green.)

κ (Something immediately revealed. Vc. 26.)

λ (Sense of a passage in the Old Testament.)

μ (Any truth of faith or manners. Dodd.)

ν Or, tunes.

ξ Gr., significant. (Intelligible. Ham.)

ο (Languages. Ham.)

π (None is without some language. Ham.)

ρ (So connected by some. Theoph.)

σ Gr., spirits.

τ (Who. Sym.)

υ (So as he may interpret. Knate. So as to. Wat., Sym.)

φ (Meaning is of no benefit to others. Knatch., Newc., Dodd.)



x (By, and so in all the clauses. Ham.)

ψ (My prayer shall be intelligible. Heyl.)

ω (That is, one of the. Wat. Knows only his own language. Heyl.)

α (One's neighbour. Mid.)

β (...Languages than...Sym.)

γ (Giving my meaning. Wall.)

ε Ch. 3, 1. Ps. 131, 2. Mat. 11, 25; 18, 3; and 19, 14. Ro. 16, 19. Ep. 4, 14. He. 5, 12.

δ (All sorts of ill-temper. Locke.)

ε (Little infants. Dodd. Mat. 18, 3. 1 Pe. 2, 2.)

ζ Gr., perfect; or, of a ripe age. Ch. 2, 6. (Full-grown men. Dodd.)

η Is. 28, 11.

η (By the lips of others; or, strangers. Ham. A foreign language and with foreign lips. Dodd. Do not bring that upon the Church which God threatened as a curse.)

θ (Congregation. Newc.)

ι (Among. Schol.)

γ Is. 45, 14. Zech. 8, 23.

κ (...Is ready with. Locke. Grot., Calvin, Pearce, Mark., Nave., read interrogatively.)

with<sup>x</sup> the Spirit, and I will pray with the understanding<sup>ψ</sup> also: I will sing with the Spirit, and I will sing with the understanding also. <sup>16</sup>Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned<sup>ω</sup> say Amen at thy giving of thanks, seeing he understandeth not what thou sayest. <sup>17</sup>For thou verily givest thanks well, but the other<sup>α</sup> is not edified.

<sup>18</sup>I thank my God, I speak with tongues more<sup>β</sup> than ye all: <sup>19</sup>yet in the church I had rather speak five words with my understanding,<sup>γ</sup> that by my voice I might teach others also, than ten thousand words in an unknown tongue.

<sup>20</sup>Brethren, be not children in understanding: <sup>ε</sup>howbeit in malice<sup>δ</sup> be ye children,<sup>ε</sup> but in understanding be men.<sup>ζ</sup>

<sup>21</sup>In the Law it is written,<sup>η</sup> "WITH MEN OF OTHER<sup>θ</sup> TONGUES AND OTHER LIPS WILL I SPEAK UNTO THIS PEOPLE; AND YET FOR ALL THAT WILL THEY NOT HEAR ME, SAITH THE LORD."

<sup>22</sup>Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

<sup>23</sup>If therefore the whole church<sup>θ</sup> be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? <sup>24</sup>But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: <sup>25</sup>and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you<sup>ι</sup> of a truth.<sup>κ</sup>

<sup>26</sup>How is it then, brethren? when ye come together, every one of you hath<sup>α</sup> a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.

Let all things be done unto edifying.<sup>λ</sup>

<sup>27</sup>If<sup>λ</sup> any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course;<sup>μ</sup> and let one<sup>ν</sup> interpret. <sup>28</sup>But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

<sup>29</sup>Let the prophets speak two or three, and let the other<sup>ξ</sup> judge.

<sup>30</sup>If any thing be revealed to another<sup>π</sup> that sitteth by, let the first hold his peace.<sup>π</sup>

<sup>31</sup>For ye may all prophesy one by one, that<sup>ρ</sup> all may learn, and all may be comforted.

<sup>32</sup>And<sup>σ</sup> the spirits of the prophets are subject<sup>τ</sup> to the prophets.

<sup>33</sup>For God is not the author of confusion,<sup>υ</sup> but of peace, as in all churches of the saints.<sup>φ</sup>

<sup>34</sup>Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience,<sup>ι</sup> as also saith the law.<sup>κ</sup> <sup>35</sup>And if they will learn any thing, let them ask their husbands at home: for it is a shame<sup>ψ</sup> for women to speak in the church.<sup>ω</sup>

<sup>36</sup>What? came the word of God out from you?<sup>α</sup> or came it unto you only?

<sup>37</sup>If any man think himself to be a prophet, or spiritual,<sup>β</sup> let him acknowledge<sup>γ</sup> that the things that I write unto you are the commandments of the Lord. <sup>38</sup>But if any man be ignorant, let him be ignorant.<sup>δ</sup>

<sup>39</sup>Wherefore, brethren, covet<sup>ε</sup> to prophesy, and forbid not to speak with tongues.

<sup>40</sup>Let all things be done decently and in order.<sup>ζ</sup>

XV.] S. Paul infers the resurrection of the dead from the resurrection of the Lord Jesus,

MOREOVER, brethren, I declare unto you the gospel which I

λ Ch. 12, 7. 2 Co. 12, 19. Ep. 4, 12.

λ (Even although. Locke.)

μ (Successively.)

ν (But one. Locke.)

ξ (Others. Sym. The rest. Schol.)

ο (Let him sit still till the first have done speaking. Dodd.)

π (Finish before the new prophet begins. Pyle.)

ρ (So as...Alex.)

σ (Let the. Bentley.)

τ (Bound at proper seasons to give place to others. Mid.)

υ Gr., tumult; or, unquietness.

φ (I teach. Wick., Cran., Rh. So many Greek and Latin copies, Chrys., Theod. Mill.)

ι Ch. 11, 3. Ep. 5, 22. Col. 3, 18. Tit. 2, 5. 1 Pe. 3, 1.

κ Ge. 3, 16.

ψ (Unbecoming. Newc.)

ω (To discourse with men publicly in the congregation. Locke.)

α (That you do not conform to general usage. Wall.)

β (Pass for a man knowing in the revealed will of God. Locke.)

γ (Know. Vat. Ms.)

δ (Not be acknowledged as a true prophet; or, own his ignorance.)

ε (Let prophecy have the preference. Locke.)

ζ (...Among you. Wick., Cran., Rh.)



7 Or, *hold fast.*

8 Gr., *by what speech.* (After what manner. Tyndale, Cran., Gen., Rh.)

c (But if not, ye have believed in vain. Fyle.)

κ (Among the principal things. Grot., Pearce, Ham.)

l Ps. 22, 15. Is. 53, 5. Da. 9, 26. Zech. 13, 7. Lu. 24, 36. Ac. 3, 18, and 26, 23. 1 Pe. 1, 11, and 2, 24.

m S. Mat. and S. Mark. Hg. 6, 2.

n Lu. 24, 34.

o Ma. 16, 14. Lu. 24, 36. Jno. 20, 18. Ac. 10, 41.

p Mat. 23, 17.

q Lu. 24, 50. Ac. 1, 3.

r Ch. 9, 1. Ac. 9, 4, 17, and 22, 14.

λ Or, *an abortive.* (The last born child. Mid. Job 3, 16. Nu. 12, 12 (Sept.) Ps. 58, 8.)

s Ac. 8, 3, and 9, 1. Ga. 1, 13. Ph. 3, 6. 1 Ti. 1, 13.

μ (Favour. Ham. Ep. 3, 7.)

v (Has not been... for I have. Wat., Wall.)

ξ (Neither hath Christ been raised. Ham. 1 Th. 4, 14.)

o (Idle talk, and your believing to no purpose. Locke.)

u Ac. 2, 24, 32; 4, 10, 33; and 13, 30.

π (The. Gr.)

υ Ro. 4, 25.

preached unto you, which also ye have received, and wherein ye stand; <sup>2</sup>by which also ye are saved, if ye keep<sup>n</sup> in memory what<sup>o</sup> I preached unto you, unless<sup>c</sup> ye have believed in vain.

<sup>3</sup>For I delivered unto you first<sup>c</sup> of all that which I also received, how that Christ died for our sins according to the scriptures;<sup>l</sup> <sup>4</sup>and that He was buried, and that He rose again the third day, according to the scriptures:<sup>m</sup> <sup>5</sup>and that He was seen of Cephas,<sup>n</sup> then of the twelve:<sup>o</sup> <sup>6</sup>after that, He was seen of above five hundred brethren at once;<sup>p</sup> of whom the greater part remain unto this present, but some are fallen asleep. <sup>7</sup>After that, He was seen of James; then of all the apostles.<sup>q</sup> <sup>8</sup>And last of all He was seen of me<sup>r</sup> also, as of one born out<sup>λ</sup> of due time.

<sup>9</sup>For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted<sup>s</sup> the church of God. <sup>10</sup>But by the grace<sup>u</sup> of God I am what I am: and His grace which was bestowed upon me was<sup>n</sup> not in vain; but I laboured<sup>t</sup> more abundantly than they all: yet not I, but the grace of God which was with me. <sup>11</sup>Therefore whether *it were* I or they, so we preach, and so ye believed.

<sup>12</sup>Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? <sup>13</sup>But if there be no resurrection of the dead, then is<sup>t</sup> Christ not risen: <sup>14</sup>and if Christ be not risen, then is our preaching vain,<sup>o</sup> and your faith is also vain. <sup>15</sup>Yea, and we are found false witnesses of God; because we have testified<sup>u</sup> of God that He raised up Christ:<sup>π</sup> whom He raised not up, if so be that the dead rise not.

<sup>16</sup>For if the dead rise not, then is not Christ raised: <sup>17</sup>and if Christ be not raised, your faith is vain; ye are yet in your sins.<sup>υ</sup> <sup>18</sup>Then they also

which are fallen asleep in Christ are perished. <sup>19</sup>If in this life only we have hope in Christ, we are of all men most miserable.<sup>p</sup>

*Who has neutralized the effects of the Fall, ve. 20—28.*

<sup>20</sup>BUT<sup>σ</sup> now is Christ risen from the dead, and become<sup>r</sup> the firstfruits of them that slept.<sup>υ</sup> <sup>21</sup>For since by man came death, by Man came also the resurrection of the dead. <sup>22</sup>For as in Adam all die, even so in Christ shall all be made alive. <sup>23</sup>But every<sup>x</sup> man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming.

<sup>24</sup>Then cometh the end, when He shall have delivered<sup>ψ</sup> up the kingdom to God, even the Father; when He shall<sup>ω</sup> have put down all rule and all authority and power. <sup>25</sup>For He must reign, till<sup>ω</sup> He hath "PUT ALL ENEMIES UNDER HIS FEET." <sup>26</sup>The last enemy that shall<sup>z</sup> be destroyed<sup>z</sup> is death.

<sup>27</sup>For He hath "PUT ALL THINGS UNDER HIS FEET." But when He saith "all things are put under *Him*," it is manifest that He is excepted, which did put<sup>z</sup> all things under Him. <sup>28</sup>And<sup>a</sup> when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.

*Our baptism, Ro. vi. 4, implies our belief in the resurrection, both of the Lord and of our body. 1 Th. iv. 14. Ve. 29—58.*

<sup>29</sup>ELSE<sup>β</sup> what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?<sup>γ</sup> <sup>30</sup>And why stand we<sup>δ</sup> in jeopardy every hour? <sup>31</sup>I protest by your<sup>ε</sup> rejoicing which I have in Christ JESUS our LORD, I die<sup>δ</sup> daily.

<sup>32</sup>If after<sup>θ</sup> the manner of men, I have<sup>t</sup> fought with beasts at Ephesus, what advantageth it me<sup>z</sup> if the dead rise not, "LET<sup>υ</sup> US EAT AND DRINK: FOR TO-MORROW WE DIE."

p (Sacrificing every view of happiness to advance what we know to be a pernicious falsehood. Jortin.)

σ (On the contrary. And so 5, 11. Pearce, Heyl.)

τ (Not in the Alex. and other Mss., Chrys., Cyril. Mill.)

υ (Are fallen asleep. Wall, Wat.)

χ (Each. Scholeff. Ve. 20. 1 Th. 4, 15.)

ψ (Delivereth. The ancient Mss. Shall deliver. Ham.)

ω (Abolish. Alex. Take away. Ham.)

z Ps. 8, 6, and 110, 1. Ac. 2, 34. Ep. 1, 22. He. 1, 13, and 10, 13.

5 (Is. Ham.)

x 2 Ti. 1, 10. Re. 20, 14.

y Ps. 8, 6. Mat. 28, 18. He. 2, 8. 1 Pe. 3, 22.

a (But. Ham.)

β (For. Ham. Besides. Dodd.)

γ (Them. Vat. Ms. In hope of the resurrection of the. Chrys.)

δ S. Paul. 2 Co. 11, 26. Ga. 5, 11.

ε Some read our.

θ Ch. 4, 9. 2 Co. 4, 10, and 11, 23.

θ Or, to speak after.

ι (Had. Pyle. Ac. 19, 30. 2 Co. 1, 8.)

κ (So Chrys., Theoph., Pisc., and others point. Bowyer.)

γ Is. 22, 12.

λ (An imbie from Menander, or, from Euripides.)

μ (Out of this softness. Pearce. To right reason, and do not so grossly mistake. Pyle.)

ν (...In the enjoyments of life. Locke.)

ξ (Would it not be better that they live on? Locke.)

z Then shall the righteous shine forth as the sun in the kingdom of their Father. Mat. 13, 43.

α Ph. 3, 21.

ο (If there..... there is also. Vat. Ms.)

π (Animal. Ham., Locke.)

ρ (Standeth..... Luther. Has been... Hamm. Ge. 2, 7.)

β He that eateth Me, even he shall live by Me. Jno. 6, 57; 5, 21; and 6, 33, 39, 40, 54. Ph. 3, 21. Col. 3, 4.

ε Ge. 2, 7, and 3, 19.

σ (Not in the Ephr., Beza, and other Mss., Vulg., Memph. Green. Nor in Hgg., Athan., Terz., Cyp. Wells.)

d Jno. 3, 13, 31.

<sup>33</sup> Be not deceived: "evil communications corrupt good manners."<sup>α</sup>

<sup>34</sup> Awake to righteousness,<sup>μ</sup> and sin<sup>ν</sup> not; for some have not the knowledge of God: I speak *this* to your shame.

<sup>35</sup> But some *man* will say, "How<sup>ξ</sup> are the dead raised up? and with what body do they come?"

<sup>36</sup> Thou fool, that which thou sowest is not quickened, except it die: <sup>37</sup> and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*: <sup>38</sup> but God giveth it a body as it hath pleased Him, and to every seed his own body.

<sup>39</sup> All flesh *is* not the same flesh: but *there is* one kind of flesh of men, another flesh of beasts, another of fishes, *and* another of birds. <sup>40</sup> *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. <sup>41</sup> *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. <sup>42</sup> So also *is* the resurrection of the dead.<sup>z</sup>

It is sown in corruption; it is raised in incorruption: <sup>43</sup> it is sown in dishonour;<sup>α</sup> it is raised in glory: it is sown in weakness; it is raised in power: <sup>44</sup> it is sown a natural body; it is raised a spiritual body. *There<sup>ο</sup> is a natural<sup>π</sup> body, and there is a spiritual body.* <sup>45</sup> And so it is<sup>ρ</sup> written, "THE first man ADAM WAS MADE A LIVING SOUL;" the last Adam *was made* a quickening<sup>β</sup> spirit.

<sup>46</sup> Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

<sup>47</sup> The first man *is* of the earth,<sup>ε</sup> earthy: the second man *is* the Lord<sup>σ</sup> from heaven.<sup>d</sup>

<sup>48</sup> As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that

are heavenly.<sup>ε</sup> <sup>49</sup> And as we have borne the image of the earthy,<sup>f</sup> we shall<sup>τ</sup> also bear the image of the heavenly.

<sup>50</sup> Now this I say, brethren, that flesh<sup>z</sup> and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

<sup>51</sup> Behold, I shew you a mystery;<sup>ν</sup> We shall not all sleep, but we shall all be changed,<sup>φ</sup> <sup>52</sup> in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound,<sup>x</sup> and the dead shall be raised incorruptible, and we shall be changed. <sup>53</sup> For this corruptible must put on incorruption, and this mortal must put on immortality.

<sup>54</sup> So, when<sup>ψ</sup> this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "DEATH IS SWALLOWED UP IN VICTORY."<sup>a</sup>

<sup>55</sup> "O DEATH,<sup>ω</sup> WHERE *IS* THY STING? O GRAVE,<sup>a</sup> WHERE *IS* THY VICTORY?"

<sup>56</sup> The sting of death *is* sin; and the strength of sin *is* the Law.<sup>β</sup>

<sup>57</sup> But thanks *be* to God, which giveth us the victory through our LORD JESUS CHRIST.<sup>ε</sup>

<sup>58</sup> Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

## XVI.]

Instructions.

NOW concerning the collection<sup>d</sup> for the saints, as I have given order to the churches of Galatia, even so do ye<sup>2</sup> upon the first *day* of the week.<sup>β</sup>

Let every one of you lay by him in store, as *God* hath prospered<sup>d</sup> him, that there be no gatherings when I come. <sup>3</sup> And when I come, whomsoever ye shall approve<sup>δ</sup> by your

ε Ph. 3, 20, 21.

f Ge. 5, 3.

τ (Let us. Alex., Eph., Beza, and other Mss., Vulg., Memph., Goth., Sclav. Green.)

z Mat. 16, 17. Jno. 3, 3, 5.

ν (Tell you a secret. Ham. What God purposes to do. Wall, Newc.)

φ (We all indeed shall rise, but we shall not all be changed. Vulg. Sleep, but we shall not all be. Alex. 1 Th. 4, 15.)

x (He shall sound. Ham. Zec. 9, 14. Mat. 24, 31. Jno. 5, 25. 1 Th. 4, 16.)

ψ (And when. Alex., Wat.)

a Is. 25, 8. He. 2, 14. Re. 20, 14.

ω (O death, where *is* thy victory? O death, where *is* thy sting? Vat. Ms. Ho. 13, 14.)

α Or, hell.

β Ro. 4, 15; 5, 13; and 7, 5, 13.

ε Ro. 7, 25.

d Ac. 11, 29, and 24, 17. Ro. 15, 26. 2 Co. 8, 4, and 9, 1. Ga. 2, 10.

β (Beza says that Basil so joined the clauses. Dodd.)

γ (According as he prospereth. Newc., Scholef. Thrives in his calling. Locke.)

δ (...Them will I send with my letters to carry. Knatch., Wall. So the Alex., Wat., Locke, Newc. I shall send them by letter to bear. Wick., Chrys., Grot., Whit. Those by letters. Ham. So Theoph.)

Gr., gift. 2 Co. 8, 4, 6, 19.

5 (But. Alex.)

η (Shall have passed, Ham., Green.)

θ (Mean to Sym. Am fully purposed to. Green. Ac. 19, 21. 2 Co. 1, 16.)

ι (Or. Vat. Ms.)

ε Ac. 20, 2.

κ (But. Vat. Ms.)

λ Ch. 4, 19. Ac. 18, 21. Ja. 4, 15.

λ (Whitsuntide.)

μ (Laborious. Newc. A wide door is opened for my employment. Sym. 2 Co. 2, 12.)

g Ch. 4, 17. Ac. 19, 22.

h Ro. 16, 21. Ph. 2, 20. 1 Th. 3, 2.

ν (Bring him on his journey. Alex.)

ι Mat. 24, 42, and 25, 13.

ο (Have regard to. Pearce, Owen.)

ξ (Affection and good-will for each other. Locke. 1 Pe. 4, 8.)

letters, them will I send to bring your liberality<sup>ε</sup> unto Jerusalem. <sup>4</sup>And<sup>5</sup> if it be meet that I go also, they shall go with me.

<sup>6</sup>Now I will come unto you, when I shall<sup>η</sup> pass through Macedonia: for I do<sup>θ</sup> pass through Macedonia. <sup>6</sup>And it may be that I will abide, yea, and<sup>ι</sup> winter<sup>ε</sup> with you, that ye may bring me on my journey whithersoever I go. <sup>7</sup>For<sup>κ</sup> I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.<sup>λ</sup> <sup>8</sup>But I will tarry at Ephesus until Pentecost.<sup>λ</sup> <sup>9</sup>For a great door and effectual<sup>μ</sup> is opened unto me, and *there* are many adversaries.

<sup>10</sup>Now if Timotheus<sup>g</sup> come, see that he may be with you without fear: for he worketh the work<sup>h</sup> of the Lord, as I also *do*. <sup>11</sup>Let no man therefore despise him: but conduct<sup>ν</sup> him forth in peace, that he may come unto you: for I look for him with the brethren.

<sup>12</sup>As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

Conclusion.

<sup>13</sup>WATCH<sup>ξ</sup> ye, stand fast in the faith, quit you like men, be strong. <sup>14</sup>Let all your things be done with<sup>ο</sup> charity.<sup>ξ</sup>

<sup>15</sup>I beseech you, brethren, (ye know the house of Stephanas,<sup>m</sup> that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry<sup>n</sup> of the saints,) <sup>16</sup>that ye submit<sup>p</sup> yourselves unto such, and to every one that helpeth with us, and laboureth.

<sup>17</sup>I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.<sup>q</sup> <sup>18</sup>For they have refreshed<sup>r</sup> my spirit and your's: therefore acknowledge<sup>s</sup> ye them that are such.

<sup>19</sup>The churches of Asia salute you. Aquila and Priscilla<sup>σ</sup> salute you much in the Lord, with the church that is in their house.<sup>t</sup>

<sup>20</sup>All the brethren greet you.

Greet ye one another with an holy kiss.<sup>u</sup>

<sup>21</sup>The salutation<sup>v</sup> of *me* Paul with mine own hand.

<sup>22</sup>If any man love<sup>x</sup> not the LORD Jesus Christ, let him be Anathema<sup>π</sup> Maran-atha.

<sup>23</sup>The grace of our LORD JESUS Christ *be* with you.

<sup>24</sup>My love *be* with you all in Christ JESUS. Amen.

¶ The first *epistle* to the Corinthians was written from<sup>p</sup> Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

m Ch. 1, 16.

n 2 Co. 8, 4, and 9, 1. He. 6, 10.

p He. 13, 17.

q 2 Co. 11, 9. Ph. 2, 30. Philem. 13.

r Col. 4, 8.

s Ph. 2, 2, 9. 1 Th. 5, 12.

σ (Some copies add "with whom I dwell." Wall.)

t Ro. 16, 5. Philemon 2.

u Ro. 16, 16.

v Col. 4, 18. 2 Th. 3, 17.

x Ep. 6, 24.

π (The third and highest degree of excommunication—leaving the offender to the Divine vengeance. 11am. The curse pronounced on those who ought, under the Mosaic Law, to have been executed. Dodd. When the Lord cometh he is obnoxious to His judgment. Owen. Ga. 1, 8, 9. Jude 14, 15.)

p (Ephesus. Vat. Ms.)



THE

## SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

# CORINTHIANS.

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"IT is probable," says Birks (*Horæ Apostolicæ*, p. 237), "that Titus was sent by S. Paul to Corinth with the bearers of the First Epistle, about a month before Pentecost, the proposed limit of the Apostle's stay at Ephesus (1 Cor. xvi. 8); and that S. Paul made an appointment with him to meet at Troas" (2 Cor. ii. 12, 13).

Previous to the coming of the messengers from Corinth, S. Paul had intended to visit that city on his way to Macedonia (2 Cor. i. 16); but the disorderly state of the Corinthian Church at the time, and the painful severities which he would have found himself obliged to exercise if he had come amongst them, compelled him to postpone his visit. "He was willing," says Paley (*Horæ Paulinæ*), "to try what a letter of authoritative objurgation would do, and to leave time for the operation of the experiment" (ch. ii. 1—3, 9, and vii. 6, 7, 11).

The popular uproar occasioned by Demetrius (Acts xix. 23—41) compelled him to leave Ephesus, and he set out for Troas (Acts xx. 1) in the spring of A.D. 58. The Apostle thought it possible that Timothy, who was sent off before the First Epistle was written, might reach Corinth (1 Cor. xvi. 10) during the stay of Titus, and that from him he might learn the issue of his letter.

Disappointed in meeting with either, S. Paul crossed into Macedonia.

At Philippi, as is probable, S. Paul met Titus (2 Cor. vii. 6, and ii. 13), who informed him that the First Epistle had wrought in the Corinthians "a deep sense of their fault, and an almost passionate solicitude to restore themselves to his approbation" (*Horæ Paulinæ*).

But several (Echard., *Ecc. Hist.*, i., 309) persisted in vilifying the Apostle's authority; in misinterpreting his words and actions; charging him with levity (i. 17); severity (ii. 1—11, and vii. 8); imperiousness in writing and abjectness in presence (x. 1, 10); and secret consciousness that he was not an Apostle (ch. xii. 11, 12). He therefore thought it necessary to write this Second Epistle, which he sent by Titus and two other brethren (viii. 16, 18, 22). "In it," says Pyle, "S. Paul renews the argument of the First, most prudently mixed up with calm reasonings, kind persuasions, and threatenings of severity towards the perverse and incurable."

"The allusions to the former Epistle," says Paley, "are such as would rise spontaneously in the mind of the writer;" and the connection of the circumstances alluded to in both Epistles with the history in the Acts, prove "that the Epistle was written by S. Paul, and in the situation in which the history places him." I. That he was in Macedonia (1 Cor. xvi. 5, with 2 Cor. ix. 2, 4; ii. 12; and vii. 4, 6). II. The censure in the First (v. 1—5), its execution in the Second (2 Cor. ii. 6, and vii. 7, 9, 12). III. The contribution recommended (1 Cor. xvi. 1, 2), in the Second spoken of (viii., ix.). IV. His danger at Damascus (2 Cor. xi. 32, with Acts ix. 23—25). V. His change of purpose, which had taken place before writing the First, only expressly mentioned in the Second (i. 23, and ii. 1, 2, 3, 9). VI. Arrival of brethren from Macedonia (ch. xi. 9, with Acts xviii. 5). VII. Troas as in the way between Ephesus and Macedonia (ii. 12, 13, with Acts xx. 1, 5). VIII. Corinth as the limit of the Apostle's labours (ch. x. 14, 16, with Acts xviii. 18). IX. His not receiving support from the Corinthians (2 Cor. xi. 9, and xii. 12, 13, with Acts xviii. 3).—*Birks*. Paley adds, "the particulars (ch. xi. 24, 25) cannot be extracted from the Book of Acts, but the history has left space for their existence consistent with the fidelity of its own narration (compare Acts ix. 30; xi. 25; xiv. 3, 24, 28; xv. 36, 41; xvi. 6), and there is no proof that S. Luke joined the Apostle's society till a few years before the writing of this Epistle (compare xvi. 6, with ve. 10)."

a (Favour.  
Locke.)b Ep. 1, 3. 1 Pe.  
1, 3.c ...I Paul...who  
now rejoice in  
my sufferings  
for you...Col. 1,  
24. Ch. 4, 10.

ß (For the Newc.)

γ (Upon us a-  
bound. Ham.)

d Ch. 4, 15.

δ Or, wrought.  
(Effected. Alex.  
Ms., Wat.)e (Relief from  
your present sor-  
row. Locke.)ζ (Even still...  
Homberg.)

η (For. Ham.)

e Ro. 8, 17. 2 Ti.  
2, 12.

θ (Are. Ham.)

f Ac. 19, 23. 1  
Co. 15, 32, and  
16, 9.

i Or, answer.

κ (Upon myself.  
Knatch. Je.  
17, 5.)λ (Deliverance.  
Gilpin. Favour  
conferred on us  
for the sake of  
many, may by  
many be thank-  
fully acknow-  
ledged. Ham.,  
Heyl. Ch. 4, 15.)

I.]

Salutation.

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PAUL, an apostle of JESUS Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaïa: <sup>2</sup>grace<sup>a</sup> be to you and peace from God our Father, and from the LORD JESUS Christ.

*S. Paul declares that his conduct toward all men, and especially toward the Corinthians, had been direct and sincere, ve. 3—14.*

<sup>3</sup>BLESSED<sup>b</sup> be God, even the Father of our LORD JESUS Christ, the Father of mercies, and the God of all comfort; <sup>4</sup>who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. <sup>5</sup>For as the sufferings<sup>c</sup> of <sup>3</sup>Christ abound in<sup>v</sup> us, so our consolation<sup>d</sup> also aboundeth by Christ. <sup>6</sup>And whether we be afflicted, *it is* for your consolation and salvation, which is effectual<sup>8</sup> in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.<sup>e</sup> <sup>7</sup>And<sup>5</sup> our hope of<sup>η</sup> you is stedfast, knowing, that as ye are partakers<sup>e</sup> of the sufferings, so shall<sup>θ</sup> ye be also of the consolation.

<sup>8</sup>For we would not, brethren, have you ignorant of our trouble<sup>f</sup> which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: <sup>9</sup>but we had the sentence<sup>g</sup> of death in<sup>κ</sup> ourselves, that we should not trust in ourselves, but in God which raiseth the dead: <sup>10</sup>who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us; <sup>11</sup>ye also helping together by prayer for us, that for the gift<sup>λ</sup> bestowed upon us by the means of many persons thanks may be given by many on our behalf. <sup>12</sup>For our rejoicing is this, the testi-

mony of our conscience, that in simplicity and godly sincerity,<sup>γ</sup> not with fleshly wisdom,<sup>h</sup> but by the grace<sup>a</sup> of God, we have had our conversation in the world, and more abundantly to you-ward.

<sup>13</sup>For we write<sup>v</sup> none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; <sup>14</sup>as also ye have acknowledged us in part, that we<sup>ξ</sup> are your rejoicing, even as ye<sup>i</sup> also are our's in the day of the LORD JESUS.

*And that they had no reason to suspect him as an unstable man, that could not be depended on; for, ve. 15—22,*

<sup>15</sup>AND in this confidence I was minded<sup>k</sup> to come unto you before, that ye might have a second benefit;<sup>π</sup> <sup>16</sup>and to pass by you into Macedonia, and to come again<sup>l</sup> out of Macedonia unto you, and of you to be brought on my way toward Judæa.

<sup>17</sup>When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh,<sup>m</sup> that with me there should be yea<sup>n</sup> yea, and nay<sup>o</sup>? <sup>18</sup>But as God is true, our word<sup>p</sup> toward you was not yea and nay.<sup>7</sup> <sup>19</sup>For the Son<sup>n</sup> of God, JESUS Christ, who was preached among you by us, even by me and Silvanus and Timotheus,<sup>q</sup> was not yea and nay, but in Him was yea.<sup>v</sup> <sup>20</sup>For all the promises of God in<sup>φ</sup> Him are yea, and in Him<sup>x</sup> Amen, unto<sup>ψ</sup> the glory of God by us.

<sup>21</sup>Now He which stablisheth us with you in Christ, and hath anointed<sup>ω</sup> us, is God; <sup>22</sup>who hath also sealed<sup>p</sup> us, and given the earnest<sup>z</sup> of the Spirit in our hearts.

*His delay in coming was occasioned by his unwillingness to use severity toward them, i. 23—ii. 11.*

<sup>23</sup>MOREOVER<sup>a</sup> I call God for a record<sup>7</sup> upon my soul, that to spare<sup>s</sup> you I came not as yet unto Corinth.

g Ch. 2, 17, and 4, 2.

h 1 Co. 2, 4, 13.

μ (With the gifts of...Wat. In exercising my spiritual gifts. Pyle. So Chrysostom.)

ν (I mean nothing more. Heyl.)

ξ (I am your glory, as you also are mine. Locke. Ch. 5, 12.)

i Ph. 2, 16, and 4, 1. 1 Th. 2, 19.

k Ac. 19, 21. 1 Co. 4, 19.

π Or, grace. (Joy. Vat. Ms.)

l 1 Co. 16, 5, 6.

m Ch. 10, 2.

p (Affirming and denying at the same time. Gilpin. Making resolutions lightly. Ham.)

σ Or, preaching.

τ (Sometimes one thing and sometimes another. Locke.)

n Ma. 1, 1. Ln. 1, 35. Ac. 9, 20.

o Ac. 18, 5.

ν He. 13, 8.

φ (Are in Him yea. Ham.)

χ Ro. 15, 8.

ψ (...God for His glory. Ham.)

ω (Set me apart to be an apostle. Locke, Newc.)

p Ep. 1, 13, and 4, 30. 2 Ti. 2, 19. Re. 2, 17.

q Ch. 5, 5. Ep. 1, 14.

a (Dut. Ham.)

r Ch. 11, 31. Ro. 1, 9. Ga. 1, 20. Ph. 1, 8.

s 1 Co. 4, 21; 12, 20; and 13, 2, 10.

γ (Have stood. Ham. Ro. 11, 20. 1 Co. 15, 1.)

δ (Very thing did I write. Ham.)

ς Ch. 12, 21.

τ Ch. 7, 16, and 8, 22.

ε (Made sorry. Hammond. Not merely... Pearce. Ch. 7, 8.)

ζ (The incestuous person. Newc. 1 Co. 5, 1.)

η (But (not to aggravate too much) in some sort all of you. Chrys., Syriac, Arab. But in part (that I may not aggravate) you all. Ham. (That I may not lay load on him) you all. Locke. So Burton.)

θ Or, censure. (Rebuke. Alex., Wat., Wall, Newc.)

ι (The many. Ham. The majority. Wat., Locke, Wall, Wells. 1 Co. 5, 4. 1 Ti. 5, 20.)

λ (Have I written. Ham.)

υ Ch. 7, 15, and 10, 6.

μ Or, sight.

ν (That we be not overreached by. Ham.)

ξ (But. Ham.)

π (For the gospel of Christ. Ham. The glad tidings of the Christ. Gr.)

ρ 1 Co. 16, 9.

ρ (Came. Alex.)

<sup>21</sup>Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.<sup>γ</sup>

II.] <sup>1</sup>But I determined this with myself, that I would not come again to you in heaviness. <sup>2</sup>For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? <sup>3</sup>And I wrote this<sup>δ</sup> same unto you, lest, when I came, I should have sorrow<sup>ε</sup> from them of whom I ought to rejoice; having confidence<sup>ι</sup> in you all, that my joy is the joy of you all. <sup>4</sup>For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved,<sup>ε</sup> but that ye might know the love which I have more abundantly unto you.

<sup>5</sup>But if any<sup>ζ</sup> have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.<sup>η</sup> <sup>6</sup>Sufficient to such a man is this punishment,<sup>θ</sup> which was inflicted of many.<sup>ι</sup> <sup>7</sup>So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. <sup>8</sup>Wherefore I beseech you that ye would confirm your love toward him. <sup>9</sup>For to this end also did I write,<sup>λ</sup> that I might know the proof of you, whether ye be obedient<sup>μ</sup> in all things.

<sup>10</sup>To whom ye forgive any thing, I forgive also: (for if I forgave any thing, to whom I forgave it, for your sakes forgive I it in the person<sup>υ</sup> of Christ;) <sup>11</sup>lest<sup>ν</sup> Satan should get an advantage of us: for we are not ignorant of his devices.

And the uncertainty in which he was, as to what temper they were in, ve. 12 and 13.

<sup>12</sup>FURTHERMORE,<sup>ξ</sup> when I came to Troas to preach<sup>π</sup> Christ's gospel, and a door<sup>ρ</sup> was opened unto me of the Lord, <sup>13</sup>I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went<sup>ρ</sup> from thence into Macedonia.

S. Paul justifies his freedom of speech, because he had been appointed by God a minister of the Gospel, which was a more glorious ministry than that of Moses, ii. 14—iii. 11.

<sup>14</sup>NOW thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. <sup>15</sup>For<sup>σ</sup> we are unto God a sweet savour of Christ, in them that are saved,<sup>τ</sup> and in them that perish:<sup>ω</sup> <sup>16</sup>to the one we are the savour of<sup>υ</sup> death unto death; and to the other the savour of life unto life.

And who is sufficient<sup>κ</sup> for these things? <sup>17</sup>For we are not as many,<sup>φ</sup> which corrupt<sup>κ</sup> the word of God: but as of sincerity, but as of God, in the sight of God speak we in<sup>ψ</sup> Christ.

III.] <sup>1</sup>Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

<sup>2</sup>Ye are our epistle<sup>υ</sup> written in our<sup>α</sup> hearts, known and read of all men: <sup>3</sup>forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with<sup>β</sup> the Spirit of the living God; not in tables<sup>ε</sup> of stone, but in fleshy tables of the heart.

<sup>4</sup>And such<sup>γ</sup> trust have we through Christ to God-ward: <sup>5</sup>not that we are sufficient of ourselves to think any thing as of ourselves;<sup>δ</sup> but our sufficiency is of God; <sup>6</sup>who also hath made us able<sup>ε</sup> ministers of the new testament;<sup>ς</sup> not of the letter, but of the Spirit: <sup>7</sup>for the letter killeth, but the Spirit giveth<sup>κ</sup> life.

<sup>7</sup>But if the ministration of death,<sup>β</sup> written<sup>λ</sup> and engraven in stones, was glorious, so<sup>ε</sup> that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was<sup>κ</sup> to be done away: <sup>8</sup>how shall not the ministration of the Spirit be rather glorious?

<sup>9</sup>For if the ministration of condemnation be<sup>ρ</sup> glory, much more doth the

σ (That. Markl.)

τ (Among them that escape. Ham.)

ω Ch. 4, 3.

υ (From death to death. Ham.)

κ Ch. 3, 5, 6. 1 Co. 15, 10.

φ (The...the majority. Pyle.)

χ Or, deal deceitfully with. (Adulterate. Heyl., Hinds. Design any secular advantage. Ham. Use it to get gain or place. Wall. Ch. 4, 2, and 11, 13.)

ψ Or, of. (Christianity.)

γ 1 Co. 9, 2.

α (Your. Eth Vs. So Olearius, Ep. Barr., Dr. Dodd.)

β (By divine inspiration. Mid.)

ε Ex. 24, 12, and 34, 1.

γ (Confidence. Ham.)

δ (As the product of my own reasoning powers. Owen.)

α 1 Co. 15, 10. Ph. 2, 13.

ε (Fitted us to be. Ham., Scholf.)

ς (Christian dispensation. Gilpin. 1c. 31, 31. Mat. 26, 28. He. 8, 6.)

ι (The spiritual meaning of the Law, which was Christ. Locke.)

κ Or, quickeneth. Jno. 6, 33. Ro. 8, 2.

β Ro. 7, 10.

λ (By the letter. Scholf.)

ε Ex. 34, 29.

μ (Is done. Ham.)

ν (Were. Ham.)



£ (Justification. Locke, Pyle. Ro. 1, 17, and 3, 21.)

π (In comparison with. Wall.)

ρ (So honourable an employment. Locke.)

σ Or, boldness. Ch. 7, 4. Ep. 6, 19.

τ (Put no vail on ourselves whereby to hinder the Jews from seeing Christ in the Law. Locke.)

d Ex. 34, 33.

e Ro. 10, 4. Ga. 3, 23.

v Ch. 4, 4. Is. 6, 10. Mat. 13, 11. Jno. 12, 40. Ac. 28, 26. Ro. 11, 7.

φ (Because in Christ only is it done away. P'sc., Beng.)

χ Ex. 34, 34. Ro. 11, 23.

ω Is. 25, 7.

α (The. Scholef.)

β (The spirit is the Lord. Wall.)

γ (No bondage of the letter. Ep. Barr.)

ε (Receiving as in a mirror. Heyl. 1 Co. 13, 12.)

f 1 Ti. 1, 11.

ζ Ro. 8, 29. 1 Co. 15, 49. Col. 3, 10.

η Or, of the Lord (who is) the Spirit.

g Ch. 3, 6.

h 1 Co. 7, 25. 1 Ti. 1, 13.

θ Gr., shame. Ro. 1, 16, and 6, 21.

ι (In. Ham. Among. Knatch.)

κ (God hath... of this age. Knatch. Ch. 3, 14. Is. 6, 10. Jno. 12, 40.)

ι Ch. 3, 14. Is. 6, 10. Jno. 12, 40.

λ (So that... hath not. Ham.)

ministration of righteousness<sup>s</sup> exceed in glory. <sup>10</sup>For even that which was made glorious had no glory in this respect, by reason<sup>π</sup> of the glory that excelleth. <sup>11</sup>For if that which is done away was glorious, much more that which remaineth is glorious.

*Illuminated with greater and brighter rays of light than that of Moses, and proclaimed with greater plainness and perspicuity, iii. 12—iv. 6.*

<sup>12</sup>SEEING then that we have such hope,<sup>ρ</sup> we use great plainness<sup>σ</sup> of speech: <sup>13</sup>and not<sup>τ</sup> as Moses,<sup>d</sup> which put a vail over his face, that the children of Israel could not stedfastly look to the end<sup>e</sup> of that which is abolished: <sup>14</sup>but their minds were blinded:<sup>v</sup> for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ.<sup>φ</sup> <sup>15</sup>But even unto this day, when Moses is read, the vail is upon their heart. <sup>16</sup>Nevertheless when it<sup>χ</sup> shall turn to the Lord, the vail shall be taken away.<sup>ω</sup>

<sup>17</sup>Now "the Lord" is that<sup>α</sup> Spirit:<sup>β</sup> and where the Spirit of the Lord is, there is liberty.<sup>γ</sup>

<sup>18</sup>But we all, with open face beholding<sup>ε</sup> as in a glass the glory<sup>f</sup> of the Lord, are changed into the same<sup>g</sup> image from glory to glory, even as<sup>h</sup> by the Spirit of the Lord.

IV.] <sup>1</sup>Therefore seeing we have this ministry,<sup>g</sup> as we have received merey,<sup>h</sup> we faint not; <sup>2</sup>but have renounced the hidden things of dishonesty,<sup>θ</sup> not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

<sup>3</sup>But if our gospel be hid, it is hid to<sup>ι</sup> them that are lost: <sup>4</sup>in whom the "god"<sup>κ</sup> of this world hath blinded the minds of them which believe not, lest<sup>λ</sup> the light of the glorious gospel of Christ, who is the image of God, should shine unto them. <sup>5</sup>For we preach

not ourselves,<sup>ι</sup> but Christ JESUS the LORD; and ourselves your servants for JESUS' sake. <sup>6</sup>For God, who commanded<sup>k</sup> the light to shine out of darkness, hath<sup>ε</sup> shined<sup>π</sup> in our hearts, to give the light of the knowledge of the glory of God in the face<sup>ρ</sup> of JESUS Christ.

*S. Paul adduces, as a proof of his sincerity, the sufferings he endured, under which he was sustained by his assurance of a glorious immortality, a few years distant, iv. 7—v. 10.*

<sup>7</sup>BUT we have this treasure in earthen<sup>d</sup> vessels, that the excellency of the power may be of God,<sup>m</sup> and not of us. <sup>8</sup>We are troubled on every side, yet not distressed; we are perplexed, but not in despair;<sup>σ</sup> <sup>9</sup>persecuted, but not forsaken; cast<sup>α</sup> down, but not destroyed; <sup>10</sup>always bearing about in the body the dying<sup>ο</sup> of the Lord JESUS, that the life<sup>τ</sup> also of JESUS might be made manifest in our body. <sup>11</sup>For<sup>υ</sup> we which live are always delivered unto death for JESUS' sake, that the life also of JESUS might be made manifest in our mortal flesh. <sup>12</sup>So then death worketh<sup>φ</sup> in us, but life in you.

<sup>13</sup>We<sup>χ</sup> having the same<sup>ψ</sup> spirit of faith, according as it is written, "I BELIEVED, AND THEREFORE HAVE I SPOKEN;" we also believe, and therefore speak; <sup>14</sup>knowing that He which raised<sup>ρ</sup> up the Lord JESUS shall raise up us also by<sup>ς</sup> JESUS, and shall present us with you. <sup>15</sup>For all things are for your sakes, that the<sup>ω</sup> abundant grace might through the thanksgiving of many redound to the glory of God.

<sup>16</sup>For which cause we faint not; but though our outward men perish, yet the<sup>α</sup> inward<sup>β</sup> man is renewed day by day. <sup>17</sup>For our<sup>γ</sup> light affliction, which is but for a moment, worketh for us<sup>δ</sup> a far more exceeding and eternal weight of glory; <sup>18</sup>while<sup>ε</sup> we look not at the things which are seen, but at the things which are not seen: for the things which are seen are tem-

i 1 Co. 1, 13, and 10, 33.

k Ge. 1, 3.

ε Gr., is He who.

π (Enlightened my dark heart, that I might communicate the. 2 Pe. 1, 19.)

ρ (Person. Wat., Wall.)

ι Ch. 5, 1.

m Ch. 12, 9. 1 Co. 2, 5.

σ Or, not altogether without help, or, means.

n Ps. 37, 24.

ο Ch. 1, 5, 9. 1 Co. 15, 31. Ga. 6, 17. Ph. 3, 10.

τ Ro. 8, 17. 2 Ti. 2, 11. 1 Pe. 4, 13.

υ (As long as I live I shall be exposed. Ro. 8, 36. 1 Co. 15, 31.)

φ (Is wrought. Wat., Ham.)

χ (But. Scholef.)

ψ (...Solid religious. Pyle. As the Psalmist expressed. Gilpin. Ps. 116, 10.)

ρ Ro. 8, 11. 1 Co. 6, 14.

ς Gr., through. Jno. 25, 11. (With. Vat. Ms.)

ω (The benefit having abounded. Ham. The abounding favour might, through thanksgiving, overflow to... Locke.) Ch. 1, 11; 8, 19; and 9, 11, 12.

α (Our. Vat. Ms.)

β (The vigour of my mind is daily renewed. Locke.)

γ (The. Vat. Ms.)

δ (That is, me. Locke.)

ε (Having no regard. Locke.)

5 (Temporary. Ham.)

η (I.)

θ Ch. 4, 7. Job 4, 19. 2 Pe. 1, 13.

ι (Without putting off this earthly body by death to have that celestial body supernal. Locke.)

κ (...The coming of Christ shall overtake me in this life before I put off this body. Locke. Comp. 1 Th. 4, 15, and 5, 6. 1 Co. 1, 7; 9, 31; and 10, 11. He. 10, 37. My heavenly clothing be put over this mortal.....Wall. Ro. 3, 18, and 16, 15.)

λ (Put an end to by an immediate entrance into an immortal life. Locke.)

μ (Put on over it. Ham.)

ν (This very. Ham.)

q Ch. 1, 22. Ro. 8, 23. Ep. 1, 14, and 4, 30.

ξ (Rather, sojourning at a distance from home. Gilpin.)

r Ch. 4, 18. Ro. 8, 24. 1 Co. 13, 12. He. 11, 1.

s Ph. 1, 23.

π Or, endeavour.

ρ (Staying in the body or going out of it. Locke.)

σ (Be made manifest. Ham. Mat. 23, 31. Ro. 14, 10.)

ι Ro. 2, 6. Ga. 6, 7. Ep. 6, 8. Col. 3, 24. Re. 12, 12.

f Job 31, 23. He. 10, 31. Jude 23.

u Ch. 3, 1.

v Ch. 1, 14.

τ Gr., in the face.

poral; <sup>5</sup> but the things which are not seen *are* eternal.

V.] <sup>1</sup>For we<sup>n</sup> know that if<sup>9</sup> our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

<sup>2</sup>For in this we groan earnestly, desiring<sup>t</sup> to be clothed upon with our house which is from heaven: <sup>3</sup>if so be<sup>t</sup> that being clothed we shall not be found naked. <sup>4</sup>For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed<sup>λ</sup> up of life.<sup>μ</sup>

<sup>5</sup>Now He that hath wrought us for the selfsame<sup>v</sup> thing *is* God, who also hath given unto us the earnest<sup>ι</sup> of the Spirit. <sup>6</sup>Therefore we are always confident, knowing that, whilst we are at home<sup>ξ</sup> in the body, we are absent from the Lord: <sup>7</sup>(for we walk by faith,<sup>τ</sup> not by sight:) <sup>8</sup>we are confident, *I say*, and willing<sup>s</sup> rather to be absent from the body, and to be present with the Lord. <sup>9</sup>Wherefore we labour,<sup>π</sup> that, whether present<sup>ρ</sup> or absent, we may be accepted of Him.

<sup>10</sup>For we must all appear<sup>σ</sup> before the judgment seat of Christ; that every one may receive<sup>ι</sup> the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

*S. Paul declares that his gratitude to God, who, through the Christ, had given him life, and appointed him an ambassador of the glad tidings, constrained him to a faithful discharge of his duty, v. 11—vi. 10.*

<sup>11</sup>KNOWING therefore the terror<sup>ι</sup> of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. <sup>12</sup>For we commend<sup>u</sup> not ourselves again unto you, but give you occasion to glory<sup>v</sup> on our behalf, that ye may have somewhat to answer them which glory in appearance,<sup>τ</sup> and not in heart.

<sup>13</sup>For whether we be beside<sup>ω</sup> ourselves, *it is* to God: or whether we be sober, *it is* for your cause. <sup>14</sup>For the love of Christ<sup>v</sup> constraineth us; because we thus judge, that if One<sup>x</sup> died for all, then were all dead: <sup>15</sup>and *that* He died for all, that they which live<sup>y</sup> should not henceforth live unto themselves, but unto Him which died for them, and rose again.

<sup>16</sup>Wherefore henceforth know we no man after the flesh: <sup>17</sup>yea, though we have<sup>x</sup> known Christ<sup>y</sup> after the flesh, yet now henceforth know we *Him* no more.

<sup>17</sup>Therefore if any man be<sup>b</sup> in Christ, *he is*<sup>ω</sup> a new creature:<sup>c</sup> old things are passed away; BEHOLD, all things ARE BECOME NEW.<sup>a</sup> <sup>18</sup>And all things *are* of God, who hath reconciled<sup>d</sup> us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation: <sup>19</sup>to wit,<sup>y</sup> that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed<sup>δ</sup> unto us the word of reconciliation.

<sup>20</sup>Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled<sup>e</sup> to God.

<sup>21</sup>For He hath made Him *to be* sin<sup>e</sup> for us, who knew no sin; that we might be made the righteousness<sup>f</sup> of God in Him.

VI.] <sup>1</sup>We then, *as* workers<sup>n</sup> together with Him, beseech<sup>f</sup> you also that ye receive not the grace<sup>θ</sup> of God in vain: <sup>2</sup>(for He saith,<sup>h</sup> "I HAVE HEARD THEE IN A TIME ACCEPTED, AND IN THE DAY OF SALVATION HAVE I SUCCOURED THEE:" behold, now *is* the accepted time; behold, now *is* the day of salvation:) <sup>3</sup>giving no offence<sup>i</sup> in any thing, that the<sup>t</sup> ministry be not blamed: <sup>4</sup>but in all *things* approving<sup>k</sup> ourselves as the ministers<sup>k</sup> of God, in much patience<sup>λ</sup> in afflictions, in necessities,

ω Ch. 11, 1, 16, and 12, 6.

v (Gr., the.)

z Ro. 5, 15.

φ (All died. Scholef.)

y Ro. 6, 11, 12, and 14, 7, 8. 1 Co. 6, 19. Ga. 2, 20. 1 Th. 5, 10. 1 Pe. 4, 2.

z Col. 3, 11. Mat. 12, 50. Jno. 15, 14. Ga. 5, 6. Ph. 3, 7.

x (Had. Ham.)

ψ See Ac. 1, 6, and 11, 3, 18.

b Ro. 8, 9, and 16, 7.

ω Or, let him be. Ro. 6, 12.

c Ga. 5, 6, and 6, 15.

a Is. 43, 19, and 65, 17. Ep. 2, 15. Re. 21, 5.

d Ro. 5, 10. Ep. 2, 16. Col. 1, 20. 1 Jno. 2, 2, and 4, 10.

γ (For God was. Heyl.)

δ Gr., put in us.

e (Sue for reconciliation. Mat. 5, 24.)

e Is. 53, 6. Ga. 3, 13. 1 Pe. 2, 22.

ζ (Be justified before....Newc.)

η 1 Co. 3, 9.

f Ch. 5, 20.

θ (Favour. Locke.)

g He. 12, 15.

h Is. 49, 8.

i Ro. 14, 13. 1 Co. 9, 12, and 10, 32.

k (Our. Vulg. Syr., Copt. Or, this.)

κ Gr., commend- ing. Ch. 4, 2.

λ 1 Co. 4, 1.

λ (Dr. Owen removes the comma here.)



μ (Ch. 11, 23. See Clement, *ad Cor.* 25.)

ν Or, *tossings to and fro.*

ξ (Gr., *a.* That is, the influence of the. Bp. Mid.)

ι 1 Co. 2, 4.

μ Ch. 10, 4. Ep. 6, 11. 2 Ti. 4, 7.

π (Through. Scholef.)

η Ch. 4, 2; 5, 11; and 11, 6.

ο 1 Co. 4, 9. Ch. 1, 9, and 4, 10, 11.

ρ Ps. 118, 18.

ρ (By the affection I bear you. Heyl. Ch. 7, 3.)

σ (Kindly feeling. Hinds. Ch. 7, 15.)

τ (By way of. Ham.)

q 1 Co. 4, 14.

υ (Do not become inclinable to. Ham. De. 22, 10.)

φ (Have nothing to do with their vices and worship. Locke.)

ρ De. 7, 2. 1 Co. 5, 9, and 7, 39.

ς 1 Sa. 5, 2. 1 Ki. 18, 21. 1 Co. 10, 21. Ep. 5, 7.

χ (Christianity.)

ψ (False Gods. Locke.)

ω (Unbeliever. Newc.)

ι 1 Co. 3, 16, and 6, 19. Ep. 2, 21. He. 3, 6.

α (We. Vat. Ms.)

υ Ex. 29, 45. Le. 26, 12. Je. 31, 33, and 32, 38. Eze. 11, 20; 36, 28; 37, 26. Zec. 8, 8, and 13, 9.

β (Among. Ham.)

υ Ch. 7, 1. Is. 52, 11. Re. 18, 4.

z Je. 31, 1, 9, Eze. 11, 20. Re. 21, 7.

in distresses, <sup>5</sup>in stripes,<sup>μ</sup> in imprisonments, in tumults,<sup>ν</sup> in labours, in watchings, in fastings; <sup>6</sup>by pureness, by knowledge, by long-suffering, by kindness, by the<sup>ξ</sup> Holy Ghost, by love unfeigned, <sup>7</sup>by the word of truth, by the power<sup>ι</sup> of God, by the armour<sup>μ</sup> of righteousness on the right hand and on the left, <sup>8</sup>by<sup>π</sup> honour and dishonour, by evil report, and good report: as deceivers, and yet true; <sup>9</sup>as unknown, and yet well-known;<sup>η</sup> as dying,<sup>ο</sup> and, behold, we live; as chastened,<sup>ρ</sup> and not killed; <sup>10</sup>as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

*S. Paul justifies his plainness of speech to the Corinthians from the great love he had for them; and expresses his satisfaction in their being all united again in affection and obedience to him, vi. 11—viii. 16.*

<sup>11</sup>O YE Corinthians, our mouth is open unto you, our heart is enlarged: <sup>12</sup>ye are not straitened in us, but ye are straitened in your own bowels.<sup>σ</sup>

<sup>13</sup>Now for<sup>τ</sup> a recompence in the same, (I speak as unto my children,) <sup>q</sup>be ye also enlarged.

<sup>14</sup>Be ye not unequally yoked<sup>υ</sup> together<sup>φ</sup> with unbelievers: <sup>ρ</sup>for what fellowship hath righteousness with unrighteousness? <sup>ς</sup>and what communion hath light with darkness?

<sup>15</sup>And what concord hath Christ<sup>χ</sup> with Belial? <sup>ψ</sup>or what part hath he that believeth with an infidel?<sup>ω</sup>

<sup>16</sup>And what agreement hath the temple<sup>ι</sup> of God with idols? <sup>α</sup>for ye<sup>α</sup> are the temple of the living God; as God hath said,<sup>υ</sup> "I WILL DWELL IN<sup>β</sup> THEM, AND WALK IN<sup>β</sup> THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE." <sup>17</sup>Wherefore, "COME OUT FROM AMONG THEM, AND BE YE SEPARATE, saith the Lord, AND TOUCH NOT the UNCLEAN THING;" <sup>18</sup>and I will receive you, <sup>19</sup>AND WILL BE A FATHER UNTO YOU, "AND YE SHALL BE MY SONS AND DAUGHTERS," saith<sup>z</sup> the Lord Almighty.

VII.] <sup>1</sup>Having therefore these promises, dearly beloved, let us cleanse<sup>υ</sup> ourselves from all filthiness<sup>δ</sup> of the flesh and spirit,<sup>ε</sup> perfecting holiness in the fear of God.

<sup>2</sup>Receive us; we have wronged no man, we have corrupted no man, we have defrauded<sup>z</sup> no man. <sup>3</sup>I speak not *this* to condemn you: for I have said before,<sup>α</sup> that ye<sup>ς</sup> are in our hearts to die and live with you.

<sup>4</sup>Great is my boldness<sup>η</sup> of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our<sup>θ</sup> tribulation. <sup>5</sup>For, when we were come into Macedonia, our flesh had no rest,<sup>θ</sup> but we were troubled on every side; without *were* fightings, within *were* fears.

<sup>6</sup>Nevertheless<sup>λ</sup> God, that comforteth those that are cast down,<sup>κ</sup> comforted us by the coming of Titus; <sup>7</sup>and not by his coming only, but by the consolation wherewith he was comforted in<sup>μ</sup> you, when he told<sup>α</sup> us<sup>ν</sup> your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. <sup>8</sup>For though I made you sorry with a<sup>ξ</sup> letter, I do not repent, though<sup>π</sup> I did repent: for I perceive that the same epistle<sup>ρ</sup> hath made you sorry, though *it were* but for a season.

<sup>9</sup>Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after<sup>σ</sup> a godly manner, that ye might receive<sup>ς</sup> damage by us in nothing. <sup>10</sup>For godly<sup>ς</sup> sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.<sup>δ</sup>

<sup>11</sup>For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it<sup>υ</sup> wrought in you, yea,<sup>φ</sup> what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal,<sup>χ</sup> yea, what revenge! In all things ye have approved yourselves

γ 1 Jno. 3, 3.

δ (Defilement. Ham.)

ε (Perfecting the holiness of the spirit in... Aug., De Civ. Dei iii. 2.)

z Ch. 12, 17. Ae. 20, 33.

α Ch. 6, 11.

ξ (It is in our. Vat. Ms.)

η (Freedom. Wat.)

θ (That is, my. Ch. 1, 4. Ph. 2, 17. Col. 1, 24.)

θ ...Because I found not Titus. Ch. 2, 13.

ι (But. Wat.)

κ (The lowly. Ham.)

λ (About. Ham.)

μ (Telling. Ham.)

ν (That is, me.)

ξ (The, i.e., my. Mid.)

π (...If even I did repent, I perceive that. Vat. Ms. Ch. 2, 4.)

ρ (Letter. S. hole.)

σ Or, according to God.

τ (So that ye received. Newc.)

ς As David... "I have sinned against the Lord." 2 Sa. 12, 13. Mat. 26, 75.

δ A broken spirit drieth the bones. Pr. 17, 22.

υ (Hath. Wall.)

φ (Not only this, but more than this. Hinds.)

χ (Fear to offend me. Locke. See ve. 15.)



ψ (*Proved in this that ye are Tit. Shewn yourselves to be set right. Locke.*)

ε Ch. 2, 4.

α (...And in our comfort exceedingly the more joyed we... Vat. Ms.)

ρ Ro. 15, 32.

β (...Have not been put to... Ham.)

γ Gr., howels. Ch. 6, 12.

δ (*When he remembers. Ham.*)

θ Ch. 2, 9.

η 2 Th. 3, 4. Philim. 8, 21.

ι (*Would have you take notice. Knatch. Make known to you. Ham.*)

ζ (*The liberality shewn by. Locke. The very liberal gift bestowed by. Newc. See 2 Sa. 9, 3. Ps. 80, 10. Ac. 7, 20.*)

ι Ma. 12, 44.

η (...Hath. Wat. Wall.)

θ Gr., simplicity. Ch. 9, 11. (*Open-handedness.*)

ε (*Have been. Wall.*)

κ (*Contribution toward the saints. Ham. Concerning their gift and the joint ministrations of it to... Newc. Ch. 9, 1. Ac. 11, 29, and 24, 17. Ro. 15, 25. 1 Co. 16, 1.)*

λ (*Have. Wall.*)

κ Vc. 17. Ch. 12, 18.

μ (...To do this. Newc.)

ν Or, gift. Vc. 4, 19. (*Work of charity. Heyl.*)

ι 1 Co. 1, 5, and 12, 13.

to be clear<sup>ψ</sup> in this matter. <sup>12</sup>Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care<sup>ε</sup> for you in the sight of God might appear unto you.

<sup>13</sup>Therefore we were comforted in your comfort: <sup>α</sup>yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed<sup>ρ</sup> by you all. <sup>14</sup>For if I have boasted any thing to him of you, I am<sup>β</sup> not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth. <sup>15</sup>And his inward<sup>γ</sup> affection is more abundant toward you, whilst<sup>δ</sup> he remembereth the obedience<sup>θ</sup> of you all, how with fear and trembling ye received him.

<sup>16</sup>I rejoice therefore that I have confidence<sup>η</sup> in you in all things.

VIII.] *S. Paul exhorts the Corinthians to a liberal contribution for the poor Christians in Judea; especially by the example of the churches in Macedonia, viii. 1—15.*

**M**OREOVER, brethren, we do you to wit<sup>ε</sup> of the graces<sup>ε</sup> of God bestowed on the churches of Macedonia; <sup>2</sup>how that in a great trial of affliction the abundance of their joy and their deep poverty<sup>ι</sup> abounded<sup>ν</sup> unto the riches of their liberality.<sup>θ</sup> <sup>3</sup>For to their power, I bear record, yea, and beyond their power they were<sup>ε</sup> willing of themselves; <sup>4</sup>praying us with much intreaty that we would receive the gift,<sup>κ</sup> and take upon us the fellowship of the ministering to the saints.

<sup>5</sup>And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. <sup>6</sup>Insomuch that we desired<sup>λ</sup> Titus,<sup>κ</sup> that as he had begun,<sup>μ</sup> so he would also finish in you the same grace<sup>ν</sup> also. <sup>7</sup>Therefore, as ye abound<sup>ι</sup> in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye

abound in this grace also. <sup>8</sup>I speak not by<sup>ε</sup> commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

<sup>9</sup>For ye know the grace<sup>π</sup> of our LORD JESUS Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.

<sup>10</sup>And herein I give my advice:<sup>μ</sup> for this is expedient for you, who have begun before, not only to do,<sup>ν</sup> but also to be forward<sup>ρ</sup> a year ago. <sup>11</sup>Now therefore perform the doing of it; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have. <sup>12</sup>For if there be first a willing<sup>σ</sup> mind, it is accepted according to that a man hath, and not according to that he hath not.

<sup>13</sup>For *I mean* not that other men be eased, and ye burdened: <sup>14</sup>but by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be a supply for your want: that there may be equality: <sup>15</sup>as it is written,<sup>τ</sup> "HE THAT HAD GATHERED MUCH HAD NOTHING OVER; AND HE THAT HAD GATHERED LITTLE HAD NO LACK."

*Asks for a kind reception of the brethren who were coming expressly on this business, viii. 16—ix. 5.*

<sup>16</sup>BUT thanks be to God, which put the same earnest care into the heart of Titus for you. <sup>17</sup>For indeed he accepted the exhortation;<sup>σ</sup> but being more forward, of his own accord he went unto you.

<sup>18</sup>And we have sent with him the<sup>τ</sup> brother, whose praise<sup>υ</sup> is in the gospel throughout all the churches; <sup>19</sup>and not *that* only, but who was<sup>φ</sup> also chosen<sup>κ</sup> of the churches to travel with us with this grace,<sup>ψ</sup> which is administered by us to the glory of the same Lord, and declaration of your<sup>ω</sup> ready mind: <sup>20</sup>avoiding<sup>β</sup> this, that no man should blame us in this abundance

ε (*As a... from God. Locke.*)

π (*Munificence. Locke. Bounty. Heyl.*)

m 1 Co. 7, 25.

n Pr. 19, 17. Mat. 10, 42. 1 Ti. 6, 18. Hc. 13, 16.

ρ Gr., willing. Ch. 9, 2.

σ Ma. 12, 43. Lu. 21, 3.

τ Ex. 16, 18.

σ (*See ve. 6; not merely in compliance with my request. Heyl.*)

τ (*Silas, or Barnabas. See Venice Ms. 10.*)

υ (*In the gospel is throughout. Newc. Is through all the churches for his labour in the. Locke. Not only famous for his success in preaching the... Heyl.*)

φ (*Has been. Wall.*)

χ (...To accompany me in carrying... Locke. Elvet's assistant-traveller with. P. Junius. 1 Co. 16, 3, 4.)

ψ Or, gift. Vc. 4, 6, 7. Ch. 9, 8. (*Liberality. Knatch. Collection. Locke.*)

ω (*Our. Vat. Ms. So the best Mss. Beng.*)

α (*Destined will. Vulg.*)

β (*I have used this precaution. Heyl. To prevent aspersions being cast on me. Locke.*)

γ (For we provide for. Vat. Ms. Ro. 12, 17. Ph. 4, 8. 1 Pe. 2, 12.)

δ (Erastus. Ro. 16, 23. 1 Ti. 4, 23.)

ζ (That you will contribute liberally. Locke. That you will receive them kindly, either on account of Titus...or... Mack.)

η Or, he hath. (So Heyl., Locke.)

θ Ph. 2, 25.

θ (Not in the Clar. Ms. and others, or the Syr., Eth., Vulg., and many Fathers. Mill.)

ρ Ch. 8, 4. Ac. 11, 29. Ro. 15, 26. 1 Co. 16, 1. Ga. 2, 10.

ι (More. Heyl.)

ς Ch. 8, 19.

ι Ch. 8, 24.

υ Ch. 8, 10.

κ (Stimulated. Hamlet, ii., §1. Hinds. Excited. Heyl.)

λ (Many others. Heyl. The most. Hinds.)

υ Ch. 8, 6, 17, 18, 22.

μ (Confidence of. Wat.)

ν (Have...Wall.)

ξ Gr., blessing. Ge. 33, 11. 1 Sa. 25, 27. 2 Ki. 5, 15. (Liberal collection. Knatch.)

π Or, which hath been so much spoken of before. (Before promised. Wat.)

ρ (Not as extorted by craft. Owen. Wrung by importunity. Raph., Dodd. Rather than as an advantage taken of you. Markl.)

ω Pr. 11, 24; 19, 17; and 22, 9. Ga. 6, 7.

which is administered by us: <sup>21</sup>providing<sup>γ</sup> for honest things, not only in the sight of the Lord, but also in the sight of men.

<sup>22</sup>And we have sent with them our brother,<sup>δ</sup> whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence<sup>ε</sup> which I<sup>η</sup> have in you.

<sup>23</sup>Whether any do enquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be enquired of, they are the messengers<sup>θ</sup> of the churches, and the glory of Christ. <sup>24</sup>Wherefore shew ye to them, and<sup>θ</sup> before the churches, the proof of your love, and of our boasting on your behalf.

IX.] <sup>1</sup>For as touching the ministering<sup>ι</sup> to the saints, it is superfluous for me to write<sup>ι</sup> to you: <sup>2</sup>for I know the forwardness<sup>ς</sup> of your mind, for which I boast<sup>ι</sup> of you to them of Macedonia, that "Achaia<sup>ν</sup> was ready a year ago;" and your zeal hath provoked<sup>κ</sup> very many.<sup>λ</sup>

<sup>3</sup>Yet have I sent<sup>ν</sup> the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: <sup>4</sup>lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this<sup>μ</sup> same confident boasting. <sup>5</sup>Therefore I<sup>ν</sup> thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty,<sup>ξ</sup> whereof<sup>π</sup> ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.<sup>ρ</sup>

Reminds them that liberality was not only an act of humanity, but of religious obligation, ix. 6—15.

<sup>6</sup>BUT this I say,<sup>ω</sup> He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. <sup>7</sup>Every man according as he purposeth in his heart, so let him give; not

grudgingly,<sup>α</sup> or of necessity: for God LOVETH A CHEERFUL GIVER.<sup>γ</sup>

<sup>8</sup>And God is able to make all grace<sup>σ</sup> abound<sup>τ</sup> toward you; that ye, always having all sufficiency in all things, may abound to every good work: <sup>9</sup>(as it is written,<sup>α</sup> "HE HATH DISPERSED ABROAD: HE HATH GIVEN TO THE POOR: HIS RIGHTEOUSNESS<sup>υ</sup> REMAINETH FOR EVER.") <sup>10</sup>Now He that ministereth<sup>β</sup> seed to the sower both<sup>φ</sup> minister bread for your food, and multiply your seed sown,<sup>χ</sup> and increase the fruits of your righteousness;<sup>ε</sup> <sup>11</sup>being enriched in every thing to all bountifulness,<sup>ψ</sup> which causeth through us thanksgiving to God.

<sup>12</sup>For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings<sup>δ</sup> unto God;<sup>ω</sup> <sup>13</sup>whiles by the experiment of this ministration they glorify<sup>ε</sup> God for your professed subjection unto the gospel of Christ, and for your liberal distribution<sup>ζ</sup> unto them, and unto all men; <sup>14</sup>and by<sup>α</sup> their prayer for you, which long after you for the exceeding grace of God in you.

<sup>15</sup>Thanks be unto God for His unspeakable gift.<sup>β</sup>

X.] S. Paul declares the supernatural power with which he had been endowed, x. 1—6.

NOW I Paul myself beseech<sup>θ</sup> you by the meekness and gentleness of Christ, who in presence<sup>γ</sup> am base<sup>δ</sup> among you, but being absent am bold toward<sup>ε</sup> you: <sup>2</sup>but I beseech you, that I may not be bold when I am present<sup>δ</sup> with that confidence, wherewith I think to be bold against some, which think<sup>ς</sup> of us as if we walked according to the flesh.

<sup>3</sup>For though we walk in the flesh, we do not war after the flesh: <sup>4</sup>(for the weapons<sup>ι</sup> of our warfare are not carnal,<sup>κ</sup> but mighty through<sup>θ</sup> God to the pulling<sup>ι</sup> down of strong holds;) <sup>5</sup>casting down imaginations,<sup>ι</sup> and

α De. 15, 7.

γ Pr. 11, 25, and 22, 8 (Sept.) Ex. 25, 2, and 35, 5. Ro. 12, 8.

σ (Every blessing. Mack. Pr. 11, 24, and 28, 27. Ph. 4, 19.)

τ (To, as Ep. 1, 8. 1 Th. 3, 12. That is, repay you for it. Burton.)

α Ps. 112, 9.

υ (Justice. Heyl. And so ve. 10. Beneficence. Wat.)

β Is. 55, 10.

φ (Will both. Vat. Ms.)

χ (Your seed and seed-plant. Locke.)

ε Ho. 10, 12. Mat. 6, 1.

ψ Or, liberality, simplicity. Ch. 8, 2. Ro. 12, 8. Ja. 1, 5.

δ Ch. 1, 11, and 4, 15.

ω He. 13, 16.

ε Mat. 5, 16.

ζ He. 13, 16.

α (In. Newc.)

β (Bounty. Newc. Ja. 1, 17.)

γ Ro. 12, 1.

γ Or, in outward appearance.

δ (Mean. Wat., Heyl.)

ε (For your sakes. Vat. Ms.)

κ Ch. 13, 2, 10. 1 Co. 4, 21.

ζ Or, reckon.

ι Ep. 6, 13. 1 Th. 5, 8.

κ 1 Ti. 1, 18. 2 Ti. 2, 3.

θ Or, to. Ac. 7, 20.

ι Je. 1, 10.

ι Or, reasonings. 1 Co. 1, 19, and 3, 19.



κ (Being prepared to. Heyl. Ch. 13, 2, 10.)

λ (You return to perfect obedience. Locke. Ch. 2, 9, and 7, 15.)

μ (Thinks he may. ... Vat. Ms. 1 Co. 14, 37. 1 Jno. 4, 6.)

ν Ch. 11, 23. 1 Co. 3, 23, and 9, 1.

ν (The truth would justify me in it. Locke.)

ξ ("But I forbear," that... Syr., Newc.)

π Gr., saith he. (Comp. ve. 11.)

ρ (Stature low, body crooked, head bald, according to Chrys., Niceph., Lucian.)

η Ch. 11, 6. 1 Co. 1, 17, and 2, 1, 4.

σ (Within, i.e., an estimate of himself by what he finds in himself only. Locke.)

τ Or, understand it not. (The difference between preaching at some one place where I had been. Locke. And my preaching all along the country to that place. Wells.)

υ (...Allotted to me. Locke. Province. Heyl.)

φ Or, line; as ve. 16.

χ (Skip over other countries. Locke.)

ψ (To you as I passed along. Locke. 1 Co. 3, 5; 4, 15; and 9, 1.)

ω (Assuming authority to intermeddle. Locke.)

α Or, magnified in. (The bounds of our ministry will by you means be. ... Heyl.)

every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; <sup>6</sup>and having in a readiness<sup>κ</sup> to revenge all disobedience, when your obedience is fulfilled.<sup>λ</sup>

And that, in proclaiming the Gospel to the Corinthians, he did not pass beyond his proper limits, x. 7—15.

<sup>7</sup>DO ye look on things after the outward appearance?

If any man trust<sup>μ</sup> to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we<sup>ν</sup> Christ's.

<sup>8</sup>For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:<sup>ν</sup> <sup>9</sup>that<sup>ξ</sup> I may not seem as if I would terrify you by letters. <sup>10</sup>"For his letters," say they,<sup>π</sup> "are weighty and powerful; but his bodily presence is weak,<sup>ρ</sup> and his speech contemptible."<sup>η</sup> <sup>11</sup>Let such an one think this, that, such as we are in word by letters, when we are absent, such will we be also in deed when we are present.

<sup>12</sup>For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among<sup>σ</sup> themselves, are not wise.<sup>τ</sup> <sup>13</sup>But we will not boast of things without our measure,<sup>υ</sup> but according to the measure of the rule<sup>φ</sup> which God hath distributed to us, a measure to reach even unto you. <sup>14</sup>For we stretch<sup>χ</sup> not ourselves beyond our measure,<sup>ψ</sup> as though we reached not unto you: for we are come as<sup>ω</sup> far as to you also in *preaching* the gospel of Christ: <sup>15</sup>not boasting<sup>ω</sup> of things without our measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged<sup>α</sup> by you according to our rule abundantly, <sup>16</sup>to preach the

gospel in the *regions* beyond you, and not to boast in another man's line<sup>β</sup> of things made ready to our hand. <sup>17</sup>BUT HE THAT GLORIETH,<sup>ο</sup> LET HIM GLORY IN THE LORD. <sup>18</sup>For not he that commendeth himself<sup>ρ</sup> is approved, but whom the Lord<sup>ζ</sup> commendeth.<sup>γ</sup>

XI.] Nor had there any part of Christianity been left unsaid by him, xi. 1—7.

WOULD to God ye could bear with me a little in *my* folly;<sup>δ</sup> and indeed bear<sup>ε</sup> with me. <sup>2</sup>For I am jealous over you with godly jealousy: for I have espoused<sup>ζ</sup> you to one husband, that I may present<sup>ς</sup> you as a chaste virgin<sup>θ</sup> to Christ. <sup>3</sup>But I fear, lest by any<sup>η</sup> means, as the Serpent<sup>θ</sup> beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity<sup>θ</sup> that is in Christ. <sup>4</sup>For if he that cometh<sup>θ</sup> preacheth another JESUS, whom we have not preached, or *if* ye receive another Spirit, which ye have not received, or another gospel,<sup>υ</sup> which ye have not accepted, ye might well bear with him.<sup>κ</sup>

<sup>5</sup>For<sup>λ</sup> I suppose I was<sup>μ</sup> not a whit behind the very chiefest apostles:<sup>ν</sup> <sup>6</sup>but though *I be* rude<sup>ν</sup> in speech, yet not in knowledge; but we have been thoroughly made manifest<sup>ω</sup> among you in all things.

His refusal to receive maintenance proceeded neither from ungraciousness, nor from a conscious want of authority, xi. 7—15.

<sup>7</sup>HAVE I committed an offence<sup>ε</sup> in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

<sup>8</sup>I robbed<sup>τ</sup> other churches, taking wages<sup>ρ</sup> of them, to do you service.

<sup>9</sup>And when I was present with you, and wanted, I was chargeable<sup>ζ</sup> to no man: for that which was lacking to me the brethren which came from Macedonia supplied:<sup>ζ</sup> and in all things I have kept myself from being burdensome<sup>ζ</sup> unto you, and so will I keep myself.

β Or, rule.

ο Is. 65, 16. Je. 9, 24. 1 Co. 1, 31.

ρ Pr. 27, 2.

θ Ro. 2, 29. 1 Co. 4, 5.

γ (By gifts of the Holy Ghost. Locke.)

δ Ve. 16. Ch. 5, 13.

ε Or, ye do bear.

ζ Ro. 2, 19. 1 Co. 4, 15.

ς Col. 1, 28.

θ Le. 21, 13.

η (Some means or other. Wat.)

θ Ge. 3, 4. Jno. 8, 44.

υ Eph. 6, 24. Col. 2, 4. 1 Ti. 1, 3, and 4, 1. He. 13, 9. 2 Pe. 3, 17.

κ (...After me.)

υ Ga. 1, 7.

κ Or, me.

λ (But. Vat. Ms. Such is not the case. Burton.)

μ (Have not been. Wall.)

ν Ch. 12, 11. 1 Co. 15, 10. Ga. 2, 6.

ν (But a mean speaker. Locke. Ch. 10, 10. 1 Co. 1, 17, and 2, 1, 3.)

ω Ch. 4, 2; 5, 11; and 12, 12.

ξ (An injury in teaching you Christianity free of cost? Fyle.)

π (Took the spoils of. Locke.)

ρ (Pay. Locke.)

ζ Ch. 12, 13. Ac. 18, 3. 1 Th. 2, 9. 2 Th. 3, 8.

γ Ph. 4, 10, and 15, 16.

ζ Ch. 12, 14.



a Ro. 9, 1.

σ Gr., this boasting shall not be stopped in me. (So Chrys., the Syr. and Vulg., but Theod. confirms the text.)

b 1 Co. 9, 15.

τ (Rather, and shall do is. Locke. ... Will do is... Doddr.)

υ (Shew that I can do what they only pretend to do. Pyle.)

ο Ro. 16, 18. Ga. 1, 7, and 6, 12. Ph. 1, 15. 2 Pe. 2, 1. 1 Jno. 4, 1. Re. 2, 2.

d Ph. 3, 19.

φ Or, suffer.

χ (.....Also. Scholeff.)

ψ (By command of. Locke.)

ω (Their birth and circumcision, Vc. 22. Locke.)

α (But.)

β (Do ye? Mang. And so ve. 20.)

γ (Subjection to his will? Locke.)

δ (Make a prey of? Locke.)

ε (Extort presents from? Locke.)

ζ (Treat you contumeliously? Locke.)

η (Do I? Mang.)

θ (D-stitute of dignity and authority. Locke.)

ε Ac. 22, 3. Ro. 11, 1. Ph. 3, 5.

<sup>10</sup>As the truth<sup>a</sup> of Christ is in me, no<sup>σ</sup> man shall stop me of this boasting<sup>b</sup> in the regions of Achaïa.

<sup>11</sup>Wherefore because I love you not?

God knoweth.

<sup>12</sup>But what I do, that<sup>τ</sup> I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.<sup>υ</sup>

<sup>13</sup>For such are false<sup>ο</sup> apostles, deceitful workers, transforming themselves into the apostles of Christ; <sup>14</sup>and no marvel; for Satan himself is transformed into an angel of light: <sup>15</sup>therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end<sup>d</sup> shall be according to their works.

And as to extraction (ve. 22), sufferings (23—26), labours (27—29), there was nothing in which he could not compare himself with their Jewish teacher, 16—33.

<sup>16</sup>I SAY again, Let no man think me a fool; if otherwise, yet as a fool receive<sup>φ</sup> me, that I<sup>χ</sup> may boast myself a little. <sup>17</sup>That which I speak, I speak it not after<sup>ψ</sup> the Lord, but as it were foolishly, in this confidence of boasting. <sup>18</sup>Seeing that many glory after the flesh,<sup>ω</sup> I will glory also. <sup>19</sup>For<sup>α</sup> ye<sup>β</sup> suffer fools gladly, seeing ye yourselves are wise. <sup>20</sup>For ye suffer, if a man bring you into bondage,<sup>γ</sup> if a man devour<sup>δ</sup> you, if a man take<sup>ε</sup> of you, if a man exalt himself, if a man smite<sup>ε</sup> you on the face. <sup>21</sup>I<sup>ζ</sup> speak as concerning reproach, as though we had been weak.<sup>ο</sup> Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

<sup>22</sup>Are they Hebrews?<sup>ε</sup>

So am I.

Are they Israelites?

So am I.

Are they the seed of Abraham?

So am I.

<sup>23</sup>Are they ministers of Christ? (I speak as a fool).

I am more; in labours more abundant,<sup>ζ</sup> in stripes<sup>η</sup> above measure,<sup>θ</sup> in prisons more frequent, in deaths oft.<sup>h</sup> <sup>24</sup>Of the Jews five times received I forty<sup>i</sup> stripes save one.<sup>κ</sup> <sup>25</sup>Thrice was I beaten with rods,<sup>λ</sup> once was I stoned,<sup>k</sup> thrice I suffered shipwreck, a night and a day I have been in the deep; <sup>26</sup>in journeyings often, in perils of waters,<sup>μ</sup> in perils of robbers, in perils by mine own countrymen,<sup>l</sup> in perils by the heathen,<sup>m</sup> in perils in the city, in perils in the wilderness,<sup>n</sup> in perils in the sea, in perils among false brethren;<sup>27</sup> in weariness and painfulness, in watchings<sup>n</sup> often, in hunger and thirst, in fastings often, in cold and nakedness.

<sup>28</sup>Beside those things that are without, that which cometh<sup>ε</sup> upon me daily, the care of all the churches.

<sup>29</sup>Who is weak,<sup>ο</sup> and I am not weak? who is offended, and I burn not?

<sup>30</sup>If I must needs<sup>π</sup> glory,<sup>ρ</sup> I will glory of the things which concern mine infirmities.

<sup>31</sup>The God and Father of our LORD Jesus Christ, which is blessed for evermore, knoweth that I lie not.<sup>σ</sup> <sup>32</sup>In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: <sup>33</sup>and through a window in a basket was I let down by the wall, and escaped his hands.

XII.] S. Paul justifies his claim to be an apostle from the revelations he had received, ve. 1—10.

IT is not expedient for me doubtless to glory.<sup>τ</sup> I will<sup>υ</sup> come to visions and revelations of the Lord.

<sup>2</sup>I knew<sup>φ</sup> a man<sup>χ</sup> in<sup>ψ</sup> Christ above<sup>ω</sup> fourteen years ago, (whether in the body, I cannot tell: or whether out of the body, I cannot tell: God knoweth;) such an one caught<sup>ρ</sup> up to the third heaven.

<sup>3</sup>And I knew such a man, (whether in the body, or out of the body,

f 1 Co. 15, 10.

g Ch. 6, 4. Ac. 9, 10; 20, 23; and 21, 11.

κ (Exceedingly beyond him. Locke. For exceeding. Wat., Newc.)

h Ch. 1, 9; 4, 11; and 6, 9. 1 Co. 15, 30.

i De. 25, 3.

κ (Inflicted with a scourge of thirteen thongs. Gilpin.)

λ (By heathen magistrates. Ac. 16, 23.)

k Ac. 14, 19.

μ (Rivers or floods. Newc.)

l Ac. 9, 23; 13, 50; 14, 5; 17, 5; 20, 3; 21, 31; 23, 10; and 25, 3.

κ Ac. 14, 5, and 19, 23.

υ (The country. Wells, Pyle.)

π Ch. 6, 5. Ac. 20, 31.

ξ (Crowds upon... anxiety for... Biley. Ac. 20, 18. Ro. 1, 14.)

ο 1 Co. 8, 13, and 9, 22.

π (Am compelled to... Ch. 12, 11. Locke.)

ρ (Mention some commendable action without vanity. Locke.)

σ (Then known only to a few. Ac. 9, 25.)

τ (...If I must. Vulg., Syriac, Locke.)

υ Gr., for I.

φ (Know. Gen.)

χ (Himself. Gilpin, Locke.)

ψ Ch. 5, 17. Ro. 16, 7. Ga. 1, 22.

ω (Caught up above fourteen years ago. Cast., Bengel.)

ρ Ac. 22, 17.

β Or, possible.

γ Ch. 11, 30.

r Ch. 10, 8, and  
11, 16.y (Since I only  
should. Heyl.  
For I would  
speak nothing  
but what is true.  
Locke.)δ (An obstacle was  
thrown on me.  
As 2 Chr. 28, 23.  
Junius. Some  
bodily infirmity.  
Hull, Wells,  
Newc. Bodily in-  
firmities. Whit-  
by. Compare that  
of Moses, Ex.  
4, 10. Some dis-  
order which af-  
fected his speech  
and aspect. See  
Eze. 28, 24. Ga.  
4, 13, 15.)ε (That a messen-  
ger...might.....  
Newc.)ζ (Not in the Alex.,  
Clar., and other  
Mss., the Ath.,  
Iren., or Aug.  
Mill. Nor in  
Vulg.)s De. 3, 23. Mat.  
26, 44.η (Gift, i.e., of  
the Spirit. Pyle.)

t 1 Pe. 4, 14.

u Ch. 11, 5. Ga.  
2, 6.v Ch. 4, 2; 6, 4;  
and 11, 6. Ro.  
15, 18. 1 Co.  
9, 2.

w 1 Co. 1, 7.

x Ch. 11, 9. 1 Co.  
9, 12.θ (This is the...  
Vat. Ms. He had  
been disappointed  
the second. Ch.  
1, 13. Wall.)

y Ch. 13, 1.

I cannot tell: God knoweth;) <sup>4</sup>how that he was caught up into paradise, and heard unspeakable words, which it is not lawful<sup>β</sup> for a man to utter.

<sup>5</sup>Of such an one will I glory: yet of myself I will not glory,<sup>2</sup> but in mine infirmities. <sup>6</sup>For though I would desire to glory, I shall not be a fool;<sup>γ</sup> for I will say<sup>γ</sup> the truth: but *now* I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

<sup>7</sup>And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn<sup>δ</sup> in the flesh, the messenger of Satan to buffet<sup>ε</sup> me, [lest I should be exalted above measure.]<sup>ζ</sup>

<sup>8</sup>For this thing I besought the Lord thrice,<sup>8</sup> that it might depart from me. <sup>9</sup>And He said unto me, "My grace<sup>η</sup> is sufficient for thee: for my strength is made perfect in weakness." Most gladly therefore will I rather glory in my infirmities, that the power<sup>ι</sup> of Christ may rest upon me. <sup>10</sup>Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

*And from the miracles he wrought, ve. 11—13.*

<sup>11</sup>I AM become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles,<sup>u</sup> though I be nothing. <sup>12</sup>Truly the signs<sup>v</sup> of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. <sup>13</sup>For what is it wherein you were inferior<sup>w</sup> to other churches, except *it* be that I myself was not burdensome<sup>x</sup> to you?

Forgive me this wrong!

*Declares his continued kind intentions towards the Corinthians, ve. 14—21.*

<sup>14</sup>BEHOLD, the<sup>θ</sup> third<sup>γ</sup> time I am ready to come to you; and I will not

be burdensome to you: for I seek not your's, but you:<sup>z</sup> for the children ought not to lay up for the parents, but the parents<sup>a</sup> for the children. <sup>15</sup>And I will very gladly spend<sup>b</sup> and be spent for you;<sup>c</sup> though the more abundantly I love you, the less I be loved.<sup>c</sup>

<sup>16</sup>But be it so, "I"<sup>d</sup> did not burden you: nevertheless, "being crafty, I caught you with guile."

<sup>17</sup>Did I make a gain<sup>e</sup> of you by any of them whom I sent unto you?

<sup>18</sup>I desired Titus,<sup>κ</sup> and with *him* I sent a<sup>λ</sup> brother.

Did Titus make a gain of you? walked we not<sup>μ</sup> in the same spirit? *walked we not in the same steps?*

<sup>19</sup>Again, think ye that we excuse<sup>ν</sup> ourselves unto you?

We speak before God<sup>ξ</sup> in Christ: but *we do* all things, dearly beloved, for your edifying.<sup>g</sup>

<sup>20</sup>For<sup>ξ</sup> I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found<sup>δ</sup> unto you such as ye would not: lest *there* be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: <sup>21</sup>and lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already,<sup>π</sup> and have not repented of the uncleanness and fornication<sup>ι</sup> and lasciviousness which they have committed.

XIII.] *But assures them that if necessary he will give proofs of his apostolic authority and power, xlii. 1—10.*

THIS is the third<sup>k</sup> time I am coming to you.

In the mouth of two or three witnesses shall every word be established.<sup>l</sup>

<sup>2</sup>I told you before, and foretell<sup>ρ</sup> you, as if I were present, the second<sup>σ</sup> time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:<sup>m</sup> <sup>3</sup>since ye seek a proof of Christ speaking in me, which to

z Ac. 20, 33. 1  
Co. 10, 33.

a 1 Co. 4, 14.

b Willing to have  
impaired....also  
our own souls...  
1 Th. 2, S. Ph.  
2, 17.

c Gr., your souls.  
Ch. 1, 6. Jno.  
10, 11. Col. 1, 24.  
2 Ti. 2, 10.

e Our heart is en-  
larged...but ye  
are straitened...  
Ch. 6, 11, 13.

d Ch. 11, 9.

e Ch. 7, 2.

κ (To go to you.  
Heyl., Locke.  
Ch. 8, 6, 16, 22.)

λ (The. Mid.  
Ch. 8, 18, 22.)

μ (...Of old in the.  
Vat. Ms., Alex.)

ν (For not coming  
to you. Heyl. By  
mentioning Titus  
apologise for not  
coming myself.  
Locke.)

f Ch. 11, 31. Ro.  
9, 1.

g 1 Co. 10, 33.

ξ (There is no  
need of apologies  
for my not com-  
ing sooner, for  
I...Locke.)

h Ch. 10, 2, and 13,  
2, 10. 1 Co. 4,  
21.

π (Before—whom  
I spared, only  
admonished.)

i 1 Co. 5, 1.

k Ch. 12, 14.

l See Mat. 18, 16.

ρ (Forewarn.  
Heyl.)

σ (My letters are  
as two personal  
applications to  
you. Locke.)

m Ch. 1, 23.

τ (With the appearance of. Locke.)

υ Or, with.

φ (. Manifestation of the. Locke.)

η Ro. 8, 10. Ga. 4, 19.

χ (Destitute of proofs of it. Locke.)

ψ (Without such proofs. Heyl., Knatch., Locke.)

ω (We. Vat. Ms.)

α (That is, I may inflict no evil on you. Heyl.)

β (... To shew my proofs. Locke.)

γ (Right. Locke, Heyl.)

you-ward is not weak, but is mighty in you. <sup>4</sup>For though He was crucified through<sup>τ</sup> weakness, yet He liveth by the power of God. For we also are weak in<sup>υ</sup> Him, but we shall live with Him by the<sup>φ</sup> power of God toward you.

<sup>5</sup>Examine yourselves, whether ye be in the faith; prove your own selves.

Know ye not your own selves, how that Jesus Christ is in you?<sup>η</sup> except ye be reprobates.<sup>χ</sup>

<sup>6</sup>But I trust that ye shall know that we are not<sup>ψ</sup> reprobates.

<sup>7</sup>Now I<sup>ω</sup> pray to God that ye<sup>α</sup> do no evil; not that we should<sup>β</sup> appear approved, but that ye should do that which is honest,<sup>γ</sup> though we be as<sup>δ</sup> reprobates. <sup>8</sup>For we can do nothing<sup>ε</sup> against the truth, but for<sup>ς</sup> the truth.

<sup>9</sup>For we are glad, when we are weak,<sup>η</sup> and ye are strong:<sup>θ</sup> and this also we wish, even your perfection.<sup>ο</sup>

<sup>10</sup>Therefore I write these things being absent, lest being present I should use sharpness, according to the power<sup>ρ</sup> which the Lord hath given me to edification, and not to destruction.

Conclusion, ve. 11—14.

<sup>11</sup>FINALLY, brethren, farewell.

Be perfect, be of good comfort, be of one<sup>ζ</sup> mind, live in peace; and the God of love and peace shall be with you.

<sup>12</sup>Greet one another with an holy kiss.<sup>ρ</sup>

<sup>13</sup>All the saints salute you.

<sup>14</sup>The grace<sup>ε</sup> of the LORD JESUS Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

δ (If I had no proofs. Locke, Heyl.)

ε (Unless ye are offenders. Locke.)

ς (Your punishment be for the advantage of the Gospel. Locke.)

η (Disarmed. Heyl.)

θ (So clear of fault, that ye cannot be touched. Locke.)

ο 1 Th. 3, 10.

ρ Ch. 10, 8.

ζ 1 Co. 1, 10.

ρ Ro. 16, 16. 1 Co. 16, 20. 1 Th. 5, 26. 1 Pe. 5, 14.

ε (Favour. Wat.)



THE

# EPISTLE OF PAUL THE APOSTLE

TO THE

## GALATIANS.

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THE claim of this Epistle (ch. i. 1) as the production of S. Paul is sustained by the unanimous testimony of the Christian Church. This testimony is confirmed by internal evidence, and especially by "the particularity of its recitals and references" (Paley's *Horæ Paulinæ*.) Comp. i. 17, 18, with Acts ix. 25; ch. i. 18, with Acts ix. 28; ch. i. 19, with Acts ix. 27. Also the following:—I. S. Paul, in the early part of his life, had addicted himself to the study of Judaism, and was distinguished for his zeal for its institutions, and for the traditions which had been incorporated with it (ch. i. 14, with Acts xxii. 3). ("It was very gracious," says Lardner, "in the LORD JESUS, to call S. Paul at the time He did, and not suffer him to continue longer in his career of rash, inconsiderate and injurious zeal without control; then, he was young and tractable, afterwards, he might have been hardened, or, upon conviction, he might have sunk into despair.") II. Barnabas with S. Paul at Antioch (ch. ii. 11, 13, with Acts xi. 25). III. The stated residence of the apostles at Jerusalem (ch. i. 17, with Acts viii. 1, and xv. 2). IV. There can be no doubt the "temptation," in this Epistle, is intended to denote the "thorn" in the Second Epistle to the Corinthians, and therefore it is the same person in both, alluding, as the occasion led him, to some bodily infirmity under which he laboured (iv. 13, 14, with 2 Co. xii. 1—9). V. It was for preaching Christianity as distinct from Judaism that S. Paul brought on himself the sufferings which had attended his ministry (iv. 29; v. 11; and vi. 17, with Acts xiii. 50; xiv. 2, 19; and xvii. 4, 5, 13). VI. The shortness of S. Paul's stay at Jerusalem, when he went, A.D. 38, the same year as that of the vision to Cornelius, "to become acquainted" with S. Peter (ch. i. 18, with Acts xxii. 17). VII. The conformity in the manner in which the peculiar eminence of S. James is spoken of (ch. ii. 12, with Acts xii. 17, and xxi. 17, 18). VIII. In the direct narrative of the council at Jerusalem no allusion is made to the subject of "the poor," and there only one short incidental sentence in the speech of the apostle before Felix, but in the epistles it is largely spoken of (ch. ii. 10, with Acts xxiv. 17, and Rom. xv. 25, 1 Cor. xvi. 1, and 2 Cor. viii., ix.)

"Tertullian," says Grotius, "thought this among the first of the Epistles of S. Paul." S. Paul had taught Christianity in Galatia on his third apostolical journey, A.D. 51 (Acts xvi. 6), and again, in A.D. 55, on his fourth journey (Acts xviii. 23). It was during this interval, as Dr. Benson and Dr. Lardner think, that some Jewish teachers, zealous for the Mosaic Law, very nearly persuaded the Galatians to a conformity to its ritual observances (ch. i. 7; iii. 3; iv. 9, 10, 21; and v. 1, 2, 6, 9, 10); and they date the Epistle from Corinth, A.D. 52, before the second visit. Mr. Birks (*Horæ Apostolicæ*) argues for the same date, thus, 1. That no intermediate visit had occurred (ch. i. 6). 2. That the reproof (iv. 18) was applicable only if the letter was written before his return to them. 3. That the words *τὸ πρότερον* (iv. 13) cannot prove a second visit. 4. That the persecutions (v. 11) and the "marks" (vi. 17) perfectly agree with this date. And lastly, that there is an entire silence in the Epistle to the fact of a second visit. But Capellus, Witsius, Pearson, Wall, Bedford, Locke, Burton, date it after the second visit, and from Ephesus, A.D. 57.

The object of the Epistle is to shew the sufficiency of Christianity. "It goes farther," says Paley, "than any of S. Paul's epistles;" affirming that not only were the Gentiles exempt from its authority, but even the Jews were no longer to place any dependence on it, or consider themselves as subject to it on a religious account.

"The Epistle supposes (Paley, *Horæ Paulinæ*) that certain designing adherents of the Jewish Law had crept into the Churches of Galatia, and endeavoured to persuade the converts that they had been taught the new religion imperfectly and at second-hand; that S. Paul possessed only an inferior and deputed commission, the seat of truth and authority being in the Apostles and Elders at Jerusalem; and that whatever he might profess among them, he had himself, at other times, and in other places, taught circumcision."

"The Epistle," says Markland, "is written with more than usual warmth and spirit;" and so Grotius, "that he was more vehement in this than in his other Epistles is very apparent."

α (From. Ham. See ve. 15. Instructed by. Locke. See ve. 17.)

β (Separated by. ve. 15.)

δ Ac. 9, 6.

γ (Favour. Locke.)

δ (All manner of good. Locke.)

ε Mat. 20, 28.

ε (Instant wicked age. Ham. Compare Ac. 2, 47. Pyle. Jno. 15, 19, and 17, 14. 1 Jno. 5, 19.)

ζ (Myself. Ch. 5, 8. Locke.)

δ Jno. 1, 17.

η (Owing to nothing else but that there. Locke, Gilpin.)

ε Ch. 5, 10. Ac. 15, 1. 2 Co. 2, 17, and 11, 13.

θ (If ever. Ham.)

ι (Shall...Alex.)

λ (Anything more than ye. Pyle.)

λ (Court the favour of. Wat. Teach that which will avert the displeasure of... Ham. 1 Th. 2, 4.)

μ (Discharge my duty to. Pyle.)

ν (As I did once. Ac. 9, 2. Locke.)

ξ (Would not have been. Ham.)

π (A Christian. Ch. 5, 12, and 6, 12.)

ρ (In general—every where. Locke.)

σ (That which was built on the tradition of the elders. L'Enf. Grot. Mar. 7, 3. Col. 2, 8.)

φ Ac. 8, 3.

τ (Made proficiency in. Wat.)

υ Gr., in years.

I.] S. Paul's commission entirely from God. [163

Acts xix. 20.

PAUL, an apostle, (not<sup>a</sup> of men, neither by man, but by<sup>β</sup> JESUS<sup>δ</sup> Christ, and God the Father, who raised Him from the dead;) <sup>2</sup>and all the brethren which are with me, unto the churches of Galatia: <sup>3</sup>grace<sup>γ</sup> be to you and peace<sup>δ</sup> from God the Father, and from our LORD JESUS Christ, <sup>4</sup>who gave<sup>ε</sup> Himself for our sins, that He might deliver us from this present evil world;<sup>ε</sup> according to the will of God and our Father: <sup>5</sup>to whom be glory for ever and ever. Amen.

And everything he taught delivered to him by immediate revelation, i. 6—ii. 2.

<sup>6</sup>I MARVEL that ye are so soon removed from him<sup>ς</sup> that called you into the grace<sup>ι</sup> of Christ unto another gospel: <sup>7</sup>which is not another;<sup>η</sup> but there be some that trouble<sup>ε</sup> you, and would pervert the gospel of Christ. <sup>8</sup>But though<sup>θ</sup> we, or an angel from heaven, preach<sup>ι</sup> any other gospel unto you than that which we have preached unto you, let him be accursed. <sup>9</sup>As we said before, so say I now again, If any man preach any<sup>κ</sup> other gospel unto you than that ye have received, let him be accursed.

<sup>10</sup>For do I now persuade<sup>λ</sup> men, or God?<sup>μ</sup> or do I seek to please men? for if I yet<sup>ν</sup> pleased men, I should<sup>ξ</sup> not be the servant of Christ.<sup>π</sup>

<sup>11</sup>But I certify you, brethren, that the gospel which was preached of me<sup>ρ</sup> is not after man. <sup>12</sup>For I neither received it of man, neither was I taught it, but by the revelation of JESUS Christ. <sup>13</sup>For ye have heard of my conversation in time past in the Jews' religion,<sup>σ</sup> how that beyond measure I persecuted the church of God, and wasted<sup>τ</sup> it: <sup>14</sup>and profited<sup>φ</sup> in the Jews' religion above many my equals<sup>υ</sup> in mine own nation, being more exceedingly zealous of the traditions of my fathers.

<sup>15</sup>But when it pleased God, who

separated<sup>ρ</sup> me from my mother's womb, and called me by His grace,<sup>φ</sup> <sup>16</sup>to reveal<sup>λ</sup> His Son in me, that I might preach Him among the heathen;<sup>ι</sup> immediately<sup>κ</sup> I conferred not with flesh and blood:<sup>κ</sup> <sup>17</sup>neither went I up to Jerusalem to them which were apostles before me; but I went<sup>υ</sup> into Arabia, and returned again unto Damascus. <sup>18</sup>Then after three years I went<sup>υ</sup> up to Jerusalem to see Peter, and abode with him fifteen days. <sup>19</sup>But other of the apostles saw I none, save James<sup>ι</sup> the Lord's brother.

<sup>20</sup>Now the things which I write unto you, behold, before God, I lie not.

<sup>21</sup>Afterwards I came into the regions of Syria<sup>μ</sup> and Cilicia; <sup>22</sup>and was unknown by face unto the churches of Judea which were in Christ: <sup>23</sup>but they had heard only, "That he which persecuted us in times past now preacheth the faith which once he destroyed." <sup>24</sup>And they glorified God in me.

II.] <sup>1</sup>Then fourteen years after I went<sup>υ</sup> up again to Jerusalem with Barnabas, and took Titus with me also. <sup>2</sup>And I went up by revelation,<sup>α</sup> and communicated unto them that gospel<sup>β</sup> which I preach among the Gentiles, (but privately<sup>γ</sup> to them which were of reputation,)<sup>δ</sup> lest by any means I should run,<sup>ε</sup> or had run, in vain.<sup>ς</sup>

From the first he had taught the sufficiency of Christianity (ve. 5), and that circumcision need no longer be observed, ii. 3—21.

<sup>3</sup>BUT neither<sup>γ</sup> Titus, who was with me, being a Greek, was compelled to be circumcised: <sup>4</sup>and that<sup>θ</sup> because of false<sup>ε</sup> brethren unawares<sup>ι</sup> brought in, who came in privily to spy out our liberty which we have in Christ JESUS, that they might bring us into bondage: <sup>5</sup>to whom<sup>κ</sup> we gave place by subjection,<sup>λ</sup> no, not for an hour; that the truth<sup>μ</sup> of the gospel might continue with<sup>ν</sup> you.

<sup>6</sup>But of those who seemed to be

g Je. 1, 5. Ac. 9, 15; 13, 2; and 22, 14.

φ (Favour.)

λ 2 Co. 4, 6.

ι Ac. 22, 16.

κ (Jerome connects with the preceding clause.)

κ Mat. 16, 17. 1 Co. 15, 50. Ep. 6, 12.

φ (Departed. Ham.)

ω Or, returned. Ac. 9, 26.

ι Mat. 13, 55. Ma. 6, 3.

μ Ac. 9, 30.

ν Ac. 15, 2.

α (Special appointment of God. Pyle.)

β (What I taught. Pyle.)

γ Or, severally.

δ (The chief men. Ham.)

ε (If I had not removed prejudices against me. Heyl.)

ς (And lest it should be said that I had not been owned as an apostle. Locke.)

η (...Not so much was. Ham.)

θ (...As to the. Heyl.)

ο Ac. 15, 1, 24. 2 Co. 11, 26.

ι (Insinuating themselves. Ham.)

κ (Them. Heyl.)

λ (Submission. Ham. To the Law as a duty. Locke.)

μ (That is, the sufficiency of Christianity. Pyle. Ve. 14 Ch. 3, 1, and 4, 16.)

ν (Remain among. Locke.)



ξ (*Really men of eminence.* Locke.)

π (...No more to me than I knew before. Ham. Taught me nothing new. Locke. So Pyle, Locke.)

p Ac. 13, 46. Ro. 1, 5, and 11, 13. 1 Ti. 2, 7. 2 Ti. 1, 11.

q 1 Th. 2, 4.

p (*Had...had been mighty.* Biley.)

σ (*Are reputed.* Ham.)

r Ro. 1, 5; 12, 3; and 15, 15. 1 Co. 15, 10. Ep. 3, 8. Ph. 1, 7.

τ (...In Jerusalem now deprived of the sacrifices of the temple. Gilpin.)

s Ac. 11, 30, and 24, 17. Ro. 15, 25. 1 Co. 16, 1. 2 Co. viii. and ix.

t Ac. 10, 28, and 11, 3.

φ (*Gave into that way of dissimulation.* Pyle.)

χ (*Design...Pyle. Freedom from the Mosaic rites.* Locke.)

ψ (*Birth.* Ham. Born and brought up in it. Pyle.)

ω (*Have embraced Christianity as the only means of pardon.* Pyle.)

α (*And it is absurd now to bring the Gentiles to it.* Pyle.)

somewhat,<sup>ξ</sup> (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added<sup>π</sup> nothing to me: <sup>7</sup>but contrariwise, when they saw that the gospel of the uncircumcision<sup>p</sup> was committed<sup>q</sup> unto me, as the gospel of the circumcision was unto Peter; <sup>8</sup>(for He that wrought<sup>p</sup> effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) <sup>9</sup>and when James, Cephas, and John, who seemed<sup>σ</sup> to be pillars, perceived the grace<sup>r</sup> that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. <sup>10</sup>Only they would that we should remember the poor;<sup>r</sup> the same which I also was forward to do.<sup>s</sup>

<sup>11</sup>But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. <sup>12</sup>For before that certain came from James, he did eat with the Gentiles:<sup>t</sup> but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. <sup>13</sup>And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away<sup>φ</sup> with their dissimulation.

<sup>14</sup>But when I saw that they walked not uprightly according to the truth<sup>x</sup> of the gospel, I said unto Peter before them all, "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" <sup>15</sup>We who are Jews by nature,<sup>ψ</sup> and not sinners of the Gentiles, <sup>16</sup>knowing that a man is not justified by the works of the law, but by the faith of JESUS Christ,<sup>ω</sup> even we have believed in JESUS Christ, that we might be justified by the faith of Christ, and not by the works of the law:<sup>α</sup> for by the works of the law shall no flesh be justified."

<sup>17</sup>But if, while we seek to be justified by Christ, we ourselves also are found sinners,<sup>β</sup> is therefore<sup>γ</sup> Christ the minister of sin? God forbid. <sup>18</sup>For if I build again the things which I destroyed, I make myself a transgressor.<sup>δ</sup> <sup>19</sup>For I through the law am dead<sup>ε</sup> to the law, that I might live unto God. <sup>20</sup>I am<sup>ς</sup> crucified with Christ: nevertheless I live; yet not I,<sup>η</sup> but Christ liveth in me: and the life which I now live in the flesh I live<sup>θ</sup> by<sup>θ</sup> the faith<sup>ι</sup> of the Son of God, who loved me, and gave Himself for me. <sup>21</sup>I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.<sup>κ</sup>

III.] The miracles wrought proved that the teaching was from God, iii. 1—5.

FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth,<sup>κ</sup> before whose eyes JESUS Christ hath been evidently set forth, crucified among you?<sup>λ</sup>

<sup>2</sup>This only would I learn of you, Received ye the Spirit<sup>μ</sup> by the works of the law, or by the hearing<sup>ν</sup> of faith?<sup>μ</sup>

<sup>3</sup>Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

<sup>4</sup>Have ye suffered so many<sup>ν</sup> things in vain? if it be yet in vain.<sup>ξ</sup>

<sup>5</sup>He<sup>π</sup> therefore that ministereth to you the Spirit, and worketh miracles among you, doeth He it by the works of the law, or by the hearing of faith?

Which was further confirmed by the intimations of God's purposes given in the Old Testament, ve. 6—18.

<sup>6</sup>EVEN as "ABRAHAM BELIEVED GOD, AND IT WAS ACCOUNTED<sup>ρ</sup> TO HIM FOR RIGHTEOUSNESS."<sup>7</sup> Know ye therefore that they which are of faith, the same<sup>σ</sup> are the children of Abraham.

<sup>8</sup>And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, "IN THINE SHALL ALL NATIONS BE BLESSED."<sup>9</sup> So then they which be of faith are blessed with faithful Abraham.

β (*For a Christian to rely on the Jewish Law is to allow himself to be still in a state of guilt.* Pyle.)

γ (*Is not then... Scholel. Author of a dispensation that leaves us but where we were.* Newe.)

δ (*By setting up that which God has abolished.* Pyle.)

ε (*By law died.* Ham. Ro. 6, 14, and 7, 4.)

ς (*Have been.* Ham. Ch. 5, 24, and 6, 14. Ro. 6, 6.)

η (*And I no longer live.* Wells, Scholel.)

θ (*Faith in God and Christ.* Vat. Ms.)

ι (*The obedience of a Christian.* Pyle.)

κ (*Not in the Alex., Beza, and other Mss.* Green.)

λ (*Not in the Alex., Ephr., and some Lat. Mss.* Green.)

μ (*Ye. 14. Ac. 2, 38; 8, 15; 10, 47; and 15, 8.*

ν (*Is. 53, 1.*

ξ (*Was it not conferred on your becoming Christians?* Pyle.)

ρ (*Or, great.*

σ (*Only, and not the greatest loss.* Grot.)

π (*God.* Ham.)

ρ (*Or, imputed.*

σ (*Christian faith is that very principle of believing God's revelation and obeying His will.* Pyle.)



τ (...Under the obligation of the Wells.)

γ De. 27, 26. Je. 11, 3.

υ (Will not. Alex. (Sept.), Bengel.)

φ (Brought us out, as from slavery. Comp. 2 Ti. 2, 26. 1 Pe. 1, 18, with Ex. 6, 6.)

χ (Not for any sin of His own. Wells.)

ψ Is. 32, 15, and 44, 3. Je. 31, 33, and 32, 40. Eze. 11, 19, and 36, 27. Joel 2, 28. Zec. 12, 10. Jno. 7, 33. Ac. 2, 33.

ω Or, testament.

α (When a contract among men is ratified, no one can make it void. Heyl.)

β (Every one that should be merely born of Abraham. Pyle.)

γ (All Christians, whether circumcised or not. Ham. 1 Co. 12, 12.)

δ (Gr., a.)

ζ Ex. 12, 40.

θ Ro. 8, 17.

ι Ro. 4, 14.

κ (What then is? Ham. Why given? Pyle.)

λ (Comp. De. 5, 22, with Ex. xxxii. and xxxiii. Wells.)

μ (Delivered. Ham.)

θ (Moses. Ex. 20, 19. Le. 26, 46. De. 5, 5, and 22, 31.)

ι (Gr., the (office of). Supposes two parties. Pyle.)

κ (God is one of the two. Aeth. The single party who gave the promise absolutely and immediately to Abraham. Pyle.)

<sup>10</sup>For as many as are of the works<sup>τ</sup> of the law are under the curse: for it is written,<sup>γ</sup> "CURSED IS EVERY ONE THAT CONTINUETH<sup>ν</sup> NOT IN ALL THINGS WHICH ARE WRITTEN IN THE BOOK OF THE LAW TO DO THEM."

<sup>11</sup>But that no man is justified by the law in the sight of God, *it is evident*: for "THE JUST SHALL LIVE BY FAITH."<sup>12</sup>And the Law is not of faith: but, "THE MAN THAT DOETH THEM SHALL LIVE IN THEM."

<sup>13</sup>Christ hath redeemed<sup>φ</sup> us from the curse of the Law, being made a curse for us: *χ* for it is written, "CURSED IS EVERY ONE THAT HANGETH ON A TREE:" <sup>14</sup>that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit<sup>ψ</sup> through faith.

<sup>15</sup>Brethren, I speak after the manner of men: Though *it be* but a man's covenant,<sup>ω</sup> yet *if it be* confirmed,<sup>α</sup> no man disannulleth, or addeth thereto. <sup>16</sup>Now to Abraham and his seed were the promises made. He saith not, "And to seeds,"<sup>β</sup> as of many; but as of one, "AND TO THY SEED," which is Christ.<sup>γ</sup> <sup>17</sup>And this I say, *that* the<sup>δ</sup> covenant, that was confirmed before of God in Christ, the Law, which was four<sup>ζ</sup> hundred and thirty years after, cannot disannul, that it should make the promise of none effect. <sup>18</sup>For if the inheritance<sup>δ</sup> be of the law, *it is* no more of promise:<sup>ε</sup> but God gave *it* to Abraham by promise.

*The Law was given to shew that men universally were living in violation of the will of God, and, consequently, must abide the penalty, viz., death, ve. 19—25.*

<sup>19</sup>WHEREFORE<sup>ε</sup> then *serveth* the Law?

It was added<sup>ς</sup> because of transgressions, till the Seed should come to whom the promise was made; *and it was ordained<sup>η</sup> by angels in the hand of a mediator.*

<sup>20</sup>Now a mediator<sup>θ</sup> is not a mediator of one,<sup>ι</sup> but God is one.<sup>κ</sup>

<sup>21</sup>Is the Law then against the promises of God?

God forbid: for if there had been a law given which could have given<sup>λ</sup> life, verily righteousness should have been by the law. <sup>22</sup>But the scripture hath concluded<sup>ε</sup> all under sin, that the promise by faith of JESUS CHRIST might be given to them that believe.

<sup>23</sup>But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.<sup>ν</sup>

<sup>24</sup>Wherefore the Law was our schoolmaster<sup>ς</sup> to bring us unto Christ,<sup>τ</sup> that we might be justified by faith: <sup>25</sup>but after that faith is come, we are no longer under a schoolmaster.

*Which, however, was endured for them by the Christ, ve. 26—29.*

<sup>26</sup>FOR ye are all the children<sup>δ</sup> of God by faith in Christ. JESUS.<sup>ρ</sup> <sup>27</sup>For as many of you as have been baptized into Christ have<sup>ε</sup> put on Christ. <sup>28</sup>There<sup>ς</sup> is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one<sup>θ</sup> in Christ JESUS. <sup>29</sup>And if ye be Christ's, then are ye Abraham's seed,<sup>h</sup> and heirs<sup>ι</sup> according to the promise.

IV.] *The Mosaic institutions bring only a means to an end, and that end being attained, were of no further use, iv. 1—8.*

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant,<sup>σ</sup> though he be lord of all; <sup>2</sup>but is under tutors<sup>τ</sup> and governors until the time appointed of the father.

<sup>3</sup>Even so we, when we were children, were in bondage<sup>k</sup> under the elements<sup>ν</sup> of the world:<sup>φ</sup> <sup>4</sup>but when the fulness<sup>ι</sup> of the time was come, God sent forth His Son, made<sup>κ</sup> of a woman, made<sup>m</sup> under the law, <sup>5</sup>to redeem them that were under the law, that we might receive the adoption of sons.<sup>n</sup> <sup>6</sup>And because ye are sons, God hath sent forth the Spirit<sup>ο</sup> of His Son into your hearts, crying, Abba, Father. <sup>7</sup>Wherefore thou art no more a ser-

λ (Could have put into a state of life. Locke.)

ε Ro. 3, 9, 19, 23, and 11, 32.

ν (Kept shut up under the Law to future faith which was to be... Markl.)

ς (Guide. Newc. Mat. 5, 17. Ro. 10, 4. Col. 2, 17. He. 9, 9.)

τ (Till the time of. Markl.)

δ Ch. 4, 5. Jno. 1, 12. Ro. 8, 14. 1 Jno. 3, 1.

ρ (The promise to Abraham, or Christianity, being that which justifies you. Pyle.)

ε Ro. 6, 3, and 13, 14.

φ Ch. 5, 6. Ro. 10, 12. 1 Co. 12, 13. Col. 3, 11.

γ Jno. 10, 16, and 17, 20. Ep. 2, 14, and 4, 4, 15.

h Ge. 21, 10. Ro. 9, 7. He. 11, 18.

ι Ch. 4, 7, 28. Ro. 8, 17. Ep. 3, 6.

σ (Bondman. Locke.)

τ (Guardians and stewards. Ham.)

k Ve. 9. Ch. 2, 4, and 5. 1. Col. 2, 8, 20. He. 9, 10.

ν Or, rudiments.

φ (The Mosaic institutions. Locke.)

ι Ge. 49, 10. Da. 9, 24. Ma. 1, 15. Ep. 1, 10.

χ (Born. Scholef. Ge. 3, 15. Is. 7, 14. Mi. 5, 3. Mat. 1, 23. Ln. 1, 31, and 2, 7.)

n Mat. 5, 17. Ln. 2, 27.

n Ch. 3, 26. Jno. 1, 12. Ep. 1, 5.

ο Ro. 5, 5, and 8, 15.

ψ Or, back. Ch. 3, 3. Col. 2, 20.

ω (Because not able to deliver from death Locke.)

α (Because they kept from the enjoyment of the inheritance. Locke.)

β Or, rudiments. Ve. 3.

γ (...Have been. Locke, Heyl. Was also as ye. Ham.)

δ (Formerly. Ham. Ch. 1, 6.)

ε (Your. Vat. Ms. So the Alex., Ephr. and Beza Ms., the Vulg., Memph., Cyril. Green.)

ρ 1 Th. 2, 13.

ζ Or, what was. (How great your happiness at that time! Heyl. What benedictions did you then pour on me! Locke.)

η (Your. Gr.)

θ (Woo you very earnestly. Ham.)

ι Or, us. (Vat. Ms., Beza, Mill, Wets., Heyl.)

κ (Exclude me that they may get into your affection. Locke.)

λ (Towards... person. Owen. A good man at all times. Locke.)

τ 1 Co. 4, 15. Philem. 10. Ja. 1, 18.

μ (Gr., but I)

ν (Discourse, as I shall find occasion. Locke.)

ξ Or, am perplexed for. (Know not what to think. Locke.)

vant, but a son; and if a son, then an heir of God through Christ.

And of no more real value than the religious worship ye paid to false deities, ve. 8—11.

<sup>8</sup>HOWBEIT then, when ye knew not God, ye did service unto them which by nature are no gods. <sup>9</sup>But now, after that ye have known God, or rather are known of God, how turn ye again<sup>ψ</sup> to the weak<sup>ω</sup> and beggarly<sup>α</sup> elements,<sup>β</sup> whereunto ye desire again to be in bondage?

<sup>10</sup>Ye observe days, and months, and times, and years.

<sup>11</sup>I am afraid of you, lest I have bestowed upon you labour in vain.

*They acted inconsistently with that joy with which they first listened to S. Paul, ve. 12—19.*

<sup>12</sup>BRETHREN, I beseech you, be as I am; for I am<sup>ν</sup> as ye are: ye have not injured me at all. <sup>13</sup>Ye know how through infirmity of the flesh I preached the gospel unto you at the first.<sup>δ</sup> <sup>14</sup>And my<sup>ε</sup> temptation which was in my flesh ye despised not, nor rejected; but received<sup>ζ</sup> me as an angel of God, even as Christ JESUS!

<sup>15</sup>Where<sup>ς</sup> is then the<sup>η</sup> blessedness ye spake of? for I hear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

<sup>16</sup>Am I therefore become your enemy, because I tell you the truth?

<sup>17</sup>They zealously affect<sup>θ</sup> you, but not well; yea, they would exclude you,<sup>ι</sup> that ye might affect them.<sup>κ</sup>

<sup>18</sup>But *it is* good to be zealously affected always in a good thing,<sup>λ</sup> and not only when I am present with you, <sup>19</sup>my little children, of whom I travail in birth<sup>τ</sup> again until Christ be formed in you.

*The difference between Judaism and Christianity may be usefully represented, as follows, iv. 20—v. 1.*

<sup>20</sup>I<sup>μ</sup> DESIRE to be present with you now, and to change my voice; for I stand in doubt<sup>ξ</sup> of you.

<sup>21</sup>Tell me, ye that desire to be under the law, do ye not hear the Law? <sup>22</sup>For it is written, that Abraham had two sons, the one by a bondmaid,<sup>ρ</sup> the other by a freewoman.<sup>ς</sup> <sup>23</sup>But he *who was* of the bond-woman was born after the flesh;<sup>ο</sup> but he of the freewoman *was* by<sup>π</sup> promise.<sup>τ</sup>

<sup>24</sup>Which things are an allegory:<sup>ρ</sup> for these are the two covenants;<sup>τ</sup> the one from the mount Sinai,<sup>ν</sup> which gendereth to bondage, which is Agar. <sup>25</sup>For this<sup>φ</sup> Agar is mount Sinai in Arabia, and answereth<sup>χ</sup> to Jerusalem which now is, and is<sup>ψ</sup> in bondage with her children. <sup>26</sup>But Jerusalem<sup>ω</sup> which is above is free, which is the mother of us all: <sup>27</sup>for it is written,<sup>ν</sup> "REJOICE THOU BARREN. THAT BEAREST NOT: BREAK FORTH AND CRY, THOU THAT TRAVAILEST NOT: FOR THE DESOLATE HATH MANY MORE CHILDREN THAN SHE WHICH HATH AN HUSBAND."

<sup>28</sup>Now we,<sup>ω</sup> brethren, as Isaac was, are the children of promise.<sup>ω</sup> <sup>29</sup>But as then he that was born after the flesh persecuted<sup>τ</sup> him *that was born* after the Spirit, even so *it is* now.

<sup>30</sup>Nevertheless what saith the scripture?<sup>τ</sup>

"CAST OUT THE BONDWOMAN AND HER SON: FOR THE SON OF THE BONDWOMAN SHALL NOT BE HEIR WITH THE SON OF THE FREEWOMAN."<sup>α</sup>

<sup>31</sup>So then, brethren, we are not children of the<sup>δ</sup> bondwoman,<sup>τ</sup> but of the free.

V.] <sup>1</sup>Stand fast therefore in the liberty wherewith<sup>δ</sup> Christ hath made us free, and be not entangled again with the yoke of bondage.

*Circumcision binds to perform every titlle of the Law, ve. 2—13.*

<sup>2</sup>BEHOLD, I<sup>ε</sup> Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. <sup>3</sup>For I testify again to every man that is circumcised, that he is a debtor to do the whole Law. <sup>4</sup>Christ is become

τ Ge. 16, 15.

ς Ge. 21, 2.

ο (In the ordinary course of nature. Locke.)

π (Gr., through the.)

τ Ge. 18, 10, and 21, 1. He. 11, 11.

ρ (Allegorical. Ham. Figure this by (my) accommodation. Bp. Chandler. I (Paul) make this comparison. Wall.)

τ Or, testaments.

ν Gr., Sina. De. 33, 2.

φ (The name. Ham. The word. denotes. Mich. Hujir, the Rock.)

χ Or, is in the same rank with. (In the same series of the allegory. Dodd. Answereth to it in like sort, for it is in bondage. Gen.)

ψ (For she is. Vat. Ms., Ham., Newc.)

υ Is. 2, 2. He. 12, 22. Re. 3, 12, and 21, 2, 10.

ν Is. 54, 1.

ω (Ye. Vat. Ms.)

ν Ch. 3, 29. Ac. 3, 25. Ro. 9, 8.

τ Ge. 21, 9.

γ Ge. 21, 10, 12.

α (Adapting a part of the Mo-saic history, that he might convey indirectly harsh truths. Newc.)

β (A. Barr. Mid.)

γ (Excluded from the inheritance. Ham. Ge. 25, 6. Jno. 8, 35.)

δ (To. Ham.)

ε (Who am reported to preach circumcision. Locke.)



5 (I. Locke.)

7 (Spiritually. Mid. ... The gospel covenant. Comp. 3, 3.)

8 (Through. Ham., Newc. Ro. 8, 24. 2 Ti. 4, 8.)

1 (Is consummated by, i.e., in keeping the commandments. Ham. Ja. 2, 18.)

κ Or, drive you back? (Coming across the course justle you out of the way. Wolf. Ch. 3, 1.)

λ (The necessity of circumcision. Locke, Heyl.)

μ (We who called. Ham. ... You to liberty. Locke.)

ν (The influence of one man may mislead you all. Locke.)

ξ (But I. Ham.)

π (For it is from the Jews that this comes. Locke.)

z Jos. 7, 25.

ρ (Subvert.)

δ Mat. 7, 12, and 22, 40. Ja. 2, 8.

ε Le. 19, 18. Mat. 22, 39. Ro. 13, 8.

σ (The light that is in your minds. Locke.)

τ Or, fulfil not. (Ham.)

υ (Gr., but.)

φ (The body being the source whence all our deviations from rectitude take their rise. Locke.)

χ (To the end that ye may not do. Heyl.)

ψ (Ye do not, i.e., with both wills. Ham.)

of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we<sup>s</sup> through the Spirit<sup>7</sup> wait for the hope of righteousness by<sup>8</sup> faith. 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh<sup>1</sup> by love.

7 Ye did run well; who did hinder<sup>κ</sup> you that ye should not obey the truth?

8 This persuasion<sup>λ</sup> cometh not of him<sup>μ</sup> that calleth you.

9 A little leaven<sup>ν</sup> leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And<sup>ξ</sup> I, brethren, if I yet preach circumcision, why do I yet suffer persecution? 12 then is the offence of the cross ceased. 12 I would they were even cut<sup>z</sup> off which trouble<sup>ρ</sup> you. 13 For, brethren, ye have been called unto liberty;

But Christianity equally obliges to a life of purity and goodness, ve. 13—25.

ONLY use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled<sup>δ</sup> in one word, even in this; "THOU SHALT LOVE THY NEIGHBOUR<sup>ε</sup> AS THYSELF." 15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 This I say then, Walk in the Spirit,<sup>σ</sup> and ye shall<sup>τ</sup> not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and<sup>υ</sup> the Spirit against the flesh: 18 and these are contrary the one to the other: so that<sup>χ</sup> ye cannot<sup>ψ</sup> do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh<sup>ω</sup> are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 idolatry, witchcraft,<sup>α</sup> hatred, variance, emulations, wrath, strife, seditions, heresies,<sup>β</sup> 21 envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit<sup>δ</sup> the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,<sup>γ</sup> 23 meekness, temperance:<sup>δ</sup> "against such there is no law."<sup>ε</sup>

24 And they that are Christ's<sup>s</sup> have crucified<sup>7</sup> the flesh with the affections<sup>8</sup> and lusts.

25 If we live in<sup>t</sup> the Spirit, let us also walk in<sup>t</sup> the Spirit.

Also of candour, humility and love, v. 26—vi. 5.

26 LET us not be desirous of vain-glory, provoking one another, envying one another.

VI.] Brethren, if<sup>κ</sup> a man be over-taken in a fault,<sup>ε</sup> ye which are spiritual,<sup>λ</sup> restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil<sup>μ</sup> the law<sup>f</sup> of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself. 4 But let every man prove<sup>g</sup> his own work, and then shall he have rejoicing<sup>ν</sup> in himself alone, and not in another: 5 for every man shall bear<sup>δ</sup> his own burden.

And liberality, ve. 6—10.

6 LET him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; <sup>i</sup> God is not mocked: <sup>k</sup> for whatsoever a man soweth, that shall he also reap.<sup>l</sup> 8 For he that soweth to his flesh<sup>m</sup> shall of

ω (Irregular appetites. 1 Co. 3, 3. Ep. 5, 3. Col. 3, 5. Ja. 3, 14.)

α (Poisoning. Locke. Sorcery. Newc.)

β (Teachings from contentious motives. Newc.)

δ 1 Co. 6, 9. Ep. 5, 5. Col. 3, 6. He. 22, 15.

γ (Fidelity. Locke. 1 Co. 13, 7.)

δ (Continence. Ham.)

ε (Arist. Pol., iii. 8. Gough. 1 Ti. 1, 9.)

ζ (Of the Christ, Jesus. Vat. Ms.)

η (Bound themselves to be dead to. Newc.)

θ Or, passions.

ι (By...by. Ham. Are spiritually affected, let us also walk spiritually. Mid.)

κ Or, although. (Ham.)

λ Ro. 14, 1, and 15, 1. He. 12, 13. Ja. 5, 19.

λ 1 Co. 2, 15, and 3, 1.

μ (...Ye will.. Vat. Ms.)

f Jno. 13, 14, and 15, 12. Ja. 2, 8. 1 Jno. 4, 21.

g 1 Co. 11, 28. 2 Co. 13, 5.

ν (Matter of glorying. Locke So Ro. 4, 2.)

h Ro. 2, 6. 1 Co. 3, 8.

i 1 Co. 6, 9, and 15, 33.

k Job 13, 9.

l Lu. 16, 25. Ro. 2, 6. 2 Co. 9, 6.

m Ro. 8, 13. Ja. 3, 18.



<sup>n</sup> 1 Co. 15, 58. 2 Th. 3, 13.

<sup>o</sup> Mat. 24, 13. He. 3, 6; 10, 36; and 12, 3. Re. 2, 10.

<sup>p</sup> Ep. 2, 19. 1 Ti. 5, 8. He. 3, 6.

<sup>ξ</sup> (With what letters. Vulg. What manner of letters. Wick. With what. Rh. What kind of letters. Ham. In what large letters. Heins.)

<sup>q</sup> Ch. 2, 3, 14.

<sup>π</sup> (By owning a crucified Messiah.)

<sup>ρ</sup> (This was the secret spring of the zeal for Jewish ceremonies in some who professed to be Christians; and occasioned much uneasiness in the apostolic churches. Dodd.)

the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.

<sup>9</sup> And let us not be weary in well<sup>n</sup> doing<sup>r</sup>: for in due season we shall reap, if we faint<sup>o</sup> not.

<sup>10</sup> As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household<sup>p</sup> of faith.

*Conclusion.*

<sup>11</sup> Ye see how large<sup>ξ</sup> a letter I have written unto you with mine own hand.

<sup>12</sup> As many as desire to make a fair shew in the flesh, they constrain<sup>q</sup> you to be circumcised; only lest they should suffer persecution<sup>r</sup> for the cross of Christ.<sup>p</sup> <sup>13</sup> For neither they themselves who are circumcised keep

the law; but desire to have you circumcised, that they may glory in your flesh. <sup>14</sup> But God forbid that I should glory, save in the cross<sup>r</sup> of our LORD JESUS Christ, by whom<sup>σ</sup> the world is crucified unto me, and I unto the world.

<sup>15</sup> For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.<sup>τ</sup>

<sup>16</sup> And as many as walk according to this rule,<sup>v</sup> peace *be*<sup>φ</sup> on them, and mercy, and upon the Israel<sup>s</sup> of God.

<sup>17</sup> From henceforth let no man trouble me: for I bear in my body the marks<sup>ϕ</sup> of the LORD JESUS.

<sup>18</sup> Brethren, the grace of our LORD JESUS Christ *be* with your spirit. Amen.

¶ Unto the Galatians written from Rome.<sup>x</sup>

<sup>r</sup> Ph. 3, 3—8.

<sup>σ</sup> Or, *whereby*. Ch. 2, 20. Ro. 6, 6.

<sup>τ</sup> (Creation. Til-  
lotson.)

<sup>v</sup> (That it is the Re-  
generation (Mat.  
19, 28) that puts  
men into the king-  
dom of the Christ.  
Locke.)

<sup>φ</sup> (Shall. Locke.)

<sup>s</sup> Ch. 3, 7. Ro. 2, 29; 4, 12; and 9, 6. Ph. 3, 3.

<sup>t</sup> Ch. 5, 11. 2 Co. 1, 5; 4, 10; and 11, 23. Col. 1, 24.

<sup>x</sup> (See Introduc-  
tion, p. 308.)



# THE

## EPISTLE OF PAUL THE APOSTLE

### TO THE

## EPHESIANS.

THIS Epistle was written by S. Paul at Rome, in A.D. 62, in the second year of his first imprisonment. Comp. iii. 1; iv. 1; vi. 20: also Acts xxviii. 20, "in a chain," shewing the exact conformity of the narrative with what S. Paul declares of himself (ch. vi. 20).

The arguments of Mill (*Prolegomena*) (relying on the testimony of Marcion, who lived A.D. 140, and who says that this Epistle was called "The Epistle to the Laodiceans;" and on an expression of Basil, who seems to say that the words "in Ephesus" were not in all the MSS.), though not sufficient to establish his conclusion that this Epistle was *not* written to the Ephesians, favour the probability that it was designed for the district of Asia of which Ephesus was the capital, and that this is the Epistle which the Apostle calls the "Epistle from Laodicea" (Col. iv. 16). So Dr. Wells, "S. Paul, writing by Tychicus to the Colossians at the same time, might order him to carry a copy of that to the Ephesians along with him (and being read there), afterwards to Colossæ, designing to save the trouble of saying the same at large in both Epistles." Mill maintains that the supposition of its being addressed to the Ephesians is unsuitable to the relations of S. Paul with Ephesus. And so Paley, "Every Epistle which S. Paul wrote to churches which he himself had founded or had visited, abounds with references to what had passed when he was present among them, the total want of which in the Epistle before us is very difficult to account for, if it was in truth written to the Church at Ephesus" (*Horæ Paulinæ*).

The probability therefore is that it was a circular epistle, according to the view of Usher, Hammond, Koppe, Hug, Michaelis, Burton, and Birks.

The main design of the Epistle is to set forth the Gospel as a dispensation in every way superior to the Law, inasmuch as it supplied everything that was necessary to raise men from a state out of which they had no more thought, hope, or ability to get than dead men. Grotius says, "S. Paul shews how to the Gospel tended all the counsels of God in every age, and of what admirable efficacy it was; matching the sublimest things with the sublimest words ever made use of in human language."

It abounds, according to a remark of Lord Shaftesbury, with allusions to architecture, "a compliment to the Ephesians, who were possessed of the finest temple in the world" (*Miscel.*, iii. 83).

a Or, things. Ch. 6, 12. (*The Christian church*. Da. 2, 44. Mack.)

β (*Himself*. Al. Morus, Mack. On *Christ's account alone*. Locke.)

γ (*Jewish state*. Ga. 4, 3. Col. 2, 8, 20. 1 Pe. 1, 20.)

δ (*His people*. Locke.)

I.]

Salutation.

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Acts xxviii. 29.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ JESUS: <sup>2</sup> grace be to you, and peace from God our Father, and from the LORD JESUS Christ.

S. Paul rejoices in the kingdom of the Messiah, as comprehending men of all nations, and extending to the utmost bounds of the earth, *ve. 3—14.*

<sup>3</sup> BLESSED be the God and Father

of our LORD JESUS Christ, who hath blessed us with all spiritual blessings in heavenly *places*<sup>a</sup> in Christ: <sup>4</sup> according as He hath chosen us in Him;<sup>β</sup> before the foundation of the world,<sup>γ</sup> that we should be holy<sup>δ</sup> and without blame before Him: in love<sup>ε</sup> <sup>5</sup> having predestinated us unto the adoption of children<sup>ς</sup> by JESUS Christ to Himself, according to the good pleasure of His will,<sup>θ</sup> to the praise of the glory of His grace,<sup>η</sup> wherein He hath made us accepted<sup>θ</sup> in the beloved.

ε (*So the Syr. points, and Chrys., Theoph., Bengel.* See ch. 2, 4, and 3, 17. 1 Juno. 3, 1.)

ς (*Which belonged only to the Jews before the coming of the Messiah.* Locke. Juno. 1, 12. Ro. 8, 15. 2 Co. 6, 18. Ga. 4, 5.)

η (*Bounty.* Alex.)

θ (*With which He hath favoured us.* Ham.)

c (Gentiles.)

κ (Full comprehension of His will. Locke.)

λ (Concealed from the knowledge of the Jews. Locke. Ch. 3, 4, 9. Ro. 16, 25. Col. 1, 26.)

b Ga. 4, 4. He. 1, 2, and 9, 10. 1 Pe. 1, 20.

μ (.....To gather. Wells. Would. Wat.)

ν Gr., the heavens. (Jews and Gentiles. Locke, Mack.)

ξ (Are become His possession. De. 32, 9. Locke.)

c Is. 46, 10.

π Or, hoped. Ja. 1, 18. (Mack.)

ρ ("Obtained an inheritance." Ve. 11. Owen. So Locke. Mack.)

τ (Pledge. Wat.)

d Ve. 6, 12. 1 Pe. 2, 9.

e Ch. 3, 13.

v (A right conception to what the Gospel. Locke.)

φ (Truths not discoverable by human reason. Locke. 1 Co. 14, 6.)

χ Or, for the acknowledgment. Col. 2, 2.

ω (And. Wat.)

α (Heart. Vat. Ms. Ac. 26, 18. Alex., Vulgate, Syr.)

β (What hopes His calling you to be Christians carries with it. Locke. Ch. 2, 12, and 4, 4.)

γ Gr., of the might of His power. Ch. 3, 7. Col. 1, 29, and 2, 12.

δ (...He set.)

7 In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; 8 wherein He hath abounded toward us; in all wisdom and prudence 9 having made known unto us the mystery<sup>λ</sup> of His will, according to His good pleasure which He hath purposed<sup>b</sup> in Himself: 10 that in the dispensation of the fulness of times He might<sup>μ</sup> gather together in one all things in Christ, both which are in heaven,<sup>ν</sup> and which are on earth; even in Him: 11 in whom also we have obtained<sup>ξ</sup> an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will: 12 that we should be to the praise of His glory, who first trusted<sup>π</sup> in Christ. 13 In whom ye also trusted,<sup>ρ</sup> after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 which is the earnest<sup>τ</sup> of our inheritance until the redemption of the purchased possession, unto the praise<sup>d</sup> of His glory.

*Prays that God would enlighten their minds to see fully to what great expectations He had called them by the Gospel, 1. 15—ii. 10.*

15 WHEREFORE I also, after I heard of your faith<sup>e</sup> in the LORD JESUS, and love unto all the saints, 16 cease not to give thanks for you, making mention of you in my prayers; 17 that the God of our LORD JESUS Christ, the Father of glory, may give unto you the spirit of wisdom<sup>v</sup> and revelation<sup>φ</sup> in the knowledge<sup>χ</sup> of Him: 18 [the<sup>ω</sup> eyes of your understanding<sup>α</sup> being enlightened; that ye may know what is the hope of His calling,<sup>β</sup> and what the riches of the glory of His inheritance in the saints, 19 and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power,<sup>γ</sup> 20 which He wrought in Christ, when He raised Him from the dead: and set<sup>δ</sup> Him at His own

right hand in the heavenly<sup>e</sup> places, 21 far above all principality, and power, and might, and dominion, and every name that is named, not only in this world,<sup>ξ</sup> but also in that which is to come: 22 and hath put all things under His feet, and gave<sup>ν</sup> Him to be the head over all things to the church, 23 which is His body, the fulness<sup>θ</sup> of Him that filleth all in all.

II.] 1 And you<sup>1</sup> hath he quickened, and you were dead in<sup>κ</sup> trespasses and sins; 2 wherein in time past ye walked according to the course of this world,<sup>λ</sup> according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires<sup>μ</sup> of the flesh and of the mind;<sup>ν</sup> and were by nature<sup>ξ</sup> the children of wrath, even as others.

4 But God, who is rich in mercy, for His great love wherewith He loved us, 5 even when we were dead<sup>f</sup> in sins, hath quickened<sup>g</sup> us together with Christ, (by grace<sup>π</sup> ye are saved;) 6 and hath raised us up together, and made us sit together in heavenly places<sup>σ</sup> in Christ JESUS: 7 that in the ages to come<sup>τ</sup> He might shew the exceeding riches of His grace in His kindness toward us through Christ JESUS. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift<sup>h</sup> of God: 9 not of works, lest<sup>χ</sup> any man should boast. 10 For we are His workmanship,<sup>i</sup> created in Christ JESUS unto good works, which God hath before ordained<sup>j</sup> that we should walk<sup>ω</sup> in them.

*In being now received to be the people of God, ve. 11—22.*

11 WHEREFORE remember, that ye being in time past Gentiles in the flesh, (who are called Uncircumcision<sup>k</sup> by that which is called the Circumcision in the flesh made by hands;) 12 that at that time ye were without<sup>a</sup> Christ, being aliens from the common-

e Ps. 110, 1. Ac. 7, 55. Col. 3, 1. He. 1, 3, and 10, 12.

ξ (Age. Newc.)

η (Constituted. Symonds.)

θ (Which is completed by Him alone, i.e., supplies all things that are necessary to make them what they are. Locke.)

ι (To. See ch. 1, 19.)

κ (By your. Vat. Ms.)

λ (That state in which the children of Israel alone made up God's kingdom on earth. Locke.)

μ Gr., wills.

ν (Imaginations. Ham. Ge. 6, 5 (Sept.)

ξ (Birth. Ham. Ps. 51, 5. Ro. 5, 12.)

f Ro. 5, 6.

g Ro. 6, 4.

π Or, by whose grace. Ve. 8. Ac. 15, 11. Tit. 3, 5.

ρ (Delivered. Ham.)

σ Ch. 1, 20. Ro. 6, 10.

τ (Times of Christianity.)

h Ch. 1, 19. Mat. 16, 17. Jno. 6, 44. Ro. 10, 14. Ph. 1, 29.

χ (So that no man can. Sym.)

i De. 32, 6. Ps. 100, 3. Is. 19, 25; 29, 25; and 41, 21. Jno. 3, 5. 1 Co. 3, 9. 2 Co. 5, 5. Tit. 2, 14.

ψ Or, prepared. (Ham.)

ω Ch. 1, 4.

k Ch. 5, 8. 1 Co. 12, 2. Col. 1, 21, and 2, 13.

a Ch. 4, 18. Col. 1, 21.



l Eze. 13, 9. Jno. 10, 16.

m Ro. 9, 4, 8.

β (Having no hope of the. Markl.)

γ (Having the true God as their God. Locke.)

δ (Formerly. Cott. Sym. Once. Gen.)

n Ve. 17. Ac. 2, 39.

ε (The Mosaic ritual.)

ζ (Frame the two into a new constitution under Himself. Locke.)

p Ch. 4, 24. 2 Co. 5, 17. Ga. 6, 15.

q Col. 1, 20.

η Or, in Himself. (Upon it. Ham. Ro. 6, 6, and 8, 3. Col. 2, 14.)

θ (Hath come. Ham.)

ς Is. 57, 19. Zec. 9, 10. Ac. 2, 39, and 10, 36. Ro. 5, 1.

ι (Those—Gentiles and Jews. Junius.)

κ (The Jews. Ham.)

λ (By which. Est., L'Ent., Beans.)

ν (The Christ. Vat. Ms. 1 Pe. 2, 5.)

ξ (It is for the sake of this.)

π Ac. 21, 33, and 23, 17.

ρ (Stace. Locke. So ch. 4, 21.)

τ Ch. 4, 7. Ro. 1, 5, and 11, 13. 1 Co. 4, 1. Col. 1, 25.

υ Ve. 8. Ac. 9, 15, and 13, 2. Ro. 12, 3. Ga. 1, 16.

σ (Was. Vat. Ms. Ac. 22, 17.)

τ Or, a little before. (In ch. i. and ii. Grot. Ch. 1, 9, 10. Locke.)

wealth of Israel,<sup>1</sup> and strangers from the covenants<sup>m</sup> of promise,<sup>β</sup> having no hope, and without<sup>γ</sup> God in the world: <sup>13</sup>but now in Christ JESUS ye who sometimes<sup>δ</sup> were far<sup>n</sup> off are made nigh by the blood of Christ.

<sup>14</sup>For He is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; <sup>15</sup>having abolished in His flesh the enmity, *even* the law of commandments contained in ordinances; <sup>ε</sup>for to make<sup>ς</sup> in Himself of twain one new<sup>p</sup> man, so making peace; <sup>16</sup>and that he might reconcile<sup>ι</sup> both unto God in one body by the cross, having slain the enmity thereby: <sup>17</sup>and came<sup>θ</sup> and preached<sup>ς</sup> peace to you WHICH WERE AFAR OFF, AND TO THEM THAT WERE NIGH. <sup>18</sup>For through Him we both have access by one Spirit unto the Father.

<sup>19</sup>Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints,<sup>κ</sup> and of the household of God; <sup>20</sup>and are built upon the foundation of the apostles and prophets, JESUS Christ Himself being the chief corner stone; <sup>21</sup>in whom<sup>λ</sup> all the building fitly framed together groweth unto an holy temple in the Lord: <sup>22</sup>in whom ye also are built together for an habitation of God<sup>ν</sup> through the Spirit.

III.] *S. Paul declares that the secret of ages, the full meaning of the promise and designs of God in Christ Jesus, had been revealed to him in a particular manner from heaven, of his firm persuasion of which his sufferings were a proof; ve. 1—13.*

FOR this<sup>ξ</sup> cause I Paul, the<sup>π</sup> prisoner of Jesus Christ for you Gentiles, <sup>2</sup>if<sup>ρ</sup> ye have heard of the dispensation<sup>ι</sup> of the grace of God which is given me to you-ward: <sup>3</sup>how that by revelation He<sup>ς</sup> made known unto me the mystery; (as I wrote afore<sup>τ</sup> in few words, <sup>4</sup>whereby, <sup>ν</sup>when ye read, ye may understand my knowledge in the mystery<sup>ν</sup> of Christ) <sup>5</sup>which in other ages was not made known unto the sons of men, as it is

now revealed unto his holy<sup>φ</sup> apostles and prophets by the Spirit; <sup>6</sup>that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise<sup>ω</sup> in Christ by the gospel: <sup>7</sup>whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. <sup>8</sup>Unto me, who am less than the least of all saints, is this grace given, that<sup>ι</sup> I should preach among the Gentiles the unsearchable riches of Christ; <sup>9</sup>and to make all *men* see what is the fellowship<sup>ω</sup> of the mystery, which from the beginning of the world<sup>α</sup> hath been hid in God, who created all things by Jesus Christ: <sup>10</sup>to the intent<sup>z</sup> that now unto the principalities<sup>γ</sup> and powers in heavenly places might be known by the church the<sup>δ</sup> manifold wisdom of God, <sup>11</sup>according to the eternal purpose<sup>ε</sup> which He purposed in Christ JESUS our LORD: <sup>12</sup>in whom we have boldness and access with confidence by the faith of Him. <sup>13</sup>Wherefore I desire<sup>ς</sup> that ye faint not at my tribulations for you, which is<sup>η</sup> your glory.<sup>θ</sup>

*Prays that they may be able to understand the exceeding greatness of the love of God, far surpassing the thoughts of those who would confine it to members of the Jewish Church, ve. 14—21.*

<sup>14</sup>FOR this cause I bow my knees unto the Father of our Lord Jesus Christ, <sup>15</sup>of whom the whole<sup>κ</sup> family in heaven and earth is named, <sup>16</sup>that He would grant you, according to the riches of His glory, to be strengthened<sup>υ</sup> with might by His Spirit in the inner<sup>λ</sup> man; <sup>17</sup>that Christ may dwell<sup>z</sup> in your hearts by faith; that ye, being rooted and grounded in love,<sup>β</sup> <sup>18</sup>may be able to comprehend with all saints what is the breadth,<sup>ε</sup> and length, and depth, and height; <sup>19</sup>and to know the love of Christ, which passeth<sup>ν</sup> knowledge, that ye might be filled with<sup>ε</sup> all the fulness<sup>π</sup> of God.

<sup>20</sup>Now unto Him<sup>δ</sup> that is able to do exceeding abundantly above all

υ (By attending to which. Dodd.)

ν Ro. 16, 25. Col. 1, 26.

φ (The saints. Vat. Ms.)

ω Ga. 3, 14.

χ (To. Scholel.)

ω (Dispensation. Vat. Ms., Alex., Vulg., Syriac, Eth., Ileyl, Wat.)

α (Hath been hid from the ages. Ham. Ve. 5. Ro. 16, 25.)

z 1 Pe. 1, 12.

γ (The rulers and teachers of the Jewish nation. Locke. Ch. 1, 21. Ro. 8, 38. Col. 1, 16.)

δ 1 Co. 2, 7. 1 Ti. 3, 16.

ε (Fore-disposing of the ages. Ham.)

ς (That I. Ham., Syr. Ac. 14, 22.)

η (Ac. Sym.)

θ 2 Co. 1, 6. Ph. 1, 14. 1 Th. 3, 3.

κ (Every.... Mid. Ch. 1, 10. Ph. 2, 9.)

υ Ch. 6, 10. Col. 1, 11.

λ (The mind. Grot., Wells. See Ro. 7, 22. 2 Co. 4, 16.)

z Ch. 2, 22. Jno. 14, 23.

β Col. 1, 23, and 2, 7.

ε Ro. 10, 3.

ν (Surpasseth. Ph. 4, 7. Hinds.)

ξ (To,—the highest pitch that God requires. Ham., Wells.)

π (All the fulness of God might be fulfilled. Vat. Ms.)

δ Ro. 16, 25. Jude 24.

e Is. 64, 4. 1 Co. 2, 9.

p (Is wrought among. Ham.)

σ (You. Alex.)

τ (All the generations of the age of ages. Mack.)

υ Or, in. (Ham.)

φ (Christian profession. Hinds.)

χ (As also was your calling in one hope. Locke.)

ψ (A different charge. Heyl. Ro. 12, 3. 1 Co. 12, 11.)

f Ps. 68, 18.

ω Or, a multitude of captives. (Satan and Death. Wells. Idolatry vice, etc. Grot. Ju. 5, 12. Col. 2, 15.)

g Jno. 3, 13, and 6, 33.

h Ac. 1, 9. 1 Ti. 3, 16. He. 4, 14; 7, 26; 8, 1; and 9, 24.

a Or, fulfil. (Ham. Ac. 2, 33.)

β (Made. Tynd., Sym.)

γ (Compacting, or knitting together. Ham. Fitting out. Wat. 1 Co. 12, 7.)

δ Or, into.

ε (Acknowledgment. Ham. Col. 2, 2.)

i 1 Co. 14, 20. Col. 1, 28

ς Or, age.

ζ Or, being sincere. (Keeping. Ham.)

that we ask or think,<sup>e</sup> according to the power that worketh<sup>h</sup> in us,<sup>σ</sup> <sup>21</sup>unto Him be glory in the church by Christ JESUS throughout all ages,<sup>τ</sup> world without end. Amen.

IV.] *S. Paul exhorts to unity, love, and concord, on the consideration of their being all members of one and the same body, of which the Lord Jesus is the head, ve. 1—16.*

**I** THEREFORE, the prisoner of<sup>υ</sup> the Lord, beseech you that ye walk worthy of the vocation<sup>φ</sup> wherewith ye are called, <sup>2</sup>with all lowliness and meekness, with longsuffering, forbearing one another in love; <sup>3</sup>endeavouring to keep the unity of the Spirit in the bond of peace.

<sup>4</sup>There is one body, and one Spirit, even as ye are called in one hope of your calling; <sup>χ</sup> <sup>5</sup>one Lord, one faith, one baptism, <sup>6</sup>one God and Father of all, who is above all and through all, and in you all.

<sup>7</sup>But unto every one of us is given grace<sup>ψ</sup> according to the measure of the gift of Christ. <sup>8</sup>Wherefore He saith,<sup>f</sup> "WHEN HE ASCENDED UP ON HIGH, HE LED CAPTIVITY<sup>ω</sup> CAPTIVE, AND GAVE GIFTS UNTO MEN." <sup>9</sup>(Now that He ascended,<sup>g</sup> what is it but that He also descended first into the lower parts of the earth? <sup>10</sup>He that descended is the same also that ascended<sup>h</sup> up far above all heavens, that He might fill<sup>a</sup> all things.)

<sup>11</sup>And He gave<sup>β</sup> some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; <sup>12</sup>for the perfecting<sup>γ</sup> of the saints, for the work of the ministry, for the edifying of the body of Christ: <sup>13</sup>till we all come in<sup>δ</sup> the unity of the faith, and of the knowledge<sup>ε</sup> of the Son of God, unto a perfect man,<sup>i</sup> unto the measure of the stature<sup>ς</sup> of the fulness of Christ: <sup>14</sup>that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; <sup>15</sup>but speaking<sup>ζ</sup>

the truth in love,<sup>η</sup> may grow<sup>η</sup> up into Him in all things, which is the head, even Christ: <sup>16</sup>from whom the whole body fitly joined together and compacted<sup>θ</sup> by that which every joint supplieth, according<sup>κ</sup> to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

*To a renunciation of the course of life which they led when they were heathens, ve. 17—24.*

<sup>17</sup>THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity<sup>λ</sup> of their mind, <sup>18</sup>having the understanding darkened, being alienated from the life<sup>μ</sup> of God through the ignorance that is in them, because of the blindness<sup>ν</sup> of their heart: <sup>19</sup>who being past feeling<sup>ξ</sup> have given themselves over unto lasciviousness, to work all uncleanness with greediness.<sup>ξ</sup>

<sup>20</sup>But ye have not so learned Christ; <sup>21</sup>if<sup>π</sup> so be that ye have heard Him, and have been taught by Him, as the truth is in JESUS, <sup>22</sup>that<sup>ρ</sup> ye put<sup>ρ</sup> off concerning the former conversation<sup>ι</sup> the old<sup>σ</sup> man, which is corrupt according to the deceitful lusts; <sup>23</sup>and be renewed<sup>τ</sup> in the spirit of your mind; <sup>24</sup>and that ye put on the new man, which after<sup>υ</sup> God is created in righteousness and true<sup>φ</sup> holiness.

*To the practice of justice and self-respect, ve. 25—30.*

<sup>25</sup>WHEREFORE putting away lying, SPEAK<sup>ν</sup> EVERY MAN TRUTH WITH HIS NEIGHBOUR: for we are members<sup>ο</sup> one of another.

<sup>26</sup>"BE YE ANGRY,<sup>ψ</sup> AND SIN NOT:" let not the sun<sup>ω</sup> go down upon your wrath:

<sup>27</sup>Neither give place to the devil.

<sup>28</sup>Let him that stole steal no more: but rather let him labour,<sup>ρ</sup> working with his hands the thing which is good, that he may have to give<sup>δ</sup> to him that needeth.

<sup>29</sup>Let no corrupt<sup>ε</sup> communication proceed out of your mouth, but that

η (Some connect with "grow." Estius.)

θ (Increase in. Ham.)

κ (Bengel points "receives increase from every connection of supply.")

λ (To its power in proportion of every...works. Ham.)

μ (Idolatry. Ro. 1, 21. Ac. 26, 18.)

ν (That rule which they own who are the servants of the true God. Locke.)

ξ Or, hardness. (Gen., Ham.)

λ Ro. 1, 24. 1 Pe. 4, 3.

ξ (Inordinate desire. Ham.)

π (Seeing ye have. Heyl., Dodd. Ch. 1, 13, and 3, 2.)

ρ (To. Owen.)

ι Col. 2, 11, and 3, 8. He. 12, 1.

μ Ve. 17. Ch. 2, 2. Col. 3, 7. 1 Pe. 4, 3.

σ Ro. 6, 6.

τ Ro. 12, 2. Col. 3, 10.

υ (According to. Newc.)

φ Or, holiness of (the. Ham.) truth. Lu. 1, 75.

π Ze. 8, 16. Col. 3, 9.

ο Ro. 12, 5.

ψ Ps. 4, 4, and 37, 8.

ω De. 24, 15.

ρ Ac. 20, 35. 1 Th. 4, 11. 2 Th. 3, 8.

δ Or, distribute.

ε Ch. 5, 4. Mat. 12, 36. Col. 3, 8.



§ Or, to edify profitably. (To the edification of the faith. Beng., Griesb.)

η (Us. Vat. Ms.)

θ (Imitators. Ham. Mat. 5, 45.)

ς Ge. 8, 21. Ph. 4, 18. See Le. 1, 9, and 17, 4 (Sept.) 2 Co. 2, 15.

ι (Inordinate desire. Locke.)

κ (...Concerning things.....Luth., Schin., Lucas.)

λ (Comely. Tav. Becoming. Philemon 8. Shakspear, *M. W. W.*, act iv., sc. 5. Scenely. Ham. Ro. 1, 28.)

μ (Graciousness. Ham.)

ν (Lewd lascivious. Locke.)

ξ Col. 3, 5. 1 Ti. 6, 17.

ρ Ga. 5, 21. Re. 22, 15.

ς Ps. 78, 31. Ro. 1, 18.

§ Or, unbelief. Col. 3, 6. (The Gentiles.)

π (Formerly. Ham.)

τ Is. 9, 2. Mat. 4, 16.

υ Jno. 8, 12, and 12, 46.

ρ (Light. Vat., Alex., and Clar. Mss., Wets. For the natural effect of light is benevolence, justice, and truth. Heyl.)

σ (Examining. Ham.)

τ (Mischievous. Dodd.)

which is good to the use of edifying,<sup>ς</sup> that it may minister grace unto the hearers.

<sup>30</sup> And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

*To mutual affection and love, iv. 31—v. 2.*

<sup>31</sup> LET all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: <sup>32</sup> and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.<sup>η</sup>

V.] <sup>1</sup> Be ye therefore followers<sup>θ</sup> of God, as dear children; <sup>2</sup> and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour.<sup>ς</sup>

*And the utter avoidance of the unrestrained indulgences of the heathen, ve. 3—16.*

<sup>3</sup> BUT fornication, and all uncleanness, or covetousness,<sup>ι</sup> let it not be once named among you, as becometh saints; <sup>4</sup> neither filthiness, nor foolish talking, nor jesting,<sup>κ</sup> which are not convenient:<sup>λ</sup> but rather giving of thanks.<sup>μ</sup>

<sup>5</sup> For this ye know, that no whoremonger, nor unclean person, nor covetous<sup>ν</sup> man, who is an idolater,<sup>ξ</sup> hath any inheritance<sup>π</sup> in the kingdom of Christ and of God.

<sup>6</sup> Let no man deceive you with vain words: for because of these things cometh the wrath<sup>ς</sup> of God upon the children of disobedience.<sup>τ</sup> <sup>7</sup> Be not ye therefore partakers with them.

<sup>8</sup> For ye were sometimes<sup>π</sup> darkness,<sup>ι</sup> but now are ye light in the Lord: walk as children of light:<sup>υ</sup> <sup>9</sup> (for the fruit of the Spirit<sup>ρ</sup> is in all goodness and righteousness and truth;) <sup>10</sup> proving<sup>σ</sup> what is acceptable unto the Lord.

<sup>11</sup> And have no fellowship with the unfruitful<sup>τ</sup> works of darkness, but rather reprove<sup>τ</sup> them. <sup>12</sup> For it is a

shame even to speak of those things which are done of them in secret:<sup>13</sup> but all things that are reprov'd<sup>φ</sup> are made manifest by the light: for whatsoever doth make manifest is light.<sup>χ</sup> <sup>14</sup> Wherefore He<sup>ς</sup> saith,

“Awake thou that sleepest, And arise from the dead, And Christ shall give thee light.”

<sup>15</sup> See then that ye walk circumspectly, not as fools, but as wise, <sup>16</sup> redeeming<sup>ψ</sup> the time, because the days are evil.

*And intemperance, ve. 17—20.*

<sup>17</sup> WHEREFORE be ye not unwise, but understanding what the will of the Lord is.

<sup>18</sup> And be not drunk with wine,<sup>υ</sup> wherein is excess;<sup>ω</sup> but be filled with the Spirit <sup>19</sup> speaking to yourselves,<sup>α</sup> in psalms<sup>ω</sup> and hymns and spiritual songs, singing<sup>β</sup> and making melody in your heart to the Lord; <sup>20</sup> giving thanks<sup>z</sup> always for all things unto God and<sup>γ</sup> the Father in the name of our LORD JESUS Christ;

*The duties of husbands and wives, ve. 21—33.*

<sup>21</sup> SUBMITTING<sup>δ</sup> yourselves one to another in the fear of God,<sup>ε</sup> <sup>22</sup> wives, submit yourselves unto your<sup>ς</sup> own husbands, as unto the Lord: <sup>23</sup> for the husband is the head of the wife, even as Christ<sup>ζ</sup> is the head of the church: and He<sup>η</sup> is the saviour of the body. <sup>24</sup> Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.<sup>z</sup>

<sup>25</sup> Husbands,<sup>β</sup> love your wives, even as Christ also loved the Church, and gave<sup>ε</sup> Himself for it; <sup>26</sup> that He might sanctify and cleanse it with<sup>θ</sup> the washing of water by the word, <sup>27</sup> that He might present<sup>δ</sup> it to Himself a glorious church, not having spot,<sup>ε</sup> or wrinkle, or any such thing; but that it should be holy and without blemish. <sup>28</sup> So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: <sup>29</sup> for

υ (Discover. Ham.)

φ Or, discovered.

χ (It is the light which maketh. Newc.)

ς Or, it. Is. 51, 9, 17, and 60, 1.

ψ Ga. 6, 10. Col. 4, 5.

υ Pr. 20, 1, and 23, 20, 30. Is. 5, 11, 22. Lu. 21, 34.

ω (Ruinous debauchery. Titt.)

α (Each other. Col. 3, 16.)

ω Ac. 16, 25. 1 Co. 14, 26. Col. 3, 16. Ja. 5, 13.

β (Chanting and singing. Ham.)

z Ps. 34, 1. Is. 63, 7. Col. 3, 17. 1 Th. 5, 18. 2 Th. 1, 3.

γ (To our God and Father. Newc.)

δ (Willingly. Titt. Ve. 22, 24.)

ε (The Christ. Vat. Ms.)

ς (Their. Vat. Ms.)

γ Ch. 1, 22, and 4, 15. Col. 1, 18.

η (It is He the head that preserves His body. Locke. Ch. 1, 23.)

z Col. 3, 20. Titt. 2, 9.

β Col. 3, 10. 1 Pe. 3, 7.

α Ac. 20, 28. Ga. 1, 4, and 2, 20.

θ (By baptism. Newc. Jno. 3, 5. Tit. 3, 5. He. 10, 22. 1 Jno. 5, 6.)

ι (He himself. Alex., Locke.)

δ 2 Co. 11, 2. Col. 1, 22.

ε Ca. 4, 7.



f Ge. 2, 24. Mat.  
19, 5. Ma. 10, 7.

κ (Emblematic illustration is great — involves an important view of the Christian religion. Hinds.)

λ (Therefore. Bish., Gevevan, Sym.)

μ (Specially. Sym.)

g Ve. 25. Col.  
3, 19.

h 1 Pe. 3, 6.

i Pr. 23, 22. Col.  
3, 20.

ν (Just. Ham)

k Ex. 20, 12. De.  
5, 16, and 27, 16.  
Je. 35, 18. Eze.  
22, 7. Mal. 1, 6.  
Mat. 15, 4. Ma.  
7, 10.

l Col. 3, 21.

m Ge. 18, 19. De.  
4, 9; 6, 7, 20; and  
11, 19. Ps. 78,  
4. Pr. 19, 18;  
22, 6; and 23, 17.ξ (Bondsmen.  
Locke. Col. 3,  
22. 1 Ti. 6, 1.  
Tit. 2, 9. 1 Pe.  
2, 18.)

π (The constitution of human affairs. Locke.)

η 1 know... my  
God, that Thou  
triest the heart,  
and hast pleasure  
in uprightness. 1 Chr. 29,  
17. Col. 3, 22.

ο Col. 3, 22.

p Ro. 2, 6. 2 Co.  
5, 10. Col. 3, 24.q Ga. 3, 28. Col.  
3, 11.p Or, moderating.  
(Remitting.  
Wells. Le. 25,  
43.)σ Some read, both  
your and their...  
(So Vat. Ms.  
Heylin, Ham.  
Jno. 13, 13. 1  
Co. 7, 22.)r De. 10, 17. 2  
Chr. 19, 7. Ro.  
2, 11. Col. 3, 25.

no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: <sup>30</sup>for we are members of His body, of His flesh, and of His bones. <sup>31</sup>"FOR THIS CAUSE SHALL A MAN LEAVE HIS FATHER AND MOTHER, AND SHALL BE JOINED UNTO HIS WIFE, AND THEY TWO SHALL BE ONE FLESH." <sup>32</sup>This\* is a great mystery, but I speak concerning Christ and the church.

<sup>33</sup>Nevertheless<sup>λ</sup> let every one of you in particular<sup>μ</sup> so love his wife even as himself;<sup>g</sup> and the wife see that she reverence<sup>h</sup> her husband.

## VI.]

Of parents and children,  
ve. 1—4.

CHILDREN, obey your parents<sup>i</sup> in the Lord: for this is right.<sup>ν</sup> <sup>2</sup>HONOUR THY FATHER AND MOTHER;<sup>k</sup> which is the first commandment with promise; <sup>3</sup>THAT IT MAY BE WELL WITH THEE, AND THOU MAYEST LIVE LONG ON THE EARTH.

<sup>4</sup>And, ye fathers,<sup>l</sup> provoke not your children to wrath: but bring<sup>m</sup> them up in the nurture and admonition of the Lord.

Of masters and servants, ve. 5—9.

<sup>5</sup>SERVANTS,<sup>ξ</sup> be obedient to them that are your masters according to the flesh,<sup>π</sup> with fear and trembling, in singleness<sup>η</sup> of your heart, as unto Christ; <sup>6</sup>not with eye-service,<sup>ο</sup> as men-pleasers; but as the servants<sup>ς</sup> of Christ, doing the will of God from the heart; <sup>7</sup>with good will doing service, as to the Lord, and not to men: <sup>8</sup>knowing that whatsoever good thing any man doeth, the same shall he receive<sup>p</sup> of the Lord, whether he be bond or free.<sup>q</sup>

<sup>9</sup>And, ye masters, do the same things unto them, forbearing<sup>p</sup> threatening: knowing that your<sup>σ</sup> Master also is in heaven; neither is there respect<sup>r</sup> of persons with Him.

*Exhorts to stand fast against the temptations of the devil, in the exercise of all virtue, as so many pieces of defensive armour.*

<sup>10</sup>FINALLY, my brethren, be strong

in the Lord, and in the power of His might. <sup>11</sup>Put on the whole armour<sup>s</sup> of God, that ye may be able to stand against the wiles<sup>t</sup> of the devil. <sup>12</sup>For we<sup>υ</sup> wrestle not against flesh<sup>φ</sup> and blood, but against principalities,<sup>υ</sup> against powers, against the rulers of the<sup>ψ</sup> darkness of this world, against spiritual<sup>ω</sup> wickedness in high<sup>α</sup> places. <sup>13</sup>Wherefore take unto you the whole armour<sup>υ</sup> of God, that ye may be able to withstand in the evil day,<sup>υ</sup> and having done<sup>β</sup> all, to stand.

<sup>14</sup>Stand therefore, having your loins girt about with truth,<sup>υ</sup> and HAVING ON THE BREASTPLATE OF RIGHTEOUSNESS;<sup>α</sup> <sup>15</sup>and your feet shod with the preparation of the gospel of peace;<sup>ζ</sup> <sup>16</sup>above<sup>υ</sup> all, taking the shield of faith,<sup>η</sup> wherewith ye shall be able to quench all the fiery darts of the wicked.

<sup>17</sup>And take THE HELMET<sup>ζ</sup> OF SALVATION, and the sword<sup>β</sup> of the Spirit, which is the word of God: <sup>18</sup>praying always<sup>υ</sup> with all prayer and supplication in the Spirit, and watching<sup>d</sup> thereunto with all perseverance and supplication for all saints; <sup>19</sup>and for me, that utterance<sup>c</sup> may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, <sup>20</sup>for which I am an ambassador in bonds:<sup>θ</sup> that therein<sup>i</sup> I may speak boldly, as I ought to speak.

<sup>21</sup>But that ye also may know my affairs, and how<sup>κ</sup> I do, Tychicus,<sup>ζ</sup> a beloved brother and faithful minister in the Lord, shall make known to you all things: <sup>22</sup>whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

<sup>23</sup>Peace be to the brethren, and love with faith, from God the Father and the LORD JESUS CHRIST.

<sup>24</sup>Grace be with all them that love our LORD JESUS CHRIST in sincerity.<sup>μ</sup> Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

s Ve. 13. Ro. 13,  
12. 2 Co. 6, 7.  
1 Th. 5, 8.

τ (Contrivances. Ham.)

υ (Ye. Alex. and three other Mss., Syr., Arab., Eth. Vss. Owen.)

φ Gr., blood and flesh. Mat. 16, 17. 1 Co. 15, 50.

ψ Ch. 1, 21. Ro. 8, 38. Col. 2, 15.

ω (The. Vat. Mss.) Ch. 2, 2. Lu. 22, 53. Jno. 12, 31, and 14, 30. Col. 1, 13.

ω Or, wicked spirits. (So the Syr.)

α Or, heavenly. (As ch. 1, 3.)

υ Ve. 11. 2 Co. 10, 4.

υ Ch. 5, 16.

β Or, overcome.

ω Is. 11, 5. Lu. 12, 35. 1 Pe. 1, 13.

α Is. 59, 17. 2 Co. 6, 7. 1 Th. 5, 8.

ζ Is. 52, 7. Ro. 10, 15.

γ (After, besides. Gosset.)

γ 1 Jno. 5, 4.

α Is. 59, 17. 1 Th. 5, 8.

β He. 4, 12. Re. 1, 16; 2, 16; and 19, 15.

c Lu. 18, 1. Ro. 12, 12. Col. 4, 2. 1 Th. 5, 17.

d Mat. 26, 41. Ma. 13, 33.

e Ac. 4, 29. Col. 4, 3. 2 Th. 3, 1.

θ Or, in a chain. (Ham.)

ι Or, thereof.

κ (What. Ham.)

f Ac. 20, 4. 2 Ti. 4, 12. Tit. 3, 12.

μ Or, with incorruption.

THE  
EPISTLE OF PAUL THE APOSTLE  
TO THE  
PHILIPPIANS.

PROBABLY written by S. Paul at Rome not long before he was liberated, A.D. 63, according to Pearson, Whitby, Barrington, Benson, Lardner, Hales. See i. 25, and ii. 24. "That it was written," says Paley (*Horæ Paulineæ*), "after a residence in that city of considerable duration, is intimated, first, in ch. i. 13; secondly, in what is said of Epaphroditus, ii. 27; he had been sick, the Philippians had heard of his sickness, and he again had received an account of how much they had been affected by the intelligence. The passing and repassing of these advices must have occupied a long portion of time; thirdly, that he regards the decision of his fate as now nigh, ii. 23 with ve. 17, and Acts xxviii. 30."

The main design of the Epistle is the same with that to the Ephesians and to the Colossians, viz., to preserve the Philippians from falling from the faith for fear of persecution, and through the seductions of Judaizing Christians.

Its occasion was the return of Epaphroditus, who, having been sent by the Philippians to S. Paul with a supply of money (ch. i. 7, and iv. 18), had fallen sick, and having now recovered, S. Paul returned this letter of acknowledgment.

It is written in his own name and that of Timothy, who, by the Apostle's appointment, had come to him. That Timothy had been long with S. Paul at Philippi is implied twice in the Epistle (i. 1; ii. 19, 22), affording a proof of truth in it, and in the history, more to be relied on than an express mention.

Another "authentic confirmation of so much of the Apostle's history in the Acts as relates to his transactions at Philippi, and through that of the intelligence and general fidelity of the historian," is found by a comparison of ch. i. 29, and ii. 1, 2, with Acts xvi. 22. "I know not," says Paley (*Horæ Paulineæ*), "an example in any writing of greater pathos, or which more truly represents the workings of a warm and affectionate disposition, than is exhibited in this passage."

α (Spiritual blessings. Wells.)

β (Temporal blessings. Wells.)

γ Or, mention.

δ (Contribution to. Wat., Hinds. Communication toward. Ham. Ch. 4, 14. Ro. 12, 13, and 15, 26. 2 Co. 8, 1.)

ε (Among. Ham.)

ζ Or, finish. (Perfect. Ham.)

I.]

Salutation.

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Acts xxviii. 29.

PAUL and Timotheus, the servants of JESUS Christ, to all the saints in Christ JESUS which are at Philippi, with the bishops and deacons; <sup>2</sup>grace<sup>α</sup> be unto you, and peace,<sup>β</sup> from God our Father, and from the LORD JESUS Christ.

S. Paul expresses his thankful acknowledgment of their kindness, ve. 3—11.

<sup>3</sup>I THANK my God upon every remembrance<sup>γ</sup> of you, <sup>4</sup>(always in every prayer of mine for you all making request with joy,) <sup>5</sup>for your

fellowship<sup>δ</sup> in the gospel from the first day until now; <sup>6</sup>being confident of this very thing, that He which hath begun a good work in<sup>ε</sup> you will perform<sup>ς</sup> it until the day<sup>ζ</sup> of JESUS Christ: <sup>7</sup>even as it is meet for me to think this of you all, because I<sup>η</sup> have you in my heart; inasmuch as both in my bonds,<sup>θ</sup> and in the defence and confirmation of the gospel, ye all are partakers<sup>θ</sup> of my grace. <sup>8</sup>For God is my record, how greatly I long after you all in the bowels<sup>ι</sup> of JESUS Christ.

<sup>9</sup>And this I pray, that your love may abound yet more and more in

b Ve. 10.

η Or, ye have me in your heart. 2 Co. 3, 3, and 7, 3.

θ Ep. 3, 1, and 6, 20. Col. 4, 3.

θ Or, with me of. (Are all my co-partners of. Ham. Joint contributors toward the gift to me. Ch. 4, 14. Peirce.)

ι (With ardent affection. Titt.)

κ (Acknowledgment. Ham.)

λ Or, sense.

μ Or, try. (Schole. Discern. Wat., Newc.)

ν Or, differ. (Wat., Schole.)

ξ Or, for.

π Or, Cæsar's court.

ρ Or, to all others. (Ham, Sym.)

σ (Taking courage in the Lord by my. Bengel.)

τ (Abundantly more. by. Mang., Mark.)

υ (Jewish converts. Peirce.)

φ (Reduced to this state for. Heyl.)

χ (Accidentally. Ham.)

ψ (More directly. Ham.)

ω (Deliverance. Wat., Pyle, Mack.)

d Ro. 8, 19.

e Ro. 5, 5.

α (Openness—in the most public manner. Jno. 7, 4. Peirce.)

β (Living is Christ, and dying gain. Ham.)

γ (That is, proclaiming Christianity. Newc., Troll. To me worth my labour. Ham.)

δ (Whether of the two. Wat.)

ε (Should. Mack. To. Gen.)

ζ (Know. Gen., Schole.)

f 2 Co. 5, 8.

η (Go home. Ham. 2 Ti. 4, 6.)

θ (Beyond all expression.)

knowledge<sup>κ</sup> and in all judgment;<sup>λ</sup> <sup>10</sup>that ye may approve<sup>μ</sup> things that are excellent;<sup>ν</sup> that ye may be sincere and without offence fill the day of Christ; <sup>11</sup>being filled with the fruits of righteousness, which are by JESUS Christ, unto the glory and praise of God.

*Declares that it was becoming known that his imprisonment was not for any crime; and his expectation of a speedy liberation, ve. 12—26.*

<sup>12</sup>BUT I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; <sup>13</sup>so that my bonds in<sup>ξ</sup> Christ are manifest in all the palace,<sup>π</sup> and in<sup>ρ</sup> all other places; <sup>14</sup>and many of the brethren in the Lord,<sup>σ</sup> waxing<sup>τ</sup> confident by my bonds, are much more bold to speak the word without fear.

<sup>15</sup>Some<sup>υ</sup> indeed preach Christ even of envy and strife; and some also of good will: <sup>16</sup>the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: <sup>17</sup>but the other of love, knowing that I am set<sup>φ</sup> for the defence of the gospel.

<sup>18</sup>What then? notwithstanding, every way, whether in pretence,<sup>χ</sup> or in truth,<sup>ψ</sup> Christ is preached; and I therein do rejoice, yea, and will rejoice. <sup>19</sup>For I know that this shall turn to my salvation<sup>ω</sup> through your prayer, and the supply of the Spirit of JESUS Christ, <sup>20</sup>according to my earnest expectation<sup>d</sup> and my hope, that in nothing I shall be ashamed,<sup>e</sup> but that with all boldness,<sup>α</sup> as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. <sup>21</sup>For to me to live is Christ, and to die is gain.<sup>β</sup>

<sup>22</sup>But if I live in the flesh, this<sup>γ</sup> is the fruit of my labour: yet what<sup>δ</sup> I shall<sup>ε</sup> choose I wot not.<sup>ζ</sup> <sup>23</sup>For I am in a strait<sup>η</sup> betwixt two, having a desire to depart,<sup>θ</sup> and to be with Christ; which is far better:<sup>θ</sup> <sup>24</sup>never-

theless<sup>ι</sup> to abide in the flesh is more needful for you.

<sup>25</sup>And having this confidence,<sup>κ</sup> I know that I shall abide and continue with you all for your furtherance and joy of faith; <sup>26</sup>that your rejoicing may be more abundant in JESUS Christ for<sup>λ</sup> me by my coming to you again.

*Exhorts to meek endurance of afflictions (from the example of the Lord, who willingly suffered His glory to be hid in the days of His humiliation), i. 27—ii. 13.*

<sup>27</sup>ONLY let your conversation<sup>μ</sup> be as it becometh<sup>ν</sup> the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; <sup>28</sup>and in nothing terrified by your adversaries:<sup>ρ</sup> which is to them an evident token of perdition,<sup>h</sup> but to you of salvation, and that of God. <sup>29</sup>For unto you it is given<sup>ξ</sup> in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; <sup>30</sup>having the same conflict which ye saw in me, and now hear to be in me.

II.] <sup>1</sup>If there be therefore any consolation in Christ,<sup>π</sup> if any comfort of love, if any fellowship<sup>ρ</sup> of the Spirit, if any bowels and mercies, <sup>2</sup>fulfil ye my joy, that ye be like-minded,<sup>σ</sup> having the same love, being of one accord, of one mind.<sup>τ</sup>

<sup>3</sup>Let nothing be done through strife or<sup>ι</sup> vainglory; but in lowliness of mind let each esteem other better than themselves.

<sup>4</sup>Look not every man on his own things, but every man also on the things of others.

<sup>5</sup>Let this mind<sup>υ</sup> be in you, which was also in Christ JESUS: <sup>6</sup>who, being in the form<sup>φ</sup> of God, thought it not robbery<sup>χ</sup> to be equal with God: <sup>7</sup>but<sup>ψ</sup> made Himself of no reputation;<sup>ι</sup> and took upon Himself the form of a servant,<sup>h</sup> and was made in the likeness<sup>ω</sup> of men: <sup>8</sup>and being found in

ι (But. Ham.)

κ (This I know, I hope that... Ham.)

λ (Through Ham. On account of. Grot.)

μ (Behave as citizens. Grot., Peirce. Behave yourselves worthy of. Ham.)

ν (Answereth to. Ep. 4, 1. Col. 1, 10. 1 Th. 2, 12, and 4, 1.)

g 2 Th. 1, 5.

h Ro. 8, 17. 2 Ti. 2, 11.

ξ (...As a favour on the part of. Heylin, Wells, Dodd. Ac. 5, 41. Ro. 5, 3.)

π (If Christianity affords any consolation. Peirce.)

ρ (Communication. Ham. 2 Co. 13, 14.)

σ (Of the same opinion. Titt. Ro. 12, 16.)

τ (Agree in seeking the same thing. Titt.)

ι Ch. 1, 15. Ga. 5, 26. Ja. 3, 14.

υ (Humility, which will not fail to carry us to the same journey's end. Bp. Andrewes.)

φ (Being truly. Ham. Eynature God. Heyl. Such as God Himself. Gen. (note.) Jno. 1, 1, and 17, 5. 2 Co. 4, 4. Col. 1, 15. He. 1, 3.)

χ (No encroachment. Ham. Jno. 5, 18, and 10, 33.)

ψ (Yet being thus. Ham.)

ι Ps. 22, 6. Is. 53, 3. Da. 9, 26. Ma. 9, 12. Ro. 15, 3.

h Is. 42, 1; 49, 3; and 53, 11. Eze. 34, 23. Zec. 3, 8.

ω Or, habiti.



*a* (By becoming. Beng., Wat.)

*l* Mat. 26, 39. Jno. 10, 18. He. 5, 8, and 12, 2.

*m* Jno. 17, 1. Ac. 2, 33. He. 2, 9.

*β* (Nation. Heyl.)

*γ* (Work. Mack. Blesses our earnest petitions that we may do His will, and our sincere endeavours to do it. Townson. 2 Co. 3, 5. He. 13, 21.)

*δ* Or, sincere. (Ham.)

*ε* (Untoward generation. Ac. 2, 40. Wat., Ham.)

*ζ* Or, shine ye. Mat. 5, 14. Ep. 5, 8.

*θ* (...Fast...that I may glory. Wat., Ham. 2 Co. 1, 14. 1 Th. 2, 19.)

*ι* Gr., poured forth. (Out on, i.e., my blood like wine. Ham., Scholef. 2 Ti. 4, 6.)

*κ* (In like manner. Ham., Scholef.)

*λ* Or, Moreover.

*μ* (Hope. Ham.)

*n* Ro. 16, 21. 1 Th. 3, 2.

*ν* Or, so dear unto me. My own son. 1 Ti. 1, 2.

*ξ* (Sincerely. Syr., Vulg., Ham.)

*π* (...Interest. Ham. Ease and safety. Wells. 1 Co. 10, 24, and 13, 5. 2 Ti. 4, 10.)

*ρ* (Rather than. As Mat. 9, 13.)

*σ* (Taking much pains, or, running any hazard for. Pyle.)

*ο* 1 Co. 4, 17. 1 Ti. 1, 2. 2 Ti. 1, 2.

fashion as a man, He humbled Himself, and became<sup>a</sup> obedient unto death, even the death of the cross.<sup>l</sup>

<sup>9</sup> Wherefore God also hath highly exalted<sup>m</sup> Him, and given Him a name which is above every name: <sup>10</sup> that at the name of JESUS every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; <sup>11</sup> and that every tongue<sup>β</sup> should confess that JESUS Christ is Lord, to the glory of God the Father.

<sup>12</sup> Wherefore, my beloved, (as ye have always obeyed, not as in my presence only, but now much more in my absence,) work out your own salvation with fear and trembling. <sup>13</sup> For it is God which worketh in you both to will and to do<sup>ν</sup> of His good pleasure.

*Their continuance in which, and in mutual love, would be a sufficient recompense for whatever might befall him, ve. 14—18.*

<sup>14</sup> DO all things without murmurings and disputings: <sup>15</sup> that ye may be blameless and harmless,<sup>δ</sup> the sons of God, without rebuke, in the midst of a crooked and perverse nation,<sup>ε</sup> among whom ye shine<sup>ζ</sup> as lights in the world; <sup>16</sup> holding forth<sup>θ</sup> the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. <sup>17</sup> Yea, and if I be offered<sup>ι</sup> upon the sacrifice and service of your faith, I joy, and rejoice with you all. <sup>18</sup> For the same<sup>κ</sup> cause also do ye joy, and rejoice with me.

*Expresses his hope of sending shortly to them, ve. 19—30.*

<sup>19</sup> BUT<sup>λ</sup> I trust<sup>μ</sup> in the LORD JESUS to send Timotheus<sup>ν</sup> shortly unto you, that I also may be of good comfort, when I know your state. <sup>20</sup> For I have no man likeminded,<sup>ρ</sup> who will naturally<sup>σ</sup> care for your state. <sup>21</sup> For all seek their own,<sup>τ</sup> not<sup>υ</sup> the things which are JESUS Christ's.<sup>σ</sup> <sup>22</sup> But ye know the proof of him, that, as a son<sup>ο</sup> with the father, he hath served

with me in the gospel. <sup>23</sup> Him therefore I hope to send presently, so soon as I shall see how it will go with me. <sup>24</sup> But I trust<sup>υ</sup> in the Lord that I also myself shall come shortly.

<sup>25</sup> Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger,<sup>ν</sup> and he that ministered to my wants. <sup>26</sup> For he longed after<sup>β</sup> you all, and was full of heaviness, because that ye had heard that he had been sick.<sup>x</sup> <sup>27</sup> For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. <sup>28</sup> I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

<sup>29</sup> Receive him therefore in the Lord with all gladness; and hold<sup>ψ</sup> such in reputation: <sup>30</sup> because for the work of Christ he was nigh unto death, not regarding<sup>ω</sup> his life, to supply your lack<sup>φ</sup> of service toward me.

III.] *Affirms that if zeal for the Law were, as the Jews thought, a ground of confidence, he might lay claim to it with abundant propriety; but all this he had renounced for Christianity, the consummation of the purposes of God, iii. 1—iv. 3.*

FINALLY, my brethren, rejoice in the Lord.

To write the same<sup>a</sup> things to you, to me indeed *is* not grievous,<sup>β</sup> but for you *it* is safe.<sup>γ</sup>

<sup>2</sup> Beware of dogs,<sup>δ</sup> beware of evil workers, beware of the Concision.<sup>ε</sup>

<sup>3</sup> For we are the Circumcision,<sup>ζ</sup> which worship God in the spirit,<sup>η</sup> and rejoice in Christ JESUS, and have no confidence in the flesh.

<sup>4</sup> Though I might also have confidence in the flesh.<sup>θ</sup>

If any other man thinketh that he hath whereof he might trust in the flesh, I more: <sup>5</sup> circumcised the eighth<sup>ι</sup> day, of the stock of Israel, of

*τ* (Have confidence. Ham.)

*υ* Gr., apostle. (Ham.)

*φ* (To see. Alex., Ham.)

*χ* (Perhaps a fever due to the unhealthiness of Rome at the close of the summer quarter. Gres., iv., 206. One such occurred, A.D. 818. Suet. Nero, 39. Tac., Ann., xvi., 13.)

*ψ* Or, honour. 1 Co. 16, 18. 1 Th. 5, 12. 1 Ti. 5, 17.

*ω* (Endangering. Vatican, Alex., Clar., Vulg., Æth.)

*φ* Ch. 4, 10. 1 Co. 16, 17.

*α* (These—that follow. Peircé. The very. Ham.)

*β* (Cowardly in. Ham.)

*γ* (That you may be more cautious. Grot. To preserve you from the dangers into which I have fallen. Ham.)

*δ* Jewish zealots. 1s. 56, 10. Ga. 5, 15.)

*ε* (The renders of the Church of Christ. Grot. Ro. 16, 17. Ga. 6, 13. Re. 2, 9. The act being now a mere and insignificant cutting of the flesh. Pyle. Ro. 2, 28. Ga. 5, 2.)

*ζ* De. 10, 16, and 30, 6. Je. 4, 4. Ro. 2, 29, and 4, 11. Col. 2, 11.

*η* Jno. 4, 23. Ro. 7, 6.

*θ* 2 Co. 11, 18.

*ι* Ge. 17, 12.

u Ac. 22, 3. Ga. 1, 13.

v Ac. 8, 3, and 9, 1.

ζ (Its special institutions. Grot. A.C. 26. 5. Ro. 10, 5.)

w Mat. 13, 44.

η (Threw away as mariners do their goods, lest they should endanger their lives. Dodd. If they would in the least keep me from embracing Christianity. Ham.)

x Is. 53, 11. Je. 9, 23. Jno. 17, 3. 1 Co. 2, 2. Col. 2, 2.

θ (Nothing worth. Ham.)

ι (Theod. connects "that by faith I might.")

κ (Communication. Ham.)

y Ac. 26, 7.

λ (Received. Ham. 1 Ti. 6, 12.)

ν (Pursue. Ham.)

ξ (...So be I may lay hold inasmuch as I have also been laid hold on. Ham.)

π (Laid hold on—obtained. Ham. Same word as in ve. 12, and 1 Co. 9, 24.)

ρ (Not looking after. Ham.)

σ He. 3, 1.

τ (Viz., that you mistake. Grot.)

υ (In the meanwhile. Ham.)

φ (As far as we have got the start. Ham.)

χ (Track the same track.)

z 1 Co. 4, 16, and 11, 1. 1 Th. 1, 6.

the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; <sup>6</sup> concerning zeal, <sup>u</sup> persecuting<sup>v</sup> the church; touching the righteousness which is in the law, <sup>ζ</sup> blameless.

<sup>7</sup> But what things were gain<sup>w</sup> to me, those I counted loss<sup>7</sup> for Christ.

<sup>8</sup> Yea doubtless, and I count all things *but* loss for the excellency of the knowledge<sup>x</sup> of Christ JESUS my LORD: for whom I have suffered the loss of all things, and do count them<sup>θ</sup> *but* dung, that I may win Christ, <sup>9</sup> and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: <sup>10</sup> that I may know Him, and the power of His resurrection, and the fellowship<sup>κ</sup> of His sufferings, being made conformable unto His death; <sup>11</sup> if by any means I might attain<sup>ν</sup> unto the resurrection of the dead. <sup>12</sup> Not as though I had already attained, <sup>λ</sup> either were already perfect: but I follow<sup>ν</sup> after, if <sup>ξ</sup> that I may apprehend that for which also I am apprehended of Christ Jesus.

<sup>13</sup> Brethren, I count not myself to have apprehended: <sup>π</sup> but *this* one thing I do, forgetting<sup>ρ</sup> those things which are behind, and reaching forth unto those things which are before, <sup>14</sup> I press toward the mark for the prize of the high calling<sup>σ</sup> of God in Christ JESUS. <sup>15</sup> Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal<sup>τ</sup> even this unto you. <sup>16</sup> Nevertheless, <sup>υ</sup> whereto we have already attained, <sup>φ</sup> let us walk by the same<sup>x</sup> rule, let us mind the same thing.

<sup>17</sup> Brethren, be followers<sup>z</sup> together of me, and mark them which walk so as ye have us for an ensample.

<sup>18</sup> (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies

of the cross of Christ: <sup>19</sup> whose end is destruction, whose God is *their* belly, and whose glory is in their shame, who mind earthly things.) <sup>20</sup> For our conversation<sup>ψ</sup> is in heaven; <sup>ω</sup> from whence also we look for the Saviour, the LORD JESUS Christ: <sup>21</sup> who shall change<sup>α</sup> our vile body, that it may be fashioned like unto His glorious body, according to the working<sup>β</sup> whereby he is able even to subdue all things unto Himself.

IV.] <sup>1</sup> Therefore, my brethren dearly beloved and louged-for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

<sup>2</sup> I beseech Euodias, <sup>γ</sup> and beseech Syntyche, <sup>δ</sup> that they be of the same mind in the Lord.

<sup>3</sup> And <sup>ε</sup> I intreat thee<sup>ς</sup> also, true yokefellow, help those<sup>β</sup> women which laboured<sup>ι</sup> with me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names *are* in the book of life.<sup>κ</sup>

*A sense of whose favour inspires inconceivable happiness, ve. 4—9.*

<sup>4</sup> REJOICE in the Lord always: <sup>λ</sup> and again I say, Rejoice.

<sup>5</sup> Let your moderation<sup>μ</sup> be known unto all men.

The Lord *is* at hand.

<sup>6</sup> Be<sup>ν</sup> careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. <sup>7</sup> And the peace<sup>ο</sup> of God, which passeth all understanding, shall keep your hearts and minds<sup>ς</sup> through Christ JESUS.

<sup>8</sup> Finally, brethren, whatsoever things are true, whatsoever things are honest, <sup>π</sup> whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if <sup>φ</sup> there be any virtue, and if there be any praise, think on these things: <sup>9</sup> those things, which ye have both learned, and received, and heard, and seen in

ψ (Citizenship. Weston, Ham., Newc.)

ω (We care for those things which lead to this: we are governed by heavenly laws. Grot. 1 Co. 1, 7. 1 Th. 1, 10. Tit. 2, 13.)

α (Transform. Ham.)

β (Energy of His being able. Ham. Comp. Ep. 1, 19.)

γ (Euodia. Scholef.)

δ (Syntyches. Ham.)

ε (Yea. Alex. And above thirty Mss. Owen, Ham.)

ς (Epaphroditus. Mill, Ham.)

β Ve. 3.

ι (Combated. Ham. Ch. 1, 27. Ro. 16, 3.)

κ (Alluding to a custom of well-ordered cities putting in a register the names of their citizens. Ham. Ex. 32, 32. Ps. 69, 28. Da. 12, 1. Lu. 10, 20. Rd. 3, 5; 13, 8; 20, 12; and 21, 27.)

λ (Join with the latter "Rejoice." Beng.)

μ (Patience. Wick. Gentleness. Ham., Wells. Easy yielding. Titt. See Wisd. 2, 19.)

ν (Not anxiously careful about anything. Sym. Mat. 6, 25. Ps. 55, 22. Pr. 16, 3.)

ο Jno. 14, 27. Ro. 5, 1. Col. 3, 15.

ς (Thoughts. Ham.)

π Or, venerable. (Ham.)

ρ (Whatever... there be. Scholef. 1 Th. 5, 22.)

σ Or, is revived.  
2 Co. 11, 9.

τ (Wanted ability.  
Ham., Chrys.)

υ (At all times.  
Ham.)

φ (Initiated.  
Ham.)

δ Jno. 15, 5. 2  
Co. 12, 9.

ε Ch. 1, 7.

χ (Ye know.)

ζ That which was  
lacking to me,  
the brethren  
which came  
from Macedonia  
supplied. 2 Co.  
11, 9.

me, do: and the God of peace shall be with you.

*Specially acknowledges their liberality, ve. 10—19.*

<sup>10</sup> BUT I rejoiced in the Lord greatly, that now at the last your care of me hath flourished<sup>σ</sup> again, wherein ye were also careful, but ye lacked opportunity.<sup>τ</sup> <sup>11</sup> Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content. <sup>12</sup> I know both how to be abased, and I know how to abound: every where<sup>υ</sup> and in all things I am instructed<sup>φ</sup> both to be full and to be hungry, both to abound and to suffer need. <sup>13</sup> I can do all things through Christ<sup>δ</sup> which strengtheneth me. <sup>14</sup> Notwithstanding ye have well done, that ye did communicate with my affliction.<sup>ε</sup>

<sup>15</sup> Now ye Philippians know<sup>χ</sup> also, that in the beginning of the gospel, when I departed from Macedonia, no church<sup>ζ</sup> communicated with me as concerning giving and receiving, but ye only. <sup>16</sup> For even in Thessalo-

nica ye sent once and again unto my necessity. <sup>17</sup> Not because I desire a gift: but I desire fruit<sup>σ</sup> that may abound to your account. <sup>18</sup> But I have<sup>ψ</sup> all, and abound: I am full, having received of Epaphroditus<sup>h</sup> the things *which were sent* from you, AN ODOUR<sup>ω</sup> OF A SWEET SMELL, a sacrifice<sup>α</sup> acceptable, well-pleasing to God. <sup>19</sup> But<sup>β</sup> my God shall supply<sup>γ</sup> all your need according to His riches in glory by Christ JESUS.

*Conclusion.*

<sup>20</sup> NOW unto God and<sup>δ</sup> our Father be glory for ever and ever. Amen.

<sup>21</sup> Salute every saint in Christ JESUS.

The brethren which are with me greet you.

<sup>22</sup> All the saints salute you, chiefly they that are of Cæsar's<sup>i</sup> household.

<sup>23</sup> The grace of our LORD JESUS Christ be with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

g Ro. 15, 28. Tit. 3, 14.

ψ Or, I have received.

h Ch. 2, 25.

ω (As upon the altar of incense within the temple. Ham. The same Greek word as in Ep. 5, 2. Ge. 8, 21. Le. 1, 9, and 17, 4.)

α (Of burnt-offering. 2 Co. 9, 12.)

β (And. Wat.)

γ (...Gloriously supply. Cast. Ps. 23, 1. 2 Co. 9, 8.)

δ (Now to our God and... Ham. Ro. 16, 27. Ga. 1, 5.)

i Ch. 1, 13.





THE

# EPISTLE OF PAUL THE APOSTLE

TO THE

## COLOSSIANS.

LAODICEA, Hierapolis, and Colossæ (ch. iv. 13), were situated in Phrygia the Greater, not far from each other. Laodicea was the metropolis, and near it stood Colossæ on the River Lycus, where it falls into the Meander, and though inferior in rank to Laodicea, was a great and wealthy city. Laodicea and Colossæ were destroyed by an earthquake not long after the writing of the Epistle. In the ancient Mss. and the Syriac Version it is spelled Colassæ, which is more conformable to the orthography of the ancient Greek writers, Herodotus, Xenophon, and Strabo. S. Paul had not personally taught the Colossians, nor had seen them (ch. ii. 1), but had sent others; perhaps Epaphras (ch. i. 7) was the person particularly employed by him.

The object of the Epistle is to fortify the Colossians against the Jewish zealots who would fain have persuaded them to practise the ceremonial law as absolutely necessary; and also, as Mosheim thinks, to arm them against other teaching founded on the tenet of the creation of the world by an evil principle.

The Church at Colossæ had sent Epaphras to visit S. Paul at Rome (ch. iv. 12); in return for which S. Paul wrote this Epistle in A.D. 62, A.U.C. 815, A.J.P. 477. It was despatched by Tychicus (who had been sent the last year to fetch Timothy, and had returned with him to Rome), the bearer of the Epistle to the Ephesians, and by Onesimus.

"No two Epistles," says Paley (*Horæ Paulinæ*), "exhibit so many marks of correspondence and resemblance as the Epistles to the Ephesians and to the Colossians. If they were both really written by S. Paul, and both sent to their respective destinations by the same messenger, the similitude is in all points what should be expected to take place." Again, "The circumstance of conformity between S. Paul's history and his letters, especially those which were written during his first imprisonment at Rome, and more especially in these two Epistles, is too close to be accounted for from accident, and too indirect and latent to be imputed to design."

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| <p><i>a</i> (Gr., the.)</p> <p><i>b</i> 1 Co. 4, 17. Ep. 6, 21.</p> <p><i>β</i> (To the God and Father. Peirce, Ham. 1 Co. 1, 4. Ep. 1, 16. Ph. 1, 3.)</p> <p><i>γ</i> (Having. Ham.)</p> | <p>I.]                      <i>Salutation.</i>                      [182</p> <p style="text-align: right;">Acts xxviii. 29.</p> <p><b>P</b>AUL, an apostle of JESUS Christ by the will of God, and Timothy <i>our<sup>a</sup></i> brother, <sup>2</sup>to the saints and faithful<sup>b</sup> brethren in Christ which are at Colosse: grace <i>be</i> unto you, and peace, from God our Father and the Lord Jesus Christ.</p> <p style="text-align: center;"><i>S. Paul rejoices on account of the steadfastness of their faith in Christ, vo. 3—11.</i></p> <p><sup>3</sup>WE give thanks to God and<sup>β</sup> the Father of our LORD JESUS Christ, (praying always for you, <sup>4</sup>since<sup>γ</sup> we heard of your faith in Christ JESUS, and of</p> | <p>the love<sup>c</sup> which ye have to all the saints,) <sup>5</sup>for the hope which is laid up for you in heaven,<sup>d</sup> whereof ye heard before in the word of the truth of the gospel; <sup>6</sup>which is come unto you, as <i>it is</i> in all the world;<sup>e</sup> and bringeth forth fruit,<sup>e</sup> as <i>it doth</i> also in you, since the day ye heard of it, and knew<sup>f</sup> the grace of God in truth:<sup>7</sup> as ye also learned of Epaphras<sup>e</sup> our dear fellow-servant, who is for you a faithful minister of Christ; <sup>8</sup>who also declared unto us your love in the Spirit.</p> <p><sup>9</sup>For this cause we also, since the</p> | <p><i>c</i> He. 6, 10.</p> <p><i>d</i> 2 Ti. 4, 8. 1 Pe. 1, 4.</p> <p><i>δ</i> (All the Roman Empire. Ve. 23. Mat. 24, 14. Ma. 16, 15. Ro. 10, 18.)</p> <p><i>e</i> (The Vat. Ms. adds, "and increaseth." Ma. 4, 8. Jno. 15, 16. Ph. 1, 11.)</p> <p><i>ς</i> (Acknowledged. Ham.)</p> <p><i>η</i> (Unmixed.)</p> <p><i>e</i> Ch. 4, 12. Phile. 23.</p> |
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o 1 Th. 4, 1. Jude 3.

ω (Make a spoil of. Wat. Ve 18. Je. 29, 8 Ro. 16, 17. Ep. 5, 6. He. 13, 9.

a Or, elements. Ve. 20. Ga. 4, 3.

p Ch. 1, 19. Jno. 1, 14.

β (Plainly revealed. Ve. 17. Comp. Ex. 40, 34. Jno. 1, 16.)

q De. 10, 16, and 30, 6. Je. 4, 4. Ro. 2, 29. Ph. 3, 3.

r Ch. 3, 8, 9. Ro. 6, 6. Ep. 4, 22.

s Ro. 6, 4.

t Ch. 3, 1.

γ (Mighty working of. Newe.)

δ (Past provocations. Ham.)

e (Note of hand. Dodd. That bill by which the Jews were bound. Ham.)

ς (Having cancelled the bond together with all its covenants. Mid. Of which there were among the Jews two ways, blotting it out with a pen, or striking it through with a nail. Ham. Ep. 2, 15.)

η (The Gentiles.)

θ (Despoiled. Ham. Ge. 3, 15. Ps. 68, 18. Is. 53, 12. Mat. 12, 29. Lu. 10, 18, and 11, 22. Jno. 12, 31, and 16, 11. Ep. 4, 8. He. 2, 14.)

ι (With authority. Ham.)

κ Or, Himself. (By it. Ham.)

λ Or, for eating and drinking. Ro. 14, 2.

μ Or, in part. (By the particular. Ham.)

the steadfastness of your faith in Christ.

*Christianity, i.e., the incarnation, death, and resurrection of Jesus, the only way of salvation, ve. 6—15.*

<sup>6</sup>AS<sup>o</sup> ye have therefore received Christ JESUS the LORD, so walk ye in Him: <sup>7</sup>rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

<sup>8</sup>Beware lest any man spoil<sup>ω</sup> you through philosophy and vain deceit, after the tradition of men, after the rudiments<sup>a</sup> of the world, and not after Christ. <sup>9</sup>For in Him<sup>p</sup> dwelleth all the fulness of the Godhead bodily.<sup>β</sup>

<sup>10</sup>And ye are complete in Him, which is the Head of all principality and power: <sup>11</sup>in whom also ye are circumcised<sup>q</sup> with the circumcision made without hands, in putting off the body of the sins of the flesh<sup>r</sup> by the circumcision of Christ: <sup>12</sup>buried with Him in<sup>s</sup> baptism, wherein also ye are risen<sup>t</sup> with Him through the faith of the operation<sup>γ</sup> of God, who hath raised Him from the dead.

<sup>13</sup>And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; <sup>14</sup>blotting out the handwriting<sup>ς</sup> of ordinances<sup>ς</sup> that was against us, which was contrary to us,<sup>η</sup> and took it out of the way, nailing it to His cross; <sup>15</sup>and having spoiled<sup>θ</sup> principalities and powers, He made a shew of them openly, triumphing over them in it.<sup>κ</sup>

*By it all former representative and temporary institutions are superseded and annulled, ii. 16—iii. 4.*

<sup>16</sup>LET no man therefore judge you in meat, or in drink,<sup>λ</sup> or in respect<sup>μ</sup> of an holyday, or of the new moon, or of the sabbath days: <sup>17</sup>which are a shadow of things to come; but the body is of Christ.

<sup>18</sup>Let no man beguile<sup>ν</sup> you of your reward in a voluntary humility<sup>ξ</sup> and worshipping of angels, intruding<sup>π</sup> into those things which he hath not seen! vainly<sup>ρ</sup> puffed up by his fleshly mind, <sup>19</sup>and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

<sup>20</sup>Wherefore if ye be dead<sup>u</sup> with Christ from the rudiments<sup>σ</sup> of the world, why, as though living in the world, are ye subject to ordinances, <sup>21</sup>("touch<sup>φ</sup> not; taste<sup>χ</sup> not; handle<sup>ψ</sup> not;" <sup>22</sup>which all are to perish with the using;)<sup>ω</sup> after "THE COMMANDMENTS AND DOCTRINES OF MEN?"<sup>v</sup> <sup>23</sup>Which things have indeed a shew of wisdom in will-worship,<sup>w</sup> and humility, and neglecting<sup>a</sup> of the body; not in any honour<sup>β</sup> to the satisfying of the flesh.

III.] <sup>1</sup>If<sup>δ</sup> ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

<sup>2</sup>Set your affection<sup>ε</sup> on things above, not on things on the earth. <sup>3</sup>For ye are dead,<sup>ς</sup> and your life is hid with Christ in God.

<sup>4</sup>When Christ, *who is* our life, shall appear, then shall ye also appear with Him in glory.

*Requires and enables men to deny their passions and live in love; in which all virtues unite, ve. 5—17.*

<sup>5</sup>MORTIFY therefore your members which are upon the earth; fornication, uncleanness, inordinate affection,<sup>η</sup> evil concupiscence, and covetousness,<sup>θ</sup> which is idolatry: <sup>6</sup>for which things<sup>ι</sup> sake the wrath<sup>κ</sup> of God cometh on the children of disobedience: <sup>7</sup>in the which ye also walked<sup>λ</sup> some time, when ye lived in<sup>μ</sup> them.

<sup>8</sup>But now ye also put<sup>κ</sup> off all these; anger, wrath, malice, blasphemy,<sup>λ</sup> filthy<sup>ς</sup> communication out of your mouth.

<sup>9</sup>Lie<sup>a</sup> not one to another, seeing that ye have put off<sup>ξ</sup> the old man with

<sup>ν</sup> Or, judge against.

<sup>ξ</sup> Gr., being a voluntary in..... Ve. 23.)

<sup>π</sup> (Searching. Ham.)

<sup>ρ</sup> (Without cause, by the imagination of his own flesh. Ham.)

<sup>u</sup> Ro. 6, 3, 5.

<sup>σ</sup> Or, elements.

<sup>φ</sup> (Marry.)

<sup>χ</sup> (Eat.)

<sup>ψ</sup> (Come not near. Ham.)

<sup>ω</sup> (Are all to corruption by the abuse of them. Ham.)

<sup>v</sup> Is. 29, 13 (Sept.) Mat. 15, 9. Tit. 1, 14.

<sup>w</sup> Ve. 18.

<sup>a</sup> Or, punishing, or, not sparing.

<sup>β</sup> (Beza, Beng., Griesb. put a comma here and supply "but.")

<sup>δ</sup> (Since. Mack.)

<sup>ε</sup> Or, mind.

<sup>ς</sup> (Have died. Newc. Ch. 2, 20. Ro. 6, 2. Ga. 2, 20.)

<sup>η</sup> (Passion. Ham.)

<sup>θ</sup> (Insatiable desire. Locke.)

<sup>ι</sup> Ro. 1, 18. Ep. 5, 6. Re. 22, 15.

<sup>λ</sup> Ro. 6, 19, and 7, 5. 1 Co. 6, 11. Ep. 2, 2. Tit. 3, 3.

<sup>μ</sup> (Among. Ham., Knatch.)

<sup>κ</sup> (Put ye. Knat.)

<sup>λ</sup> (Evil-speaking. Ham., Wat.)

<sup>ς</sup> Ep. 4, 29, and 5, 4.

<sup>a</sup> Le. 19, 11. Ep. 4, 25.

<sup>ξ</sup> (... Wholly, utterly renounced. Titt.)



π (Daily acquires fresh strength. Titt.)

ρ (Unto. Ham.)

z Ep. 4, 23.

σ (In which creation.) Grotius, Schotef. 2 Co. 5, 17.)

δ Ro. 10, 12. 1 Co. 12, 13. Ga. 3, 28, and 5, 6. Ep. 6, 8.

τ Or, complaint.

υ (The principle which renders all the virtues consistent and permanent. Markl.)

φ (Christ. Vat. Ms., Alex., Syr.)

χ (De umpire. Ham., Grot.)

ψ (In all things wherein ye can be helpful to them. Ham.)

ω (With the gifts of the Spirit. As Ac. 4, 33. 1 Co. 12, 3, 6. 4 Co. 1, 4. 2 Co. 1, 12, 15, and 12, 9. Ga. 2, 9. Ep. 1, 3. Lord Barrington.)

α (Provoke them not by unkind behaviour. Ham. Ep. 4, 31.)

β (Give not ill words to. Ham. Ep. 6, 4.)

γ Ep. 6, 5. 1 Ti. 6, 1. Tit. 2, 9. 1 Pe. 2, 18.

δ Philem. 16.

his deeds; <sup>10</sup>and have put on the new man, which is renewed<sup>π</sup> in<sup>ρ</sup> knowledge after the image<sup>z</sup> of Him that created him: <sup>11</sup>where<sup>σ</sup> there is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, bond nor free: <sup>δ</sup>but Christ is all, and in all.

<sup>12</sup>Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; <sup>13</sup>forbearing one another, and forgiving one another, if any man have a quarrel<sup>τ</sup> against any: even as Christ forgave you, so also do ye.

<sup>14</sup>And above all these things put on charity, which is the bond of perfectness.<sup>υ</sup>

<sup>15</sup>And let the peace of God<sup>φ</sup> rule in your hearts, to the which also ye are called in one body; and be ye thankful.

<sup>16</sup>Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another<sup>ψ</sup> in psalms and hymns and spiritual songs, singing with grace<sup>ω</sup> in your hearts to the Lord. <sup>17</sup>And whatsoever ye do in word or deed, do all in the name of the LORD JESUS, giving thanks to God and the Father by Him.

*Of relative duties, iii. 18—iv. 1.*

<sup>18</sup>WIVES, submit yourselves unto your own husbands, as it is fit in the Lord.

<sup>19</sup>Husbands, love your wives, and be not bitter<sup>α</sup> against them.

<sup>20</sup>Children, obey your parents in all things: for this is well-pleasing unto the Lord.

<sup>21</sup>Fathers, provoke not your children to anger,<sup>β</sup> lest they be discouraged.

<sup>22</sup>Servants,<sup>γ</sup> obey in all things your masters according to the flesh;<sup>δ</sup> not with eye-service, as men-pleasers; but in singleness of heart, fearing God: <sup>23</sup>and whatsoever ye do, do it heartily,

as to the Lord,<sup>γ</sup> and not unto men; <sup>24</sup>knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the LORD Christ. <sup>25</sup>But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.<sup>δ</sup>

IV.] <sup>1</sup>Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

*Of general Christian conduct, ve. 2—6.*

<sup>2</sup>CONTINUE<sup>ε</sup> in prayer,<sup>ε</sup> and watch in the same<sup>ς</sup> with thanksgiving; <sup>3</sup>withal praying also for us, that God would open unto us a door<sup>θ</sup> of utterance, to speak the mystery of Christ,<sup>η</sup> for which I am also in bonds: <sup>4</sup>that I may make it manifest,<sup>θ</sup> as I ought to speak.

<sup>5</sup>Walk in wisdom toward them that are without, redeeming the time.<sup>ι</sup>

<sup>6</sup>Let your speech be always with grace,<sup>κ</sup> seasoned with salt,<sup>λ</sup> that ye may know how ye ought to answer every man.<sup>ι</sup>

*Instructions and salutations, ve. 7—18.*

<sup>7</sup>ALL my state shall Tychicus<sup>κ</sup> declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord: <sup>8</sup>whom I have sent unto you for the same purpose, that he<sup>μ</sup> might know your estate,<sup>ν</sup> and comfort your hearts; <sup>9</sup>with Onesimus,<sup>ι</sup> a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

<sup>10</sup>Aristarchus<sup>μ</sup> my fellow-prisoner<sup>ς</sup> saluteth you, and Marcus,<sup>ν</sup> sister's son to Barnabas, (touching whom ye received commandments: <sup>π</sup>if he come unto you, receive him;) <sup>11</sup>and Jesus, which is called Justus, who are of the Circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me.

γ (Ep. 6, 6. He who will not fail to reward your patient submission. Pyle.)

δ (He regards not the outward circumstances of men. Heyl. Ro. 2, 11. Ep. 6, 9. 1 Pe. 1, 17. De. 10, 17.)

ε (Have your daily frequent and constant hours of. Ham.)

ε Lu. 18, 1. Ro. 12, 12. Ep. 6, 18. 1 Th. 5, 17.

ζ (On it. Ham.)

θ Ch. 2, 7, and 3, 15.

η 1 Co. 16, 9. 2 Co. 2, 12.

η (Gr., the. Ch. 1, 26, and 2, 2. Mat. 13, 11. 1 Co. 4, 1. Ep. 6, 19.)

ι Ep. 6, 20. Ph. 1, 7.

θ (May do it in such a manner as is my duty to do. Ham.)

ι (Taking advantage of the proper seasons. Heyl.)

κ (Suavity. Grot.)

λ (Point. Grot. Ch. 3, 16. Le. 2, 13. Ecc. 10, 12. Mar. 9, 50.)

ι 1 Pe. 3, 15.

κ Ep. 6, 21.

μ (Ye might know our. Vat. Ms., Alex., Ham.)

ν (On purpose to know everything relating to you. Sym.)

ι Philem. 10.

μ Ac. 19, 20; 20, 4; and 27, 2.

ς (Not in the Aeth. Mill.)

ν Ac. 15, 37. 2 Ti. 4, 11.

π (Letters of recommendation. Heyl.)

<sup>p</sup> (From. Ham. Ch. 1, 7. Philem. 23.)

<sup>σ</sup> Or, *striving*. Ro. 15, 30.

<sup>o</sup> Mat. 5, 48. 1 Co. 2, 6, and 14, 20. Ph. 3, 15. He. 5, 14.

<sup>τ</sup> Or, *fully assured*. (Fully assured. Vat., Alex.)

<sup>p</sup> 2 Ti. 4, 11.

<sup>q</sup> 2 Ti. 4, 10. Philem. 24.

<sup>v</sup> (Her. Vat. Ms. Ro. 16, 5. 1 Co. 16, 19.)

<sup>φ</sup> (Has been Ham.)

<sup>12</sup> Epaphras, who is *one of* you, a servant of Christ, saluteth you, always labouring<sup>σ</sup> fervently for you in prayers, that ye may stand perfect<sup>τ</sup> and complete<sup>τ</sup> in all the will of God. <sup>13</sup> For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

<sup>14</sup> Luke,<sup>p</sup> the beloved physician, and Demas,<sup>q</sup> greet you.

<sup>15</sup> Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his<sup>v</sup> house.

<sup>16</sup> And when this epistle is<sup>φ</sup> read

among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the<sup>x</sup> *epistle* from Laodicea.

<sup>17</sup> And say to Archippus,<sup>r</sup> "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

<sup>18</sup> The salutation<sup>s</sup> by the hand of me Paul.

Remember my bonds.<sup>ψ</sup>

Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

<sup>x</sup> (That of; i.e., which comes to them, viz., that to the Ephesians. Ham., Mich. He bids them get the Laodicean copy because that city was nearer. Grotius.)

<sup>r</sup> Philem. 2.

<sup>s</sup> 1 Co. 16, 21. 2 Th. 3, 17.

<sup>ψ</sup> (Tears. Chrys. He. 13, 3. And love him who for the sake of the Gentiles suffers these evils. Grot.)



## FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

## THESSALONIANS.

THESSALONICA was a sea-port, the capital of one of the four districts into which Macedonia was divided by the Romans, the residence of the Proconsul, and of the Quæstor who had the charge of the Emperor's revenues. It carried on an extensive commerce with all Greece, and was remarkable at this time for the number, wealth, and learning of its inhabitants, among whom were many Jews.

To this city S. Paul, accompanied by Silas and Timothy, came, in A.D. 52, in the eleventh year of the reign of Claudius (Acts xvii. 2). The opposition of the Jews to the proclamation of a crucified Messiah forced S. Paul and Silas to Berea (Acts xvii. 10), and finally S. Paul by himself to Athens (Ac. xvii. 15). There, it is supposed, Silas and Timothy rejoined the apostle, and were by him despatched to ascertain how matters were in Thessalonica (1 Th. iii. 1—3). From Athens S. Paul went to Corinth (Acts xviii. 1), where Silas and Timothy, on their return, found him. Consequently the place from which this Epistle most probably was written was Corinth, where S. Paul stayed a year and six months. "Not from Athens," says Lightfoot, "because there was a Church in Achaia (ch. i. 7) when S. Paul wrote, and Timothy and Silas were joint writers with the apostle (ch. i. 1), which they were not at Athens."

The object of the Epistle was to support the Christians under the furious attacks of the Jewish zealots, especially their assertion, "that none but a circumcised Israelite could have any share in the future happiness," and of "the terrors that would light on the head of those who apostatized from Judaism."

Paley (*Horæ Paulinæ*) argues from ch. iv. 15, and v. 4, that the Epistle was contemporary with S. Paul; and from v. 27, the publication of it to the Church in Thessalonica, and consequently its genuineness; because it would have been impossible, in the lifetime of the apostle, to impose on the Thessalonians a false epistle, or on other Christian churches, an epistle which had not been heard of by the Thessalonians. "If the Epistle was publicly read in the Church in Thessalonica, no publication could be more authentic, no species of notoriety more unquestionable, no method of preserving its integrity more secure."

b 2 Co. 1, 19. 2  
Th. 1, 1. 1 Pe.  
5, 12.

a (Rather, *Thessa-*  
*lonicans*. Markl.)

β (Faithful work,  
loving labour,  
and patient hope.  
Wat.)

γ (Before. Markl.  
Wanting in the  
Syr. and Æth.  
Mill.)

δ Or, beloved of  
God, your elec-  
tion. (As 2 Th.  
2, 13. Vulg.,  
Syriac, Æth.,  
Mack., Wells.)

I.]

Salutation.

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Acts xviii. 6.

PAUL, and Silvanus,<sup>b</sup> and Timo-  
theus, unto the church of the  
Thessalonians<sup>a</sup> which is in God the  
Father and in the LORD JESUS Christ:  
grace be unto you, and peace, from  
God our Father, and the Lord Jesus Christ.

*S. Paul commends the Thessalonians for their hearty  
reception of the glad tidings he brought them,  
wc. 2—10.*

<sup>2</sup>WE give thanks to God always  
for you all, making mention of you  
in our prayers; <sup>3</sup>remembering with-

out ceasing your work of faith, and  
labour of love, and patience of hope<sup>β</sup>  
in our LORD JESUS Christ, in the  
sight<sup>γ</sup> of God and our Father; <sup>4</sup>know-  
ing, brethren beloved, your election<sup>δ</sup>  
of God.

<sup>5</sup>For<sup>ε</sup> our gospel came not unto  
you in word only, but also in power,<sup>ε</sup>  
and in the<sup>ς</sup> Holy Ghost, and in much  
assurance;<sup>η</sup> as ye know what man-  
ner of men we were among you for  
your sake. <sup>6</sup>And ye became fol-  
lowers<sup>ς</sup> of us, and of the Lord, hav-  
ing received the word in much afflic-

ε (For that. Wat.  
Wells. In conse-  
quence of which.  
Ham.)

c Mar. 16, 20. 1  
Co. 2, 4, and 4,  
20.

ζ (Gr., a. 2 Co.  
6, 6.)

η (Fullness. Ham.  
Full proof. Rand.  
Col. 2, 2. 11c.  
2, 3.)

ς Ch. 2, 14. 1 Co.  
4, 16, and 11, 1.  
Ph. 3, 17. 2 Th.  
3, 9.



ε (Has gone forth. Ham.)

κ (Merchants from Thessalonica traded with all Greece. Grot.)

λ (Proclaim. Ham.)

f Ch. 4, 16. Ac. 1, 11. 2 Th. 1, 7.

μ (Delivers. Wells, Scholel.)

g Ch. 5, 9. Mat. 3, 7. Ro. 5, 9.

ν (Not vain. Wat., Wells.)

ξ (Had been. Sym.)

h Ac. 16, 22.

π (Amidst. Sym., Mack.)

σ (Imposture. Syr., Wells, Burton.)

τ (Have been approved by. Ham., Wat. 1 Co. 7, 25. 1 Ti. 1, 11.)

i 1 Co. 9, 17. Ga. 2, 7. Tit. 1, 3.

k Ga. 1, 10. Je. 11, 20.

υ (Were we spoken of for flattering. Ham. Ac. 20, 33. 2 Co. 2, 17; 12, 7, 2; and 12, 17.)

φ (Nor accused of inordinate desire. Ham.)

ι 1 Co. 9, 4. 2 Co. 10, 1, and 13, 10. 2 Th. 3, 9. Philemon 8.

χ Or, used authority. (Newe. Taken much authority upon us. Wat.)

η 1 Co. 9, 1. 2 Co. 11, 9, and 12, 13. 2 Th. 3, 8.

ψ (...Own. Ham., Mack.)

ω (Are. Ham.)

α (Lives. Wells, Mack. Juno. 10, 15. 2 Co. 12, 15.)

η Ac. 20, 34. 1 Co. 4, 12. 2 Co. 11, 9. 2 Th. 3, 8.

tion, with joy of the Holy Ghost: <sup>7</sup>so that ye were ensamples to all that believe in Macedonia and Achaia.

<sup>8</sup>For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. <sup>9</sup>For they themselves shew<sup>λ</sup> of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; <sup>10</sup>and to wait for His Son from heaven, <sup>ν</sup>whom He raised from the dead, even JESUS, which delivered<sup>μ</sup> us from the wrath<sup>ρ</sup> to come.

II.] In the proclamation of which he was neither himself deceived, nor insincere toward them, ve. 1—12.

FOR yourselves, brethren know our entrance in unto you, that it was not in vain: <sup>2</sup>but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, <sup>h</sup>we were bold in our God to speak unto you the gospel of God with<sup>π</sup> much contention. <sup>3</sup>For our exhortation was not of deceit, <sup>σ</sup>nor of uncleanness, nor in guile: <sup>4</sup>but as we were allowed<sup>τ</sup> of God to be put in trust<sup>i</sup> with the gospel, even so we speak; not as pleasing men, but God, <sup>k</sup>which trieth our hearts.

<sup>5</sup>For neither at any time used<sup>υ</sup> we flattering words, as ye know, nor a cloke of covetousness; <sup>φ</sup>God is witness; <sup>6</sup>nor of men sought we glory, neither of you, nor yet<sup>χ</sup> of others, when we<sup>ι</sup> might have been burdensome, <sup>η</sup>as the apostles<sup>η</sup> of Christ. <sup>7</sup>But we were gentle among you, even as a nurse cherisheth her<sup>ψ</sup> children: <sup>8</sup>so being affectionately desirous of you, we were<sup>ω</sup> willing to have imparted unto you, not the gospel of God only, but also our own souls, <sup>α</sup>because ye were dear unto us.

<sup>9</sup>For ye remember, brethren, our labour and travail: <sup>η</sup>for labouring

night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. <sup>10</sup>Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: <sup>11</sup>as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, <sup>12</sup>that ye would walk worthy of God, who hath called you unto His kingdom and glory. <sup>γ</sup>

For though rejected by the Jews, it was a revelation from God, ve. 13—16.

<sup>13</sup>FOR this cause also thank we God without ceasing, because, <sup>δ</sup>when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh<sup>ε</sup> also in you that believe. <sup>14</sup>For ye, brethren, became followers of the churches of God which in Judaea are in Christ JESUS: for ye also have suffered like things of your own countrymen, even as they<sup>η</sup> have of the Jews: <sup>15</sup>who both killed the LORD JESUS, and their<sup>θ</sup> own prophets, and have persecuted<sup>θ</sup> us; and they please not God, and are contrary to all men: <sup>16</sup>forbidding<sup>ε</sup> us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is<sup>ε</sup> come upon them to the uttermost. <sup>ρ</sup>

I feel as a parent taken away from his orphan children; but I rejoice in the account of your constancy to the truth of what I have told you, and in affection to myself, ii. 17—iii. 13

<sup>17</sup>BUT we, brethren, being taken from you for a short time in presence, <sup>λ</sup>not in heart, endeavoured the more abundantly to see your face with great desire. <sup>2</sup><sup>18</sup>Wherefore we would have come unto you, even I Paul, once and again; but Satan<sup>τ</sup> hindered us.

<sup>19</sup>For what is<sup>ε</sup> our hope, or joy, or crown of rejoicing? <sup>υ</sup>Are<sup>ε</sup> not even ye in the presence of our LORD JESUS Christ at His coming? <sup>ς</sup>

<sup>20</sup>For ye are our glory and joy.

γ (Glorious kingdom. Newe. The Gospel dispensation. Mack.)

δ (That. Ham.)

ε (Is accomplished among. Ham.)

ς (The Jews among you. Ham. Ac. 17, 5, 13.)

η He. 10, 33

θ (The, or His prophets. Wat., Mill, Weist.)

θ Or, chased us out.

ε (Hindering us from. Wat., Wells. Lu. 11, 52. Ac. 13, 50.)

κ (...Hath finally overtaken them. Heylin. Come hastily upon, i.e., within a little while will overtake. Ham. The nation was now irrecoverable. De. 32, 21. Light-foot. Mat. 24, 6, 14.)

ρ Comp. Je. 4, 27, and 5, 10.

λ (Person. Wat., Ham.)

q Ch. 3, 10.

τ Ro. 1, 13, and 15, 22.

μ (Will be. Wells.)

υ Or, glorying? (What greater ornament of which to boast? Ham.)

ξ (Will not also yet?)

ς Ch. 3, 13. 1 Co. 15, 23. Re. 1, 7, and 22, 12.

t Ac. 17, 15.

u Ro. 16, 21. 1  
Co. 16, 10. 2 Co.  
1, 19.π (God has deter-  
mined to permit.  
Ham. Ac. 9, 16;  
14, 22; 20, 23;  
and 21, 11. 1 Co.  
4, 9. 2 Ti. 3, 12.  
1 Pe. 2, 21.)

v Ac. 20, 21.

ρ ("Fearing" lest,  
H. Stephens sup-  
plies. Whether  
the tempter...and  
lest. Scholef.)σ (Wrought upon  
you by these  
temptations.  
Ham....Of your  
lost condition in  
apostatizing from  
Judaism. Light-  
foot.)

w Ac. 18, 1-5.

τ (Hath come...  
and hath brought.  
Wat.)υ (Concerning.  
Wells, Mack.)

φ (Your. Alex.)

χ (Joy. Jno. 14,  
19. Such as if  
a man should re-  
turn to life. Ham.  
Ps. 22, 26. Live  
joyfully. Grot.)x Ac. 26, 7. 2 Ti.  
1, 3.ψ Or, guide. (Mike  
straight, i.e. give  
us a speedy jour-  
ney. Ham.)ω (Lit., that in  
which nothing is  
accounted want-  
ing. Titt.)y Ch. 5, 23. 1 Co.  
1, 8. Ph. 1, 10.  
2 Th. 2, 17. 1  
Jno. 3, 20.a Ze. 14, 5. Jude  
14.  
(Angels.  
Grot., Mack.)

III.] <sup>1</sup>Wherefore, when we could no longer forbear, we thought it good to be left at Athens alone;<sup>2</sup> and sent Timotheus,<sup>u</sup> our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:<sup>3</sup> that no man should be moved by these afflictions: for yourselves know that we are appointed<sup>π</sup> thereunto. <sup>4</sup>For verily, when we were with you, we told you before that we should suffer tribulation;<sup>v</sup> even as it came to pass, and ye know.

<sup>5</sup>For this cause, when I could no longer forbear, I sent to know your faith, lest<sup>ρ</sup> by some means the tempter have tempted<sup>σ</sup> you, and our labour be in vain. <sup>6</sup>But now<sup>ω</sup> when Timotheus came<sup>τ</sup> from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:<sup>7</sup> therefore, brethren, we were comforted over<sup>υ</sup> you in all our<sup>φ</sup> affliction and distress by your faith:<sup>8</sup> for now we live,<sup>χ</sup> if ye stand fast in the Lord.

<sup>9</sup>For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;<sup>10</sup> night<sup>z</sup> and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

<sup>11</sup>Now God Himself and our Father, and our LORD JESUS Christ, direct<sup>ψ</sup> our way unto you. <sup>12</sup>And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:<sup>13</sup> to the end He may stablish your hearts unblameable<sup>ω</sup> in holiness before God, even our Father, at the COMING<sup>y</sup> of our LORD JESUS Christ WITH ALL HIS SAINTS.<sup>a</sup>

IV.] *S. Paul declares that Christianity obliges to abstinence from all inordinate desire, ve. 1-8.*

FURTHERMORE then we beseech<sup>β</sup> you, brethren, and exhort<sup>γ</sup> you by the LORD JESUS, that as ye have received of us how ye ought to walk and to please God,<sup>δ</sup> so ye would abound more and more. <sup>2</sup>For ye know what commandments we gave you by the LORD JESUS.

<sup>3</sup>For this is the will<sup>z</sup> of God, even your sanctification,<sup>ε</sup> that ye should abstain from<sup>ς</sup> fornication:<sup>η</sup> <sup>4</sup>that every one of you should know how to possess his vessel<sup>θ</sup> in sanctification and honour; <sup>5</sup>not in the lust of concupiscence,<sup>ι</sup> even as the Gentiles which know not God: <sup>6</sup>that no man go beyond<sup>κ</sup> and defraud<sup>λ</sup> his brother in any<sup>μ</sup> matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. <sup>7</sup>For God hath not called us unto uncleanness,<sup>ξ</sup> but unto holiness. <sup>8</sup>He therefore that despiseth,<sup>π</sup> despiseth not man, but God, who hath also given unto us His holy Spirit.<sup>ρ</sup>

*And to the practice of sincere love and honest industry, ve. 9-12.*

<sup>9</sup>BUT as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. <sup>10</sup>And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; <sup>11</sup>and that ye study to be quiet, and to do your own business,<sup>υ</sup> and to work<sup>σ</sup> with your own hands, as we commanded you; <sup>12</sup>that ye may walk honestly<sup>τ</sup> toward them that are without, and *that* ye may have lack of nothing.<sup>υ</sup>

*The truth of my declarations concerning the Lord Jesus (Mat. xxiv.), will be demonstrated to many who now treat these as drowsy men do uncertain dangers, iv. 13-v. 11.*

<sup>13</sup>BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sor-

β Or, request.

γ Or, beseech.

δ (The Vat. Ms. adds, "As also ye do walk." So the Alex., Clar., Ger., Vulg., Eth., Copt. Mill.)

z Ro. 12, 2. Ep. 5, 17.

ε (That is, preservation of yourselves in chastity. Ham.)

ς (...All. Syr., Chrys., Theod., Theoph.)

η (Impurity. 1 Co. 6, 5, 18. Ep. 5, 3. Col. 3, 5.)

θ (Body. Chrys., Ham., Wat., Newc. Acquire his own vessel, i.e., wife. Aug., Wets., Est. 1 Co. 7, 2. 1 Pe. 3, 7. Ro. 6, 19. 1 Co. 6, 15.)

ι (Passion of lust. Ham., Mack. Ro. 1, 24. Col. 3, 5.)

κ (The bounds of matrimony. Wells.)

λ Or, oppress; or, overreach.

μ Or, in the. (Wells, Scholef. This. Newc., Mack.)

ξ (Unnatural... but to all imaginable holiness. Ham.)

π Or, rejecteth. La. 10, 16.

ρ (Whom those who act otherwise grieve, Ep. 4, 30; and quench, ch. 5, 19. Grot.)

σ 2 Th. 3, 11. 1 Pe. 4, 15.

τ Ac. 20, 35. Ep. 4, 28. 2 Th. 3, 7. (Not seek a living by flattery of others, but by assiduous labour. Grot.)

υ (Reputably. Wat.)

υ Or, of no man.



φ Gr., the. (The rest. Hamm., Hinds. The rest are blinded. Ro. 11, 7. Re. 20, 5.)

ω (Jesus. Vat. Ms.)

α (Come before. Wick. Go before. Sym. Be before. Newc. Get the start of. Pyle.)

c Mat. 24, 30, 31.

d Col. 3, 4.

β (In. Vat. Ms.)

e Jno. 14, 3.

γ Or, exhort.

δ Mat. 24, 36. Ac. 1, 7. (The time and the moment. Heyl. Of this. Newc. Ac. 2, 20.)

ε (Assuredly. Sym.)

f At an hour when ye think not. Lu. 12, 40. Mat. 24, 43, and 25, 13, 2 Pe. 3, 10. Re. 3, 3, and 16, 15.

g They did eat... drank... bought... sold... planted... builded; but the same day... it rained fire... and destroyed them... thus shall it be in the day when the Son of man is revealed. Lu. 21, 28, 34. Is. 13, 6. 2 Th. 1, 9. Joel 2, 9.

h Ro. 13, 12. 1 Jno. 2, 8.

i While the bridegroom tarried they all slumbered and slept. Mat. 25, 5. Ch. 4, 13.

k Mat. 24, 42, and 25, 13. Ro. 13, 11. 1 Pe. 5, 8.

l Lu. 21, 34. Ro. 13, 13. 1 Co. 15, 34. Ep. 5, 14.

m Is. 59, 17.

ξ (His coming is not designed for us, but for our enemies and persecutors.)

n 2 Th. 2, 13, 14.

row not, even as others<sup>δ</sup> which have no hope. <sup>14</sup>For if we believe that JESUS died and rose again, even so them also which sleep in JESUS will God bring with Him.

<sup>15</sup>For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord<sup>ω</sup> shall not prevent<sup>α</sup> them which are asleep. <sup>16</sup>For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: <sup>c</sup>and the dead<sup>d</sup> in Christ shall rise first: <sup>17</sup>then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with<sup>β</sup> the Lord.<sup>e</sup>

<sup>18</sup>Wherefore comfort<sup>γ</sup> one another with these words.

V.] <sup>1</sup>But of the times<sup>δ</sup> and the seasons, brethren, ye have no need that I write unto you. <sup>2</sup>For yourselves know perfectly<sup>ε</sup> that the day of the Lord so cometh as a thief<sup>f</sup> in the night. <sup>3</sup>For when they shall say, Peace and safety; <sup>g</sup>then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

<sup>4</sup>But ye, brethren, are not in darkness,<sup>h</sup> that that day should overtake you as a thief. <sup>5</sup>Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. <sup>6</sup>Therefore let us not sleep, as do others;<sup>i</sup> but let us watch<sup>k</sup> and be sober. <sup>7</sup>For they that sleep sleep in the night;<sup>l</sup> and they that be drunken are drunken in the night. <sup>8</sup>But let us, who are of the day, be sober, putting on the BREASTPLATE<sup>m</sup> of faith and love; and for an HELMET, the hope of SALVATION.

<sup>9</sup>For God hath not appointed us<sup>ξ</sup> to wrath, but to obtain salvation<sup>n</sup> by our LORD JESUS Christ, <sup>10</sup>who died for us, that, whether we wake or sleep, we should live<sup>o</sup> together with Him.

<sup>11</sup>Wherefore comfort<sup>θ</sup> yourselves together, and edify one another, even as also ye do.

*Of support of spiritual guides, ve. 12, 13.*

<sup>12</sup>AND we beseech you, brethren, to know<sup>π</sup> them which labour among you, and are over you in the Lord, and admonish you; <sup>13</sup>and to esteem them very highly in love for their work's sake.

*Of general behaviour and conduct, ve. 13—22.*

AND be at peace among yourselves.

<sup>14</sup>Now we exhort<sup>τ</sup> you, brethren, warn<sup>2</sup> them that are unruly,<sup>κ</sup> comfort the feebleminded,<sup>λ</sup> support the weak, be patient toward all men. <sup>15</sup>See that none render evil<sup>ρ</sup> for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

<sup>16</sup>Rejoice evermore.<sup>σ</sup>

<sup>17</sup>Pray without ceasing.<sup>μ</sup>

<sup>18</sup>In every thing give thanks: for this is the will of God in Christ JESUS concerning<sup>ς</sup> you.

<sup>19</sup>Quench<sup>υ</sup> not the Spirit.

<sup>20</sup>Despise not prophesyings.<sup>ω</sup>

<sup>21</sup>Prove<sup>φ</sup> all things; hold fast that which is good.<sup>ω</sup>

<sup>22</sup>Abstain from all appearance<sup>π</sup> of evil.

*Conclusion.*

<sup>23</sup>AND the very God of peace<sup>ς</sup> sanctify you wholly; and I pray God your whole spirit<sup>θ</sup> and soul<sup>α</sup> and body be preserved blameless<sup>τ</sup> unto the coming of our LORD JESUS Christ.

<sup>24</sup>Faithful is he that calleth<sup>υ</sup> you, who also will do it.

<sup>25</sup>Brethren, pray for us.

<sup>26</sup>Greet all the brethren with an holy kiss.

<sup>27</sup>I charge<sup>ν</sup> you by the Lord that this epistle be read unto all the holy brethren.

<sup>28</sup>The grace of our LORD JESUS Christ be with you. Amen.

¶ The first epistle unto the Thessalonians was written from Athens, [Corinth.]

η (Be delivered when others are destroyed. Ham.)

θ Or, exhort. Ch. 4, 18.

π 1 Co. 16, 18. Ph. 2, 29. 1 Ti. 5, 17. He. 13, 7.

τ Or, beseech.

g 2 Th. 3, 11.

κ Or, disorderly. (Irregular. Ham.)

λ (Dejected by adversities. Grot. He. 12, 12.)

ρ Le. 19, 18. Pr. 20, 22, and 24, 29. Mat. 5, 39.

ς 2 Co. 6, 10. Ph. 4, 4.

μ (Habitually at proper stated times. Da. 6, 11.)

ξ (Toward—that ye should rejoice, Mat. 5, 12, and give thanks. 1 Pe. 3, 15, and 4, 16. Ham. Ep. 5, 20. Col. 3, 17.)

τ Ep. 4, 30.

υ 1 Co. 14, 1, 39.

φ 1 Co. 2, 11. 1 Jno. 4, 1.

ω Ph. 4, 8.

π (Kind. Gen. Sort—be it never so small. Ham. Form—presented to the mind or eyes. Titt. Ch. 4, 12.)

z Ph. 4, 9.

ρ (That is, the mind. Ep. 4, 23.)

σ (That is, the will, or, choice. Ge. 23, 8. Ps. 27, 12, and 41, 2. De. 21, 14. Juvenal, xv., 148. This is the division of the Stoics. See M. Anton.)

τ As ch. 2, 10, and 3, 13.

γ 2 Th. 3, 3.

ν Or, adjure.



# THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

IT is generally supposed that this Epistle was written a few months after the First, in A.D. 52, and from the same place, Corinth.

Although it does not appear in the history, the First Epistle contains allusions (ch. ii. 18, and iii. 10, 11) to S. Paul's desire to pay the Thessalonians a visit during his residence at Corinth, the non-execution of which, perhaps, this Epistle was intended to supply.

It is occupied chiefly in rectifying a misconception which had been put on his words (1 Th. iv. 15, and v. 4), concerning the coming of Christ, which the Thessalonians seem to have conceived was to take place instantly, "namely, in this year," says Grotius.

S. Paul, writing in the joint names of himself, Silas, and Timothy (ch. ii. 2), says that they had in truth said or written no such thing. But this mistake, and the persecution which the Thessalonians suffered from the unbelieving Jews, and from the Greeks and Romans, whom the former stirred up (Acts xvii. 13, with 1 Th. ii. 14), "gave occasion to the apostle," says Lightfoot, "to inform them respecting the carriage and end of that nation, that they might become resolved to bear all they might have to suffer from that people and generation."

The case of the Jewish nation, placed as they were under very favourable circumstances, may perhaps illustrate how difficult it is (in the words of Dr. Townson) "to clear the eyes of the mind, rectify the will, regulate the affections, and raise the soul to its noblest object in love and adoration of God; to employ it steadily in its best and happiest exercise—justice and charity to man: detach its desires from the pleasures, profits, and honours of earth, exalt its views to heaven, and render the whole life godly, just, and sober."

Herein the Jews as a nation were tried and found wanting, and in consequence of this, and in accordance with the purpose of God, they became, eighteen years after this Epistle was written, *no more His people* (Ho. i. 9, Da. ix. 26 mar.), but were *cut off by desolations* (mar.), and upon the battlements of "Zion" were the *idols of the desolator* (Da. ix. 26 mar.)

b 2 Co. 1, 19.

c 1 Th. 1, 1.

d Ch. 2, 13. 1  
Th. 1, 2, and 3,  
6, 9.

e 2 Co. 7, 14, and  
9, 2. 1 Th. 2, 19.

f 1 Th. 1, 3.

g 1 Th. 2, 14.

I.]

*Salutation.*

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Acts xviii. 6.

PAUL, and Silvanus,<sup>b</sup> and Timothy, unto the church of the Thessalonians in God<sup>c</sup> our Father and the LORD JESUS Christ: <sup>2</sup> grace unto you, and peace, from God our Father and the LORD JESUS Christ.

*The Lord will certainly preserve those who adhere constantly to His commandments, and lead the life which He requires, ve. 3—12.*

<sup>3</sup>WE are bound to thank<sup>d</sup> God always for you, brethren, as it is

meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; <sup>4</sup>so that we ourselves glory<sup>e</sup> in you in the churches of God for your patience<sup>f</sup> and faith in all your persecutions<sup>g</sup> and tribulations that ye endure: <sup>5</sup>which is a manifest token<sup>a</sup> of the righteous judgment of God, that ye may be counted worthy<sup>h</sup> of the kingdom of God, for which ye also suffer: <sup>6</sup>seeing it is a righteous thing with God

<sup>a</sup> (*An evidence of the justice of God's providence when all the persecutions tend to the approving of your constancy.* Ham. Ph. 1, 28.)

<sup>h</sup> (*Capable of that glorious deliverance which Christ will shortly work.* Ham.)

<sup>h</sup> 1 Th. 2, 14.

i Re. 6, 10.

k Is. 66, 15. 1 Th.  
4, 16. Jude 14.y Gr. the angels  
of His power.  
He. 10, 27, and  
12, 29. 2 Pe. 3, 7.  
Re. 21, 8.δ Or, yielding.  
(Rendering.  
Ham.)l Ps. 79, 6. 1 Th.  
4, 5.e (And those that,  
i.e., the obdurate  
Jewish nation.  
Ham. Ro. 2, 8.)ζ (These. Mack.,  
Sym.)η (His glorious  
power. De. 33,  
2. Is. 2, 19. Ch.  
2, 8.)

m Ps. 89, 7.

n Ps. 68, 35.

i Or, vouchsafe.  
(Make you.  
Ham., Heyl.,  
Doddr., Wells.)κ (Your. Syr.  
His; comp. Ph.  
3, 4. Scholef.  
Ve. 5.)

p 1 Th. 1, 3.

λ (Among. Ham.)

μ (Concerning.  
Ham., Markl.,  
Wat. 1 Th. 4,  
16.)q Mat. 24, 31. Ma.  
13, 27. 1 Th. 4,  
17.v (...Of mouth.  
Ham.)ξ (The Lord.  
Vat. Ms.)π (The apostasy.  
Mid. Mat. 24,  
13. He. 3, 12.  
2 Pe. 3, 4.)

ρ (The. Scholef.)

σ (The Vat., Copl.,  
Orig., Cyril have  
"iniquity," same  
as Mat. 24, 12,  
because "ini-  
quity" shall a-  
bound. 1 Jno. 2,  
18. Re. 13, 11.)τ (Against.  
Scholef.)υ (Or, worship.  
Ham.)

to recompense<sup>i</sup> tribulation to them that trouble you; <sup>7</sup>and to you who are troubled rest with us, when the LORD JESUS<sup>k</sup> shall be revealed from heaven with His mighty angels,<sup>7</sup> <sup>8</sup>in flaming fire, taking<sup>5</sup> vengeance on them that know<sup>l</sup> not God, and that obey<sup>e</sup> not the gospel of our LORD JESUS Christ:

<sup>9</sup>Who<sup>5</sup> shall be punished with everlasting destruction FROM THE PRESENCE OF THE LORD, AND FROM THE GLORY OF HIS POWER;<sup>7</sup> <sup>10</sup>when He shall come to be glorified in His saints,<sup>m</sup> and to be admired<sup>a</sup> in all them that believe (because our testimony among you was believed) in that day.

<sup>11</sup>Wherefore also we pray always for you, that our God would count<sup>t</sup> you worthy of *this*<sup>e</sup> calling, and fulfil all the good pleasure of *His* goodness, and the work of faith with power:<sup>p</sup> <sup>12</sup>that the name of our LORD JESUS Christ may be glorified in<sup>λ</sup> you, and ye in Him, according to the grace of our God and the LORD JESUS Christ.

II.] *And "the days of vengeance" will be preceded by signs of their approach, ve. 1-12.*

NOW we beseech you, brethren, by<sup>μ</sup> the coming of our LORD JESUS Christ, and by our gathering<sup>q</sup> together unto Him, <sup>2</sup>that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word,<sup>ν</sup> nor by letter as from us, as that the day of Christ<sup>ξ</sup> is at hand. <sup>3</sup>Let no man deceive you by any means: for *that day shall not come*, except there come a falling<sup>π</sup> away first, and that<sup>ρ</sup> man of sin<sup>σ</sup> be revealed, the son of perdition; <sup>4</sup>who opposeth and exalteth himself above<sup>τ</sup> all that is called God, or that is worshipped;<sup>υ</sup> so that he as God sitteth in the temple<sup>φ</sup> of God, shewing himself that he is God.

<sup>5</sup>Remember ye not, that, when I was yet with you, I told you these things?

<sup>6</sup>And now ye know what withholdeth<sup>x</sup> that he might be revealed in his time.<sup>ψ</sup>

<sup>7</sup>For the mystery of iniquity<sup>ω</sup> doth already work: only he<sup>a</sup> who now letteth *will let*, until<sup>β</sup> he be taken out of the way. <sup>8</sup>And then shall that Wicked<sup>β</sup> be revealed, whom the Lord shall consume with the spirit of His mouth,<sup>γ</sup> and shall destroy with the brightness of His coming: <sup>9</sup>*even him*, whose coming is after the working of Satan<sup>α</sup> with all power and signs and lying wonders,<sup>10</sup> and with all deceivableness of unrighteousness in them that perish;<sup>11</sup> because they received not the love of the truth, that they might be saved.

<sup>11</sup>And for this cause God shall<sup>δ</sup> send them strong delusion, that they should believe <sup>α</sup>lie: <sup>12</sup>that they all might<sup>ζ</sup> be damned who believed not the truth, but had pleasure in unrighteousness.

*And from which Christians will be preserved, ve. 13-17.*

<sup>13</sup>BUT we are bound to give thanks alway to God for you, brethren beloved of the Lord, because<sup>η</sup> God hath from the beginning chosen you<sup>θ</sup> for salvation through sanctification of the Spirit and belief of the truth: <sup>14</sup>whereunto He called you by our gospel, to the obtaining of the glory of our LORD JESUS Christ. <sup>15</sup>Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by<sup>ι</sup> word, or our epistle.

<sup>16</sup>Now our LORD JESUS Christ Himself, and God, even our Father, which hath loved<sup>υ</sup> us, and hath given us everlasting consolation and good hope through grace,<sup>κ</sup> <sup>17</sup>comfort your hearts, and stablish<sup>ν</sup> you in every good word and work.

III.] *The issue of which must be waited for by us both, myself and you, with patience, ve. 1-5.*

FINALLY,<sup>λ</sup> brethren, pray for us, that the word of the Lord may<sup>μ</sup>

φ (Holy place. Titt.)

x Or, holdeth. (Hindereth. Sym.)

ψ (His own season. Ham.)

ω (The vile sins and bitter hatred of the Jews. Light. 1 Jno. 2, 18, and 4, 3.)

α (The Roman emperor. Tert., Aug., Ham.)

β (Only until he who now hindereth be taken... Sym.)

γ (Who regards not law and violates law. Titt. Same word as in ve. 7.)

δ Is. 11, 4. Re. 2, 16; 19, 15; and 20, 21. 2 Esdras 13, 10.

ε Re. 18, 23.

ι 2 Co. 2, 15, and 4, 3.

θ (Sends. Vat. Ms.)

ε (Gr, the—falsehood. Mid.)

ζ (So that all will be condemned. Newc., Ham.)

η (That. Ham.)

θ (Vat. Ms. adds, ...A first fruit unto.)

ι (Our word or epistle. Scholef.)

υ 1 Jno. 4, 10. Re. 1, 5.

κ (His gratuitous goodness. Newc.)

υ 1 Co. 1, 8. 1 Th. 3, 13. 1 Pe. 5, 10.

λ (Furthermore. Wat., Ham.)

μ Or, run.

w Ro. 15, 31.

v Gr., *absurd.*  
(Ham.)x Ac. 28, 24. Ro.  
10, 16.y 1 Co. 1, 9. 1 Th.  
5, 24.z (*The Evil one.*  
Mid., Ham.,  
Newe. *All evil.*  
Syr. Jno. 17, 15.  
2 Pe. 2, 9.)z 2 Co. 7, 16. Ga.  
5, 10.

b 1 Chr. 29, 18.

π Or, *the patience*  
*of.* 1 Th. 1, 3.c Ve. 14. Ro. 16,  
17. 1 Ti. 6, 5  
2 Jno. 10.d Ve. 11, 12. 1  
Th. 4, 11, and  
5, 14.ρ (*According to*  
*the precepts.*  
Sym. *Which we*  
*gave at our being*  
*with you.* Ham.,  
Hinds.)

σ (Ye. Vat. Ms.)

τ (*Weariness and*  
*toil.* Ham. Ac.  
18, 3, and 20, 34.  
2 Co. 11, 9. 1 Th.  
2, 9.)

have *free* course, and be glorified, even as *it is* with you: <sup>2</sup>and that we may be delivered<sup>w</sup> from unreasonable<sup>v</sup> and wicked men: for all *men* have not faith.<sup>z</sup>

<sup>3</sup>But the Lord is faithful,<sup>y</sup> who shall stablish you, and keep *you* from evil.<sup>z</sup> <sup>4</sup>And we have confidence<sup>z</sup> in the Lord touching you, that ye both do and will do the things which we command you. <sup>5</sup>And the Lord direct<sup>b</sup> your hearts into the love of God, and into the patient waiting for Christ.<sup>π</sup>

*And by industry in our worldly employments,*  
ve. 6—15.

<sup>6</sup>NOW we command you, brethren, in the name of our LORD JESUS Christ, that ye withdraw<sup>c</sup> yourselves from every brother that walketh disorderly,<sup>d</sup> and not after the tradition<sup>e</sup> which he<sup>σ</sup> received of us.

<sup>7</sup>For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; <sup>8</sup>neither did we eat any man's bread for nought; but wrought with labour<sup>τ</sup> and travail night and day, that we might not be chargeable to any of you: <sup>9</sup>not because we have not power, but to make ourselves an ensample unto you to follow us.

<sup>10</sup>For even when we were with you, this we commanded you, that if any would not work,<sup>v</sup> neither should he eat. <sup>11</sup>For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies.<sup>e</sup> <sup>12</sup>Now them that are such we command and exhort by our LORD JESUS Christ, that with quietness they work, and eat their own bread.<sup>f</sup>

<sup>13</sup>But ye, brethren, be not weary<sup>φ</sup> in well-doing.

<sup>14</sup>And if any man obey not our word by this<sup>x</sup> epistle,<sup>ψ</sup> note that man, and have no company<sup>ω</sup> with him, that he may be ashamed. <sup>15</sup>Yet count *him* not as an enemy, but admonish<sup>g</sup> *him* as a brother.

*Conclusion.*

<sup>16</sup>Now the Lord of peace Himself give you peace always by all means. The Lord *be* with you all.

<sup>17</sup>The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

<sup>18</sup>The grace of our LORD JESUS Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens [Corinth].

v (*Proverbial among the Jews and the Greeks.* Geo. 3, 19. 1 Th. 4, 11.)

e 1 Th. 4, 11. 1 Ti. 5, 13. 1 Pe. 4, 15.

f Ep. 4, 28.

φ Or, *faint not.* (*Sluggish.* Ham.)

x (*In the.* Vat. Ms.)

ψ Or, *signify that man by an.* (*By your epistle to me.* Erasm., Cast., Grot.)

ω (*Let him be censured and dealt with as an excommunicated person.* Ham. Ve. 6. 1 Co. 5, 9.)

g Tit. 3, 10.





THE

# FIRST EPISTLE OF PAUL THE APOSTLE

TO

## TIMOTHY.

THIS Epistle was written by S. Paul sometime during the period which elapsed between the close of the history in the Book of Acts, A.D. 63, and the second imprisonment of the apostle at Rome, A.D. 67. This is the opinion of Archbishop Usher, Bishop Pearson, Dr. Mill, Dr. Whitby, Archdeacon Paley, and Canon Tate. Also that of Mr. Greswell, Mr. Biley, and Mr. Birks.

"The leaving of Timothy," says Paley, "behind at Ephesus, when S. Paul went into Macedonia (ch. i. 3), suits not with any journey into Macedonia recorded in the Book of Acts."

This is shewn, I., by a comparison of Acts xx. 1, with Acts xix. 22; 1 Co. iv. 17, and xvi. 10, 11; 2 Co. ii. 12, 13; proving that Timothy had departed from Ephesus. II. To no recorded portion of the apostolic history were the words "*hoping to come unto thee shortly*" (ch. iii. 14), and "*till I come*" (ch. iv. 13), applicable. Comp. Acts xx. 5; 2 Co. ix. 4, and i. 16; Acts xx. 16, and xx.—xxviii; Ph. ii. 19, 23. Consequently the exigency of the case compels a resort to an hypothesis. "If we may be allowed to suppose," says Paley (*Horæ Paulinæ*), "that S. Paul, after his liberation at Rome, sailed into Asia, taking Crete in his way (Tit. i. 5), and from Asia, and from Ephesus, the capital of that country, proceeded into Macedonia, and crossing the peninsula in his progress, came into the neighbourhood of Nicopolis (in Epirus), we have a route which falls in with everything. It executes the intention expressed by the apostle of visiting Colossæ (Philem. 22, and Philip. i. 19, 25), as soon as he should be set at liberty at Rome. It allows him to leave Titus at Crete (Tit. i. 5) and Timothy at Ephesus, as he "went into Macedonia (1 Ti. i. 3), and to write to both not long after from the peninsula of Greece, and probably the neighbourhood of Nicopolis: thus bringing together the dates of these two letters, and thereby accounting for their affinity."

Its date then probably is about A.D. 65, about two years after S. Paul's first imprisonment and discharge at Rome, and the place of writing somewhere in Macedonia. If Timothy were under 20 in A.D. 50 (Acts xvi. 1), the words in ch. iv. 12, "*let no man despise thy youth,*" would still be applicable to him; besides that, according to Aulus Gellius (x. 8), the time of "youth" extended from 17 to 46. Also, seven years are a sufficient interval for the fulfilment of the apostolic prediction to the elders of the Ephesian Church, that they all should "see his face no more;" and for the entrance of the "grievous wolves" (Acts xx. 25, 29, 37).

It is probably their teaching which forms the principal matter of the allusions of the epistle; and the injunctions contained in it seem to be given in opposition to the tenets of the Essenes, of whom Philo (Eus., *Præp. Ev.*, viii., 10), Josephus (*Bell.* ii., viii.; *Ant.* xiii., v. 9; xv., x. 4; xvii., xiii. 3; xviii., i. 5), and Pliny (*Nat. Hist.*, v., c. 17) have given an account. The Essenes held the names of their angels as sacred (Col. ii. 18; 1 Ti. i. 4); they abstained from blood, and considered the slaying of beasts as sinful (Col. ii. 21); they considered wine as a poison, and partook of no other food than bread, salt, water, and hyssop (Ep. v. 18; Col. ii. 22; 1 Ti. iv. 3, 8, and v. 23). Many of them ate only once in three days, and some only once a week, and this only in the night, because they esteemed it a work fit only for darkness to relieve the wants of the body. They thought themselves greatly defiled after touching oil, or a young man, and in order to remove the stain they carefully washed the place of contact (Col. ii. 23; 1 Ti. iv. 3). Most of them abstained from marriage, and thought it an obstacle to the search after wisdom (1 Ti. iii. 2, 11, 12; iv. 3; v. 14). The places in which they pursued their meditations, and which they held sacred, were called *μοναστήρια* (1 Ti. ii. 8). All ornamental dress they detested (1 Ti. ii. 9). They maintained a perfect community of goods (1 Ti. v. 4, 8; vi. 3; Ep. iv. 28), and an equality of external rank (Ep. vi. 5, 9; Col. iii. 22; 1 Ti. vi. 1). They believed the soul would live for ever, but they seem to have denied the resurrection of the body (1 Co. xv. 12; 2 Ti. ii. 17), which, according to their principles, would only render the soul sinful by being reunited with it (Col. ii. 23; 1 Ti. iv. 4, 8). They observed the Sabbath more strictly than other Jews (Ga. iv. 10; Col. ii. 16), and attributed a natural holiness to the seventh day; they spent most of their time in what they called philosophical contemplation, pretended to be derived from their ancestors (Ep. iv. 14; Col. ii. 8; 1 Ti. i. 4; iv. 13; and vi. 20; 2 Ti. ii. 16; Tit. i. 14, and iii. 9).

a (Appointment.  
Wat., Ham. Ac.  
9, 15. Ga. 1, 11.)

b Ac. 16, 1. 1 Co.  
4, 17. Ph. 2, 19.  
1 Th. 3, 2.

β (The. Wat.)

γ (Syr. omits.  
Even as. Æth.,  
Ham.)

δ (Abide still.  
Cast. Abide a  
while. Knatch.  
Continue at.  
Ham.)

e (Was going.  
Ham.)

c Ch. 6, 3, 10. Ga.  
1, 6.

ζ (Of the Eons.  
Ham. Ch. 4, 7,  
and 6, 4. 2 Ti.  
2, 14. Tit. 1, 14,  
and 3, 9.)

η (Dispensation,  
or, stewardship,  
of God. Alex.  
Ms. The reading  
of the bulk of the  
Mss. Green. So  
Mill and Water-  
land.)

d Ro. 13, 8. Ga.  
5, 14.

e 2 Ti. 2, 22.

θ Or, not aiming  
at.

ς (Been turned.  
Ham.)

ι (Chiefly intended  
to restrain men  
from actions in-  
jurious to the  
public. Dodd.  
Ga. 3, 19, and 5,  
23.)

κ (The wholesome  
teaching which is  
according. Wat.,  
Wells, Ham.)

λ (...The Gospel  
of Christ, or, of  
God, when He  
appeared here on  
earth. Ham.)

μ (Strengthened  
for the duties of  
such a calling.  
Dodd. 2 Co.  
12, 9.)

I.] *Salutation.* [187

PAUL, an apostle of JESUS Christ  
by the commandment<sup>a</sup> of God  
our Saviour, and Lord JESUS Christ,  
which is our hope; <sup>2</sup>unto Timothy,  
my own son in the faith: grace,  
mercy, and peace, from God our<sup>β</sup>  
Father and JESUS Christ our LORD.

*The use of the Law is as a means of discipline and  
restraint, ve. 3—10.*

<sup>3</sup>AS<sup>γ</sup> I besought thee to<sup>δ</sup> abide  
still at Ephesus, when I went<sup>ε</sup> into  
Macedonia, that thou mightest charge  
some that they teach no other doc-  
trine,<sup>c</sup> <sup>4</sup>neither give heed to fables  
and endless genealogies,<sup>ζ</sup> which minis-  
ter questions, rather than godly edi-  
fying<sup>η</sup> which is in faith: *so do.*

<sup>5</sup>Now the end of the command-  
ment is charity<sup>d</sup> out of a pure heart,<sup>e</sup>  
and of a good conscience, and of faith  
unfeigned: <sup>6</sup>from which some having  
swerved<sup>δ</sup> have<sup>ε</sup> turned aside unto vain  
jangling; <sup>7</sup>desiring to be teachers of  
the law; understanding neither what  
they say, nor whereof they affirm.

<sup>8</sup>But we know that the law is good,  
if a man use it lawfully; <sup>9</sup>knowing  
this, that the law is not<sup>ε</sup> made for a  
righteous man, but for the lawless  
and disobedient, for the ungodly and  
for sinners, for unholy and profane,  
for murderers of fathers and murder-  
ers of mothers, for man-slayers,  
<sup>10</sup>for whoremongers, for them that  
defile themselves with mankind, for  
men-stealers, for liars, for perjured  
persons, and if there be any other  
thing that is contrary to sound doc-  
trine;<sup>κ</sup>

*For which the Gospel is equally efficacious, ve. 11.*

<sup>11</sup>ACCORDING to the glorious  
gospel<sup>λ</sup> of the blessed God, which  
was committed to my trust.

*Which it is my happiness to proclaim, ve. 12—17.*

<sup>12</sup>And I thank Christ JESUS our  
LORD, who hath enabled me,<sup>μ</sup> for that  
He counted me faithful, putting me

into the ministry;<sup>ν</sup> <sup>13</sup>who was before  
a blasphemer,<sup>ρ</sup> and a persecutor, and  
injurious:<sup>σ</sup> but I obtained mercy, be-  
cause I did *it* ignorantly in unbelief.<sup>τ</sup>  
<sup>14</sup>And the grace of our Lord was ex-  
ceeding abundant with faith and love  
which is in Christ JESUS.

<sup>15</sup>This is a faithful saying, and  
worthy of all acceptance,<sup>ς</sup> that Christ  
JESUS came into the world to save<sup>ι</sup>  
sinners; of whom I am chief.<sup>π</sup>

<sup>16</sup>Howbeit for this cause I obtained  
mercy, that in me first JESUS Christ  
might shew forth all long-suffering,  
for a pattern<sup>κ</sup> to them which should  
hereafter believe on Him to life ever-  
lasting.

<sup>17</sup>Now unto the King eternal,<sup>ρ</sup> im-  
mortal, invisible, the only wise God,  
be honour and glory for ever and  
ever. Amen.

*I send you the following as the instructions of  
an old steersman, ve. 18—20.*

<sup>18</sup>THIS charge I commit unto thee,  
son Timothy, according to the prophe-  
cies which went before on thee,  
that thou by<sup>τ</sup> them mightest war a  
good warfare; <sup>19</sup>holding faith, and a  
good conscience;<sup>υ</sup> which some having  
put away concerning faith have made  
shipwreck:<sup>φ</sup> <sup>20</sup>of whom is Hyme-  
næus<sup>ι</sup> and Alexander;<sup>μ</sup> whom I have  
delivered unto Satan,<sup>χ</sup> that they may  
learn<sup>ψ</sup> not to blaspheme.

II.] *Concerning public worship, or common  
prayer, ve. 1—15.*

I EXHORT<sup>ω</sup> therefore, that, first  
of all, supplications,<sup>α</sup> prayers,<sup>β</sup> in-  
tercessions,<sup>γ</sup> and giving of thanks, be  
made for all men; <sup>2</sup>for kings, and  
for all that are in authority;<sup>δ</sup> that  
we may lead a quiet and peaceable  
life in all godliness and honesty.

<sup>3</sup>For this is good and acceptable in  
the sight of God our Saviour; <sup>4</sup>who  
will have all men to be saved,<sup>ε</sup> and  
to come unto the knowledge of the  
truth. <sup>5</sup>For there is one God, and

f 2 Co. 3, 5, and  
4, 1. Col. 1, 25.

g Ac. 8, 3, and  
9, 1. 1 Co. 15, 9.  
Ph. 3, 6.

ν (A contumelious  
person. Ham.)

h Lu. 23, 34. Jno.  
9, 39. Ac. 3, 17,  
and 20, 9.

ξ (Fit to be the  
only tradition  
among us. Ham.)

i Mat. 9, 13. Ma.  
2, 17. Lu. 5, 32,  
and 19, 10. Ro.  
5, 8. 1 Jno. 3, 5.

π (First. Wat.,  
Wells.)

k Ac. 13, 39.

ρ (Ruler of the  
ages. Ham.,  
Fyfe, Burton.  
Ch. 6, 15. Ps.  
10, 16, and 145,  
13. Da. 7, 14.)

τ (According to...  
shouldest. Ham.  
Nu. 1, 50, and 4,  
3. Ch. 6, 12. 2  
Ti. 2, 3, and 4, 7.)

υ (Ch. 3, 9. That  
is, a pure life, as  
a helm. Grot.)

φ (With regard  
to the faith.  
Scholef. Ship-  
wreck of their.  
Newc.)

ι 2 Ti. 2, 17.

μ 2 Ti. 4, 14.

χ (By the censures  
of the Church.  
Ham. Bodily  
diseases. 1 Co.  
5, 5. Newc.)

ψ (Be disciplined.  
Ham, Wells.)

ω Or, desire.

α (Petitions for a  
supply of our  
wants. Bp. Barr.)

β (Vows. Bishop  
Barr.)

γ (As in the  
Collects.)

δ Or, eminent  
place.

ε (Wills that all  
should escape.  
Ham.)



ζ Or, a testimony.

η (Unto which in due time I was. Ham., Alex. Ep. 3, 7. 2 Ti. 1, 11.)

θ (Spirit and truth. Alex. Ham.)

ι (Pure. Ham.)

κ (Disputing. Ham.)

λ Or, plaited.

μ (By their leaving out the parenthesis.) Knatch. Steph. 1 Pe. 3, 4.)

ν Ge. 3, 6. 2 Co. 11, 3.

ν (Wholly. Alex.)

ξ (By her (Eve's) child-bearing, i.e., the Messiah; on the condition of faith. Ham.)

π (Faithful. Ham., Wells.)

ρ (Some as the chazan, or overseer of the synagogue. Light.)

σ (Who has not put away his... Ham.)

τ (Sober. Wat., Ham.)

υ (Prudent. Wat., Wells. Temperate. Ham.)

φ Or, modest.

χ Or, not ready to quarrel, and offer wrong as one in...

ψ (...Mek, not quarrelsome, but patient. Wat., Ham.)

ο Tit. 1, 6.

ω Or, one newly come to the faith. (Ham., Wick.)

α (That which befel the devil, who was cast out of heaven for his pride. Grot. Is. 14, 12.)

one mediator between God and men, the man Christ JESUS; <sup>6</sup>who gave Himself a ransom for all, to be testified<sup>5</sup> in due time.

<sup>7</sup>Whereunto<sup>7</sup> I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith<sup>θ</sup> and verity. <sup>8</sup>I will therefore that men pray everywhere, lifting up holy<sup>ι</sup> hands, without wrath and doubting.<sup>κ</sup>

<sup>9</sup>In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair,<sup>λ</sup> or gold, or pearls, or costly array; <sup>10</sup>but (which becometh women professing godliness) with<sup>μ</sup> good works.

<sup>11</sup>Let the woman learn in silence with all subjection.

<sup>12</sup>But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. <sup>13</sup>For Adam<sup>ν</sup> was first formed, then Eve. <sup>14</sup>And Adam was not deceived, but the woman being<sup>ν</sup> deceived was in the transgression. <sup>15</sup>Notwithstanding she shall be saved in<sup>ξ</sup> child-bearing, if they continue in faith and charity and holiness with sobriety.

III.] <sup>1</sup>This is a true<sup>π</sup> saying.

*Of presbyters (or priests), presidents (or bishops), ve. 1—7.*

If a man desire the office of a bishop,<sup>ρ</sup> he desireth a good work. <sup>2</sup>A bishop then must be blameless, the husband<sup>σ</sup> of one wife, vigilant,<sup>τ</sup> sober,<sup>υ</sup> of good<sup>φ</sup> behaviour, given to hospitality, apt to teach; <sup>3</sup>not given<sup>χ</sup> to wine, no striker, not greedy of filthy lucre; but<sup>ψ</sup> patient, not a brawler, not covetous; <sup>4</sup>one that ruleth well his own house, having his children in subjection,<sup>ο</sup> with all gravity; <sup>5</sup>(for if a man know not how to rule his own house, how shall he take care of the church of God?) <sup>6</sup>not a novice,<sup>ω</sup> lest being lifted up with pride he fall into the condemnation of the devil.<sup>α</sup> <sup>7</sup>Moreover he must have a good report of

them which are without; lest he fall into reproach and the snare of the devil.<sup>β</sup>

*Of deacons, ve. 8—15.*

<sup>8</sup>LIKEWISE must the deacons be grave, not double-tongued, not given to much wine,<sup>ρ</sup> not greedy of filthy lucre; <sup>9</sup>holding the mystery of the faith<sup>ν</sup> in a pure conscience.<sup>δ</sup> <sup>10</sup>And let these also first be proved; then let them use<sup>ε</sup> the office of a deacon, being found blameless.

<sup>11</sup>Even so must their wives be grave, not slanderers, sober, faithful in all things.

<sup>12</sup>Let the deacons be the husbands of one wife, ruling their children and their own houses well. <sup>13</sup>For they that have used<sup>ς</sup> the office of a deacon well purchase to themselves a good degree,<sup>γ</sup> and great boldness<sup>θ</sup> in the faith which is in Christ JESUS.

<sup>14</sup>These things write I unto thee, hoping to come unto thee shortly: <sup>15</sup>but<sup>ι</sup> if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house<sup>η</sup> of God, which is the church, of the living God the<sup>κ</sup> pillar and ground<sup>λ</sup> of the truth.

*Of corruptions of Christianity, iii. 16—iv. 11.*

<sup>16</sup>AND without controversy great is the mystery of godliness: God<sup>ν</sup> was manifest<sup>ς</sup> in the flesh, justified in the Spirit,<sup>τ</sup> seen of angels,<sup>π</sup> preached unto<sup>θ</sup> the Gentiles, believed on in the world, received up into glory.

IV.] <sup>1</sup>Now<sup>σ</sup> the Spirit<sup>ς</sup> speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; <sup>2</sup>speaking lies in hypocrisy; having their conscience seared<sup>τ</sup> with a hot iron; <sup>3</sup>forbidding to marry,<sup>ι</sup> and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. <sup>4</sup>For every creature of God

β (Incur the censure of the slanderer. Sym. So Matth.)

ρ Ve. 3. Le. 10, 9. Eze. 44, 21.

γ (Christianity. Heyl.)

δ (Living pure and Christian lives. Ham.)

ε (Exercise.)

ς Or, ministered. Mat. 25, 21.

η (Honourable rank. Heyl. Newc. First Presbyter (priest) after that, President (bishop). Grot.)

θ (Authority. Ham.)

ι (...To the end that if I should. Heyl.)

κ Ep. 2, 21, 22. 2 Ti. 2, 20.

λ (Gr., a, i.e., as a pillar of the living God, putting a comma at "church." Ga. 2, 9. Re. 3, 12.)

λ Or, stay.

ν (A relative is the best attested reading. In favour of δs are the Alex., Ephr., F. G. 17, and two other Mss., Cyril, and other Fathers. The Vss. are doubtful. Treg.)

ξ Gr., manifested. (Ham.)

ρ 1 Pe. 3, 18.

π (His messengers—the apostles. Gossett.)

ρ (Among. Ham.)

ς (Dut. Ham.)

ς Jno. 16, 13. 2 Th. 2, 3. 2 Ti. 3, 1. 2 Pe. 3, 1. Jno. 2, 13. Jude 4, 18.

τ (Branded, notorious to all. Ham. Ep. 4, 19.)

ι 1 Co. 7, 28, 36. Col. 2, 20. He. 13, 4.



v (*The express words of Christ. Ma. 7, 15. Ge. 1, 23, and 9, 3.*)

φ (*Reject. Sym.*)

χ (*The ridiculous grounds on which they found their abstinence. Ham.*)

ψ (*L'Enf. and Brouts., Stephen (3rd ed.) and Cranmer's B. so point. Sym.*)

ω (*The impression of the presence of God. Heyl. He. 5, 14.*)

α (*Or, for a little time. (Is acceptable as an act of self-denial and exercise. Ham.)*)

β (*Have hoped. Ham.*)

γ (*Exhort. Ham.*)

δ (*To. Sym.*)

ε (*Christians. Hinds.*)

ς (*Attention. Hinds.*)

η (*Expounding. Ham.*)

θ (*Admonishing. Ham.*)

ι (*Instructing.)*

κ (*When besides myself some others of the apostles put their hands on thee. Ham.)*

λ (*Exercise thyself in. Scholéf.*)

μ (*Or, in all things.*)

is good, and nothing to be refused, if it be received with thanksgiving: <sup>5</sup>for it is sanctified by the word<sup>ν</sup> of God and prayer.

<sup>6</sup>If thou put the brethren in remembrance of these things, thou shalt be a good minister of JESUS Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. <sup>7</sup>But refuse<sup>φ</sup> profane and old wives' fables,<sup>χ</sup>

And<sup>ψ</sup> exercise thyself *rather* unto godliness: <sup>ω</sup><sup>8</sup>for bodily exercise profiteth little: <sup>α</sup>but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. <sup>9</sup>This is a faithful saying and worthy of all acceptance.

<sup>10</sup>For therefore we both labour and suffer reproach, because we trust<sup>β</sup> in the living God, who is the Saviour of all men, specially of those that believe. <sup>11</sup>These things command<sup>γ</sup> and teach.

*Of Timothy's conduct as a public teacher, iv. 12—v. 2.*

<sup>12</sup>LET no man despise thy youth; but be thou an example of<sup>δ</sup> the believers,<sup>ε</sup> in word, in conversation, in charity, in spirit, in faith, in purity.

<sup>13</sup>Till I come, give attendance<sup>ς</sup> to reading,<sup>ν</sup> to exhortation,<sup>θ</sup> to doctrine.<sup>ι</sup>

<sup>14</sup>Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.<sup>κ</sup>

<sup>15</sup>Meditate<sup>λ</sup> upon these things; give thyself wholly to them; that thy profiting may appear to<sup>μ</sup> all.

<sup>16</sup>Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

V.] <sup>1</sup>Rebuke not an elder, but in- treat him as a father; and the younger men as brethren; <sup>2</sup>the elder women as mothers; the younger as sisters, with all purity.

*Concerning those who were wholly or partially supported by their brethren, ve. 3—16.*

<sup>3</sup>HONOUR widows that are widows

indeed. <sup>4</sup>But if any widow have children or nephews,<sup>ν</sup> let them learn first to shew piety<sup>ε</sup> at home, and to requite their parents: for that is good and acceptable before God. <sup>5</sup>Now<sup>π</sup> she that is a widow indeed, and desolate,<sup>ρ</sup> trusteth in God, and continueth in supplications and prayers night and day. <sup>6</sup>But she that liveth in pleasure<sup>σ</sup> is dead while she liveth.

<sup>7</sup>And these things give in charge, that they<sup>τ</sup> may be blameless.

<sup>8</sup>But if any provide not for his own, and specially for those of his own house,<sup>υ</sup> he hath denied the faith,<sup>φ</sup> and is worse than an infidel.<sup>χ</sup>

<sup>9</sup>Let not a widow be taken<sup>ψ</sup> into the number under threescore years old, having been the wife of one man,<sup>ω</sup> <sup>10</sup>well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints'<sup>α</sup> feet, if she have relieved the afflicted, if she have diligently followed every good work.

<sup>11</sup>But the younger widows refuse: for when they have begun to wax wanton<sup>β</sup> against Christ, they will<sup>γ</sup> marry; <sup>12</sup>having damnation,<sup>δ</sup> because they have cast<sup>ε</sup> off their first faith.<sup>ς</sup> <sup>13</sup>And withal they learn *to be* idle,<sup>ν</sup> wandering about from house to house; and not only idle, but tattlers also and busy-bodies, speaking things which they ought not.

<sup>14</sup>I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.<sup>θ</sup>

<sup>15</sup>For some are already turned aside after Satan.

<sup>16</sup>If any man or woman that believeth have widows, let them<sup>ι</sup> relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

*Of presbyters, ve. 17—21.*

<sup>17</sup>LET the elders that rule well be

ν (*Grandchildren, lineal descendants. Othello, ac. 1, sc. 1. Ham., Wat., Hinds.*)

ξ (*Or, kindness.*)

π (*But.*)

ρ (*Left quite alone. Ham.*)

σ (*Or, delicately. Ja. 5, 5.*)

τ (*None but blameless persons be taken in. Ham.*)

υ (*Or, kindred. Is. 58, 7. Ga. 6, 10.*)

φ (*Every wilful act of disobedience is a denial of faith, i.e., of the religious principle, even that regard which we owe to the Creator, — and which is the source of all virtue. Heyl.*)

χ (*Unbeliever. Newc.*)

ψ (*Or, chosen.*)

ω (*Has not parted with a first husband. Ham.*)

α (*That is, Christians'. Hinds.*)

β (*Grow weary of their employment. Ham.*)

γ (*Wish to.*)

δ (*Wherein they are much to be condemned. Heyl.*)

ε (*Violent. Ham., Heyl.*)

ς (*Engagement. Heyl. Resolution. Sym.*)

η (*Being idle they learn to go about. Knatch., Ham.)*

θ (*Gr., for their railing.*)

ι (*Her. Alex.*)

κ (Study. Light-foot.)

υ De. 25, 4. 1 Co. 9, 9.

υ Le. 19, 13. De. 24, 14. Mat. 10, 10. Lu. 10, 7.

ς Or, under. De. 19, 15.

λ (But them. Alex. Ga. 2, 11. Tit. 1, 13.)

μ Or, prejudice. (Prejudging. Ham.)

ν (Hastily. Sym., Newc.)

ξ (To absolve any. Ham.)

π (Enticed to partake. Ham. 2 Jno. 11.)

ρ (Are notorious. Wat. So public that they prevent enquiry. Heyl.)

σ (For. Wells. Leading them to censure, or, leading to their censure. Ham.)

τ (But also. Ham.)

υ (Not to be discovered till after enquiry. Heyl. In some they follow, i.e., are continued by repeated acts. Ham.)

φ (Are conspicuous. Ham.)

χ (That is, not manifest beforehand. Wells.)

ψ (Long and always concealed. Clarke, Wells, Pyle.)

ω (Bond-men. Ep. 6, 5. Col. 3, 22. Tit. 2, 9. 1 Pe. 2, 18.)

α (Christian.)

β (Serve them the more willingly. Newc.)

γ (Who are to partake of the benefit, i.e., their service are..... Knatch., Wat., Scholef.)

δ Or, believing.

counted worthy of double honour, especially they who labour in the word<sup>κ</sup> and doctrine. <sup>18</sup>For the scripture saith,<sup>υ</sup> "THOU SHALT NOT MUZZLE THE OX THAT TREADETH OUT THE CORN:" and,<sup>ν</sup> "THE LABOURER IS WORTHY OF HIS REWARD."

<sup>19</sup>Against an elder receive not an accusation, but before<sup>ς</sup> two or three witnesses.

<sup>20</sup>Them<sup>λ</sup> that sin rebuke before all, that others also may fear.

<sup>21</sup>I charge thee before God, and the Lord JESUS Christ, and the elect angels, that thou observe these things without preferring<sup>μ</sup> one before another, doing nothing by partiality.

Of offenders, ve. 22—25.

<sup>22</sup>LAY hands suddenly<sup>ν</sup> on<sup>ς</sup> no man, neither be<sup>π</sup> partaker of other men's sins: keep thyself pure.

<sup>23</sup>Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

<sup>24</sup>Some men's sins are open beforehand,<sup>ρ</sup> going before to<sup>σ</sup> judgment; and<sup>τ</sup> some men they follow after.<sup>υ</sup>

<sup>25</sup>Likewise also the good works of some are manifest beforehand;<sup>φ</sup> and they that are otherwise<sup>χ</sup> cannot be hid.<sup>ψ</sup>

VI.] Of bond-servants, ve. 1, 2.

LET as many servants<sup>ω</sup> as are under the yoke count their own masters worthy of all honour, that the name of God and His doctrine be not blasphemed.

<sup>2</sup>And they that have believing<sup>α</sup> masters, let them not despise them, because they are brethren; but rather do them service,<sup>β</sup> because they<sup>γ</sup> are faithful<sup>δ</sup> and beloved, partakers of the benefit.

Religion not a way to get by, but a thing we owe as a duty to God, ve. 3—12.

THESE things teach and exhort.

<sup>3</sup>If any man teach otherwise, and

consent not to wholesome words, even the words of our LORD JESUS Christ, and to the doctrine which is according to godliness; <sup>4</sup>he is proud,<sup>ε</sup> knowing nothing, but doting<sup>ς</sup> about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, <sup>5</sup>perverse<sup>ζ</sup> disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness:<sup>θ</sup> from such withdraw thyself. <sup>6</sup>But<sup>η</sup> godliness with contentment<sup>κ</sup> is great gain.<sup>λ</sup>

<sup>7</sup>For we brought<sup>υ</sup> nothing into this world, and it is certain we can carry nothing out.

<sup>8</sup>And having food and raiment let us be therewith content.<sup>π</sup>

<sup>9</sup>But they that will be rich<sup>ρ</sup> fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. <sup>10</sup>For the love of money is the root of all evil;<sup>μ</sup> which while some coveted after, they have erred<sup>ν</sup> from the faith, and pierced themselves through with many sorrows.

<sup>11</sup>But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. <sup>12</sup>Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a<sup>ς</sup> good profession before many witnesses.

Special charge, ve. 13—16.

<sup>13</sup>I GIVE thee charge in the sight of God, who quickeneth all things, and before Christ JESUS, who before Pontius Pilate witnessed a good confession;<sup>π</sup> <sup>14</sup>that thou keep this commandment without spot,<sup>ρ</sup> unrebukeable, until the appearing<sup>ζ</sup> of our LORD JESUS Christ: <sup>15</sup>which in His times<sup>σ</sup> He shall shew, who is the blessed and only Potentate, the King<sup>θ</sup> of kings, and Lord of lords; <sup>16</sup>who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor

ε Or, a fool.

ς Or, sick.

η Or, gallings one of another.

θ (...Is gain. Peirce, Scholef., Hinds. Is α means to get a living. Knatch. To enrich themselves. Heyl. Expecting to gain some worldly advantage by the profession of religion. Hinds. Tit. 1, 11. 2 Pe. 2, 3.)

ι (Yet. Knatch. Truly indeed. Heyl.)

κ (A competency. Vulg., Diod., Ham., Mack.)

λ (By it life is rendered desirable although destitute of outward prosperity. Tiitt.)

υ Job 1, 21. Ps. 49, 17. Pr. 27, 24. Ec. 5, 15.

π Ge. 28, 20. He. 13, 5.

ρ Pr. 15, 27; 20, 21; and 28, 20. Mat. 13, 22. Ja. 5, 1.

μ (Gr., of all the evils. Ex. 23, 8. De. 16, 19.)

ν Or, been seduced.

ξ (The. Scholef. He. 13, 23.)

π Or, profession. Mat. 27, 11. Jno. 18, 37. Re. 1, 5, and 3, 14.

ρ (That is, falling off in time of hazard. Ham.)

σ Ph. 1, 6. 1 Th. 3, 13, and 5, 23.

σ (Proper season. Ham. At His own time by Him who. Heyl.)

θ Re. 17, 14, and 19, 16.

<sup>τ</sup> (*The present age.* 1 Co. 3. 18.)

can see: to whom *be* honour and power everlasting. Amen.

*Concluding charge, ve. 17—21.*

<sup>υ</sup> Gr., *uncertainty of riches.* (Ham. Pr. 23, 5.)

<sup>17</sup> CHARGE them that are rich in this<sup>τ</sup> world, that they be not high-minded, nor trust in uncertain<sup>υ</sup> riches, but in the living God, who giveth<sup>ε</sup> us richly all things to enjoy; <sup>18</sup>that they do good, that they be rich in good works, ready to distribute,<sup>δ</sup> willing<sup>φ</sup> to communicate; <sup>19</sup>laying up in store for themselves a good founda-

<sup>ε</sup> Ac. 14, 17, and 17, 25.

<sup>δ</sup> Ro. 12, 13.

<sup>φ</sup> Or, *socialle.*

tion<sup>x</sup> against the time to come, that they may lay hold on eternal<sup>ψ</sup> life.

<sup>20</sup> O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings,<sup>ω</sup> and oppositions of "science,"<sup>α</sup> falsely so called: <sup>21</sup>which some professing have erred concerning the faith.

Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana [Macedonia].

<sup>x</sup> (*Treasure, or pledge.* Dodd. *Fall, or bond.* Ham.)

<sup>ψ</sup> (*That which is life indeed.* Wells. Mat. 6, 20, and 19, 21. Lu. 12, 33, and 16, 9.)

<sup>ω</sup> (*Listless employment of time.* Tiitt.)

<sup>α</sup> (...*"The knowledge."* Hamm., Newe.)





THE  
SECOND EPISTLE OF PAUL THE APOSTLE  
TO  
TIMOTHY.

THIS Epistle contains several particulars respecting S. Paul, exhibiting a state of circumstances entirely different from that shewn in the Book of Acts and the Epistles to the Ephesians, Philippians, Colossians, and Philemon. They are resolvable into but one supposition, viz., that this Epistle was not written during S. Paul's first residence at Rome. I. Comp. ch. iv. 16, with his hope for a speedy release, Ph. ii. 24. II. The different route which ch. iv. 13, 20 implies from that in the Book of Acts, ch. xxvii. and xxviii. III. The speaking of a cloke, bag, or case (ch. iv. 13), with the last mention of Troas in the Book of Acts (xx. 4) in A.D. 50. IV. Trophimus sick at Miletum (in ch. iv. 20) with Trophimus at Jerusalem in A.D. 58 (Acts xxi. 29). V. His having lately passed through Corinth (ch. iv. 20) with the impossibility of his having done so (Acts xxvii. and xxviii.) VI. In the Epistle to the Ephesians, Colossians, Philippians, Timothy with S. Paul, now absent (ch. iv. 9, 21.) VII. So Demas (ch. iv. 10) with Col. iv. 14. VIII. So Mark (ch. iv. 11) with Col. iv. 10.

It belongs therefore to a second imprisonment subsequent to that state of personal liberty indicated in the First Epistle and in the Epistle to Titus. With this agree the words of Jerome in Catal, "being dismissed by Nero, he preached the Gospel of Christ in the western parts," and of Eusebius (ii., 21) "having made his defence, the report is that he again betook himself to the office of preaching the word."

The probability therefore is, that after wintering at Nicopolis, A.D. 66 (Tit. iii. 12), S. Paul crossed into Asia, leaving his cloke with Carpus at Troas, passing through Miletum, leaving Trophimus, and Corinth, leaving Erastus, and returning to Rome, was thrown into prison. A dreadful fire of seven days had occurred at Rome, July 10th, A.D. 64, followed by the first persecution against the Christians in the following August or November (Tacitus, *Ann.*, xv. 44; Sueton., *Nero*, c. 16), the severity of which was still such as to deter S. Paul's friends (ch. i. 17) from interfering in his behalf (ch. iv. 16), and giving him no hope of ultimate deliverance (ch. iv. 6).

This Epistle was therefore written in prison at Rome not long before his martyrdom, A.D. 67.

Timothy was now at Ephesus. Comp. the salutation of the "household of Onesiphorus" (i. 16), an Ephesian; the mention of "Alexander" (iv. 14) another Ephesian (Ac. xix. 33); of "Troas" (iv. 13) the usual route to and from Ephesus; and of "Tychicus" (iv. 12) who might supply the place of Timothy.

Clement (*I. Ep. Cor.*, § 5) relates that he suffered death under Nero and his minister Helius, and Eusebius (*Ecc. Hist.*, ii. 25), that he was beheaded.

<sup>a</sup> (As my forefathers did. 11eyl. Ac. 22, 3; 23, 1; 24, 14; and 27, 23. Ro. 1, 9. Ga. 1, 14.)

<sup>b</sup> Ch. 4, 9, 21.

<sup>β</sup> (At my departure. Grot.)

I.] *Salutation.* [189  
PAUL, an apostle of JESUS Christ by the will of God, according to the promise of life which is in Christ JESUS, <sup>2</sup>to Timothy, my dearly beloved son: grace, mercy, and peace, from God the Father and Christ JESUS our LORD.

*Introduction, ve. 3—5.*

<sup>3</sup>I THANK God, whom I serve

from<sup>a</sup> my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; <sup>4</sup>greatly desiring<sup>b</sup> to see thee, being mindful of thy tears,<sup>β</sup> that I may be filled with joy; <sup>5</sup>when I call to remembrance the unfeigned faith<sup>c</sup> that is in thee, which dwelt first in thy grandmother Lois, and thy mother<sup>d</sup> Eunice; and I am persuaded that in thee also.<sup>γ</sup>

<sup>c</sup> 1 Ti. 1, 5, and 4, 6.

<sup>d</sup> Which was a Jewess...his father was a Greek. Ac. 16, 1.

<sup>γ</sup> (...It dwelleth. Tynd., Wells.)

δ (Cowardliness. Wat., Ham., Wells.)

ε (Courage. Wat., Ham.)

ζ (Tranquillity of ...Ham.)

η (That is, to Christianity. Wells.)

θ (Times of ages. Any ages or dispensations. Burton. Long time ago. Hammond, Whit.)

ε Ro. 16, 26. Ep. 1, 4, and 3, 11. Tit. 1, 2. 1 Pe. 1, 20.

φ 1 Co. 15, 54. He. 2, 14.

ι (Incorruption. Vulg., Mack.)

κ ...The Lord giveth them light. Re. 22, 5. Comp. the Greek, Jno. 1, 9. 1 Co. 4, 5. Ep. 1, 18, and 3, 9. He. 10, 32. Re. 18, 1; 21, 23; and 22, 5. (Christ's death enabled men to rise again. Burton.)

γ Ch. 2, 9. Ep. 3, 1.

λ Or, trusted.

μ (Is committed unto me, lit., my deposit. Alex., Clar., Chrysos., Mack. Same as in ve. 14.)

ν (Unto. Ham.)

ξ (Short form. Ham.)

π (The teachers in and about Ephesus set me at naught. Grot. Ch. 4, 10, 16.)

S. Paul exhorts Timothy to constancy from a consideration of the greatness of the facts of Christianity, and the certainty of their truth, ve. 6-14.

<sup>6</sup> WHEREFORE I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. <sup>7</sup> For God hath not given us the spirit of fear; <sup>8</sup> but of power, <sup>9</sup> and of love, and of a sound mind. <sup>5</sup>

<sup>8</sup> Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; <sup>9</sup> who hath saved us, and called us with an holy calling, <sup>7</sup> not according to our works, but according to His own purpose and grace, which was given us in Christ JESUS before <sup>6</sup> the world began, <sup>10</sup> but is now <sup>6</sup> made manifest by the appearing of our Saviour JESUS Christ, who hath abolished death, <sup>f</sup> and hath brought life and immortality <sup>i</sup> to light <sup>κ</sup> through the gospel: <sup>11</sup> whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

<sup>12</sup> For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, <sup>λ</sup> and am persuaded that He is able to keep that which I <sup>μ</sup> have committed unto Him against <sup>ν</sup> that day.

<sup>13</sup> Hold fast the form <sup>ε</sup> of sound words, which thou hast heard of me, in faith and love which is in Christ JESUS.

<sup>14</sup> That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

Though some desert their colours, others are true; and afflictions are but as the discipline necessary for attaining anything good or great, i. 15-ii. 13.

<sup>15</sup> THIS thou knowest, that all they which are in Asia be turned <sup>π</sup> away from me; of whom are Phygellus and Hermogenes.

<sup>16</sup> The Lord give mercy unto the

house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: <sup>h</sup> <sup>17</sup> but, when he was <sup>ρ</sup> in Rome, he sought me out very diligently, and found me. <sup>18</sup> (The Lord <sup>σ</sup> grant unto him that he may find mercy of the Lord in that day:) and in how many things he ministered unto me at Ephesus, thou knowest very well. <sup>τ</sup>

II.] <sup>1</sup> Thou therefore, my son, be strong in the grace that is in Christ JESUS. <sup>2</sup> And the things that thou hast heard of me among <sup>υ</sup> many witnesses, the same commit <sup>φ</sup> thou to faithful men, who shall be able to teach <sup>χ</sup> others also.

<sup>3</sup> Thou therefore endure hardness, <sup>ψ</sup> as a good soldier of JESUS Christ.

<sup>4</sup> No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen <sup>ω</sup> him to be a soldier.

<sup>5</sup> And if a man also strive for masteries, <sup>α</sup> yet is <sup>β</sup> he not crowned, except he strive lawfully. <sup>γ</sup>

<sup>6</sup> The husbandman that <sup>δ</sup> laboreth must be first partaker of the fruits.

<sup>7</sup> Consider what I say; and the Lord give thee understanding in all things.

<sup>8</sup> Remember that JESUS Christ of the seed <sup>i</sup> of David was raised from the dead according to my gospel: <sup>9</sup> wherein <sup>ε</sup> I suffer trouble, as an evil doer, even unto bonds; <sup>κ</sup> but the word of God is <sup>5</sup> not bound <sup>10</sup> therefore.

I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ JESUS with eternal glory.

<sup>11</sup> It is a faithful saying: For if we be dead <sup>ν</sup> with Him, we shall also live with Him: <sup>12</sup> if we suffer, we shall also reign with Him: if we deny Him, He also will deny us: <sup>13</sup> if we believe <sup>6</sup> not, yet He abideth faithful: He cannot deny Himself.

Christian teachers must not employ their time in frivolous discussions, ve. 14-26.

<sup>14</sup> OF these things put *them* in re-

h Ac. 28, 20. Ep. 6, 20.

ρ (Being in. Ham.)

σ (God. Clar. and St. Ger. Mss.)

τ (Better. Ham.)

υ Or, by. (Mack.)

φ (...In trust.)

χ (Though the word is a perfect rule of faith, yet to the far greater part of mankind it can only become so through the medium of a human instructor. Van Mildert.)

ψ (Be partaker with me of afflictions. Ch. 4, 5. Alex., Wells.)

ω (Impressed. Ham.)

α (Combat in the (public) games. Heyl., Ham., Scholel.)

β (Will not be. Burton.)

γ (Practise all the preparatory rules, i.e., train himself properly. Burton.)

δ Or, labouring first, must be partaker of the. (Must labour before he receive. Gen. Must first labour before he partake. Heyl., Wells. Must first toil before he partakes. Ham. 1 Co. 9, 10.)

i Ac. 2, 30, and 13, 23. Ro. 1, 3.

ε (For which. Ch. 1, 12. Ac. 9, 16.)

κ Ep. 3, 1. Ph. 1, 7. Col. 4, 3.

ζ (Has not been. Ham. Ac. 23, 31. Ep. 6, 19. Ph. 1, 13.)

η (Have died. Ham. Ro. 6, α. 2 Co. 4, 10.)

θ (Be unfaithful. Ham. Ro. 3, 3, and 9, 6.)

† (Is not to be shamed. Ham.)

κ (Handling. Vulg. Faithfully telling every one his duty. Ham.)

λ (Empty sounds. Ham. 1 Ti. 4, 7, and 6, 20. Tit. 1, 14.)

μ (Proceed. Ham.)

ν Or, gangrene. (Their speech, as a gangrene will spread. Ham.)

ι 1 Ti. 1, 20.

ι 1 Ti. 6, 21.

η 1 Co. 15, 12.

ο Ep. 2, 20. He. 6, 1, and 11, 10. Re. 21, 14, 19.

ξ Or, steady.

π (Certain sentences were wont to be inscribed on foundation-stones for good fortune. Zech. 3, 9. Grot.)

ρ Nu. 16, 5, 26.

ρ (Shell. Ham.)

σ (Discussions. Hinds. 1 Ti. 1, 4; 4, 7; and 6, 4. Tit. 3, 9.)

τ Or, forbearing.

q Ac. 8, 22.

υ Gr., awake. (May be awake, or, alert. Locke. Awake, or, recover. Ham.)

φ Gr., taken alive. (Being saved out of the snare of... by him, i.e., the faithful servant. Ve. 24. Locke.)

χ (To. Ham., Markl., Heyl.)

ψ (To the will of God. Grot., Heylin, Ham., Locke, Newc., Wells, Scholf., Pyle.)

membrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

<sup>15</sup> Study to shew thyself approved unto God, a workman that needeth<sup>†</sup> not to be ashamed, rightly dividing<sup>κ</sup> the word of truth. <sup>16</sup> But shun profane and vain babblings: <sup>λ</sup> for they will increase<sup>μ</sup> unto more ungodliness.

<sup>17</sup> And their word will eat as doth a canker: <sup>ν</sup> of whom is Hymenæus<sup>ι</sup> and Philetus; <sup>18</sup> who concerning the truth have erred,<sup>ι</sup> saying that the resurrection<sup>η</sup> is past already; and overthrow the faith of some. <sup>19</sup> Nevertheless the foundation<sup>ο</sup> of God standeth sure,<sup>ξ</sup> having this seal,<sup>π</sup> "The LORD KNOWETH THEM THAT ARE HIS."<sup>ρ</sup>

And, "Let every one that nameth the name of Christ depart from iniquity."

<sup>20</sup> But in a great house there are not only vessels of gold and of silver, but also of wood and of earth;<sup>ρ</sup> and some to honour, and some to dishonour. <sup>21</sup> If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

<sup>22</sup> Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. <sup>23</sup> But foolish and unlearned questions<sup>τ</sup> avoid, knowing that they do gender strifes.

<sup>24</sup> And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,<sup>τ</sup> <sup>25</sup> in meekness instructing<sup>φ</sup> those that oppose themselves; if<sup>q</sup> God peradventure will give them repentance to the acknowledging of the truth; <sup>26</sup> and *that* they may recover<sup>υ</sup> themselves out of the snare of the devil, who are taken<sup>φ</sup> captive by him at<sup>χ</sup> His<sup>ψ</sup> will.

III.] *The infurious tendency of which will be seen toward the close of the Jewish dispensation, ve. 1-9.*

**T**HIS know also, that in the last days perilous<sup>ω</sup> times shall come. <sup>2</sup> For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,<sup>α</sup> <sup>3</sup> without natural affection, truce-breakers, false accusers,<sup>β</sup> incontinent, fierce, despisers of those that are good, <sup>4</sup> traitors, heady,<sup>γ</sup> highminded, lovers of pleasures more than lovers of God; <sup>5</sup> having a form<sup>δ</sup> of godliness, but denying the power thereof: from such turn away.

<sup>6</sup> For of this sort are they which creep<sup>ε</sup> into houses,<sup>ζ</sup> and lead captive silly women laden with sins, led away with divers lusts, <sup>7</sup> ever learning, and never able to come to the knowledge of the truth.<sup>ς</sup>

<sup>8</sup> Now<sup>ς</sup> as Jannes<sup>η</sup> and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate<sup>θ</sup> concerning the faith. <sup>9</sup> But they shall proceed no<sup>ι</sup> further: for their folly<sup>κ</sup> shall be manifest unto all men, as their<sup>ς</sup> also was.

*The remembrance of my life and teaching, and that of your pious ancestors, must be your confidence and support, as the truth of Christianity is my stay, iii. 10-iv. 8.*

<sup>10</sup> BUT thou hast fully<sup>λ</sup> known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, <sup>11</sup> persecutions, afflictions: which<sup>μ</sup> came unto me at Antioch! at Iconium! at Lystra! what persecutions I endured: but out of *them* all the Lord delivered me. <sup>12</sup> Yea, and all that will live godly in Christ JESUS shall suffer persecution.

<sup>13</sup> But evil men and seducers<sup>ν</sup> shall wax worse and worse, deceiving, and being deceived.

<sup>14</sup> But continue thou in the things which thou hast learned and hast been assured<sup>ξ</sup> of, knowing of whom<sup>π</sup> thou hast learned *them*; <sup>15</sup> and that from a child thou hast known the

ω (Hard. Ham. Mat. 24, 9. 1 Ti. 4, 1. Ja. 5, 3.)

α (Irreverent. Ham.)

β Or, make-bates. Tit. 2, 3.

γ (Petulant. Ham.)

δ (Show, or, image. 1 Ti. 5, 8. Tit. 1, 16.)

ε (Dive. Knatch.)

ζ Mat. 23, 14. Tit. 1, 11.

ς 1 Ti. 2, 4.

ς (But. Ham.)

η (The names of Pharaoh's chief magicians. Chaldee Par. on Ex. 7, 11. Pliny (Nat. Hist.), xxx. 7.)

θ Or, of no judgment.

ι (Not much. Ham., Wells.)

κ (Madness. Lu. 6, 11.)

λ (Followed. Ham.)

μ (What. Buttier.)

ν (Sorcerers. Ham., Mack.)

ξ (With which thou hast been entrusted. Ham., Mack.)

π (Plural in the Alex.)



ρ (Sacred. Titt.)

σ (Every writing (just mentioned) is divinely inspired, and is useful. Mid. 1 Co. 10, 11. Ro. 4, 23, and 15, 4. 2 Pe. 1, 20.)

τ (Reformation. Ham.)

υ Or, perfected. 1 Ti. 6, 11.

φ (For every good work. Ham., Mack. Ch. 2, 21.)

χ (On His appearing with kingly power. Hinds. Ac. 10, 42.)

ψ (Urge. Ham.)

ι 1 Ti. 1, 4, and 4, 7. Tit. 1, 14.

ω (Endure patiently. Ham. Take pains. Heyl.)

υ Ac. 21, 8. Ep. 4, 11.

α Or, fulfil. Ro. 15, 19. Col. 1, 25, and 4, 17. (Ham.)

β (.....Already poured out. Ham. Ph. 2, 17. Mack.)

γ (Has been nigh at hand. Ph. 1, 23. 2 Pe. 1, 14.)

ν 1 Co. 9, 24. Ph. 3, 14. 1 Ti. 6, 12. He. 12, 1.

δ (The. Scholef.)

ε (Have loved. Ham.)

ζ (Hasten to come to me speedily. Ham. Use thy utmost endeavour. Sym.)

ω Col. 4, 14. Philem. 24.

ζ 1 Jno. 2, 15.

η (Gallia. Ham., Euseb., Epiph.)

γ Ch. 1, 15.

holy<sup>ρ</sup> scriptures, which are able to make thee wise unto salvation through faith which is in Christ JESUS.

<sup>16</sup>All scripture<sup>σ</sup> is given by inspiration of God, and is profitable for doctrine, for reproof, for correction,<sup>τ</sup> for instruction in righteousness:<sup>17</sup> that the man of God may be perfect, thoroughly<sup>υ</sup> furnished unto<sup>β</sup> all good works.

IV.] <sup>1</sup>I charge thee therefore before God, and the LORD JESUS CHRIST, who shall judge the quick and the dead at<sup>χ</sup> His appearing and His kingdom; <sup>2</sup>preach the word; be instant<sup>ψ</sup> in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

<sup>3</sup>For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; <sup>4</sup>and they shall turn away their ears from the truth, and shall be turned unto fables.<sup>4</sup> <sup>5</sup>But watch thou, in all things endure afflictions,<sup>ω</sup> do the work of an evangelist,<sup>υ</sup> make<sup>α</sup> full proof of thy ministry.

<sup>6</sup>For I am now<sup>β</sup> ready to be offered, and the time of my departure is<sup>γ</sup> at hand. <sup>7</sup>I have fought a good fight,<sup>ν</sup> I have finished my course, I have kept the faith: <sup>8</sup>henceforth there is laid up for me a<sup>δ</sup> crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love<sup>ε</sup> His appearing.

Instructions, ve. 9—22.

<sup>9</sup>DO<sup>ς</sup> thy diligence to come shortly unto me: <sup>10</sup>for Demas<sup>ω</sup> hath forsaken me, having loved<sup>ε</sup> this present world, and is departed unto Thessalonica; Crescens to Galatia,<sup>η</sup> Titus unto Dalmatia. <sup>11</sup>Only<sup>γ</sup> Luke is with me.

Take Mark,<sup>ζ</sup> and bring him with thee: for he is profitable to me for the ministry.

<sup>12</sup>And Tychicus<sup>β</sup> have I sent to Ephesus.

<sup>13</sup>The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

<sup>14</sup>Alexander<sup>σ</sup> the coppersmith did me much evil: the Lord<sup>θ</sup> reward him according to his works: <sup>15</sup>of whom be thou ware also; for he hath greatly withstood our words.<sup>4</sup>

<sup>16</sup>At my first answer no man stood with me, but all men forsook me: (I pray God that it may not be laid to their charge:)<sup>4</sup> <sup>17</sup>notwithstanding the Lord stood with me, and strengthened<sup>ε</sup> me; that by me the preaching might be fully known,<sup>κ</sup> and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.<sup>λ</sup> <sup>18</sup>And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory for ever and ever. Amen.

<sup>19</sup>Salute Prisca<sup>f</sup> and Aquila, and the household of Onesiphorus.<sup>g</sup>

<sup>20</sup>Erastus<sup>h</sup> abode at Corinth: but Trophimus<sup>k</sup> have I left at Miletum<sup>ι</sup> sick.

<sup>21</sup>Do<sup>ν</sup> thy diligence to come before winter.

Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

<sup>22</sup>THE LORD JESUS CHRIST be with thy spirit.

Grace be with you. Amen.

¶ The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero<sup>ξ</sup> the second time.

z Ac. 12, 25, and 15, 37. Col. 4, 10.

b Ac. 20, 4. Ep. 6, 21. Col. 4, 7 Tit. 3, 12.

c Ac. 19, 33. 1 Ti. 1, 20.

θ (Will. Vulg. and many Mss., or, shall. Alex., Syr., Ham.)

ι Or, preachings.

d Ac. 7, 60

e Mat. 10, 19. Ac. 23, 11, and 27, 23.

κ (Fulfilled. Ham. Fully confirmed. Heyl.)

λ (So Marsyas said to Agrippa, speaking of the death of Tiberius, "The lion is dead." Jos. Ant., xviii., vi. 10.)

f Ac. 18, 2. Ro. 16, 3.

g 2 Ti. 1, 16.

h Ac. 19, 22. Ro. 16, 23.

k Ac. 20, 4, and 21, 29.

μ (Miletus. Sch., Melotus. Alex.)

ν (Use thy utmost endeavour. Sym.)

ξ Gr., Caesar Nero, or, the Emperor Nero.

THE  
EPISTLE OF PAUL  
TO  
TITUS.

THE journey of S. Paul to Crete, alluded to in this epistle (Tit. i. 5), must be carried to the time which intervened between his first and second imprisonment, for the history contains no account of his going to Crete, except upon his voyage as a prisoner to Rome.

Its date is therefore A.D. 66, in the autumn, and its place perhaps Corinth.

"There exists," says Paley (*Horæ Paulineæ*), "a visible affinity between the Epistle to Titus and the First Epistle to Timothy. Both letters were addressed to persons left by the writer to preside in their respective churches, or dioceses, during his absence. Both letters are principally occupied in describing the qualifications to be sought for in those whom they should appoint to offices in the Church; and the ingredients of this description are in both letters nearly the same. Timothy and Titus are likewise cautioned against the same prevailing corruptions, and in particular against the same misdirection in their studies. This affinity obtains not only in the subject of the letters, which, from the similarity of situation in the persons to whom they are addressed, might be expected to be somewhat alike, but extends, in a great variety of instances, to the phrases and expressions."

Titus was with S. Paul at Jerusalem (Ac. xv.) as is related by the apostle (Gal. ii. 1—3). He is frequently mentioned in the Second Epistle to the Corinthians (ch. ii. 13; vii. 6, 13, 14; viii. 6, 16, 23; xii. 18), where it appears that he was with S. Paul at Ephesus, and was sent from that city to Corinth; and meeting with the apostle in Macedonia (2 Co. vii. 6, 13) he was sent by him a second time to Corinth. "These engagements" of Titus, says Michaelis, "took place during the time in which S. Luke was absent from S. Paul, and may be the reason that the name of Titus is not once mentioned throughout the Acts."

Eusebius (*Ecc. Hist.*, iii. 4) affirms Titus to have been bishop of the Churches of Crete, and so do Chrysostom and Theodoret. Whatever were the precise functions of Timothy and of Titus, it could not have been, in the case of the former, that of a *permanent* ruler of a diocese, nor can it be proved that S. Paul organized, or even contemplated, such an ecclesiastical arrangement. But the principle once acted on, its obvious utility, and perhaps the example of the civil administration of the empire, made that perpetual which might have been at first only a temporary expedient. In all documents extant, it is spoken of as existing over the whole empire in the age immediately succeeding that of the apostles, and there is nothing to militate against the conclusion that it had their sanction and approval.

α Or, for.

β Nu. 23, 19. 2  
Ti. 2, 13.

β (*The secular ages; or, before giving the Law of Moses.* Bishop Barr. *Ancient times.* Wat. *Long time ago—times of the Old Testament.* Ham. Ro. 16, 25, 2 Ti. 1, 9. 1 Pe. 1, 20.)

I.]

*Salutation.*

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PAUL, a servant of God, and an apostle of JESUS Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; <sup>2</sup>in<sup>α</sup> hope of eternal life, which God, that cannot lie, <sup>β</sup>promised before<sup>δ</sup> the world began; <sup>γ</sup>but hath in due<sup>γ</sup> times manifested His

word through preaching, which is committed unto me according to the commandment<sup>δ</sup> of God our Saviour; <sup>4</sup>to Titus,<sup>ε</sup> mine own son after the common faith: grace, mercy and peace, from God the Father and the LORD JESUS Christ our Saviour.

*Of the qualifications of presbyters or priests,*  
ve. 5—16.

<sup>5</sup>FOR this cause<sup>ε</sup> left I thee in

γ (*His own seasons.* Ham. *His own proper time.* Da. 9, 24.)

δ (*Appointment.* Wat.)

ε 2 Co. 2, 13; 7, 13; 8, 6; and 12, 18. Ga. 2, 3.

ε (*The reason why.* Heylin.)

η Or, left undone.

d Ac. 14, 23. 2  
Ti. 2, 2.

θ (Not living with  
a second wife  
after putting  
away the first.  
Hammond.)

ι (Christian. Sym.,  
Ilands.)

ς Or, things.

κ Or, in teaching.

λ (Exhort in  
wholesome teach-  
ing. Ham. Com-  
fort them that  
are in any afflic-  
tion. Alex.)

μ (Convict. Sym.)

ε Ac. 15, 1.

ν (...Families at  
once. Ham.)

ζ 1 Ti. 6, 5.

ξ (Epimenides,  
a Cretan poet  
in great esteem.  
Ham. Cicero  
(Divin., lib. i.)  
says he foretold  
future things.)

π ("False Cretans,  
savage beasts,  
with bellies slow."  
From a lost  
poem. Fab. (Bib.  
Gr., i., vi., 3).  
Gough.)

ρ (Lazy gluttons.  
Heylin.)

σ (Those who ab-  
stain from un-  
lawful freedoms  
may, with a safe  
conscience, use  
any lawful lib-  
erties. Ham.)

τ Or, void of  
judgment. (In-  
capable of any  
good. Heylin.  
Infatuated, un-  
discerning.  
Wat.)

υ Or, vigilant.  
(Prudent. Wat.)

Crete, that thou shouldest set in order the things that are wanting,<sup>η</sup> and ordain<sup>d</sup> elders in every city, as I had appointed thee: <sup>ε</sup>if any be blameless, the husband<sup>θ</sup> of one wife, having faithful<sup>ι</sup> children, not accused of riot, or unruly.

<sup>7</sup>For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; <sup>ς</sup>but a lover of hospitality, a lover of good men,<sup>ς</sup> sober, just, holy, temperate; <sup>9</sup>holding fast the faithful word as<sup>κ</sup> he hath been taught, that he may be able by sound doctrine both to exhort,<sup>λ</sup> and to convince<sup>λ</sup> the gainsayers.

<sup>10</sup>For there are many unruly and vain talkers and deceivers, specially they of the circumcision:<sup>α</sup> <sup>11</sup>whose mouths must be stopped, who subvert whole houses,<sup>ν</sup> teaching things which they ought not, for filthy lucre's<sup>ζ</sup> sake.

<sup>12</sup>One<sup>ξ</sup> of themselves, even a prophet of their own, said,<sup>π</sup> "The Cre- tians are always liars, evil beasts, slow<sup>ρ</sup> bellies."<sup>13</sup>This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; <sup>14</sup>not giving heed to Jewish fables, and commandments of men, that turn from the truth.

<sup>15</sup>Unto the pure<sup>σ</sup> all things are pure: but unto them that are defiled and unbelieving is nothing pure: but even their mind and conscience is defiled. <sup>16</sup>They profess that they know God; but in works they deny Him, being abominable and disobedient, and unto every good work reprobate.<sup>τ</sup>

II.] Of the general obligations of Christianity, purity, integrity, uprightness, ii. 1-15, and good citizenship, iii. 1, 2.

BUT speak thou the things which become sound doctrine: <sup>2</sup>that the aged men be sober,<sup>υ</sup> grave, tem-

perate; sound in faith, in charity, in patience.

<sup>3</sup>The aged women likewise, that *they be* in behaviour as becometh holiness,<sup>φ</sup> not false<sup>χ</sup> accusers, not given to much wine, teachers of good things; <sup>4</sup>that they may teach<sup>ψ</sup> the young women to be sober,<sup>ω</sup> to love their husbands, to love their children, <sup>5</sup>to be discreet, chaste, keepers<sup>α</sup> at home, good, obedient to their own husbands; that the word of God be not blasphemed.

<sup>6</sup>Young men likewise exhort to be sober-minded.<sup>β</sup>

<sup>7</sup>In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, <sup>8</sup>sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

<sup>9</sup>Exhort servants<sup>θ</sup> to be obedient unto their own masters, and to please *them* well in all things; not answer- ing<sup>γ</sup> again; <sup>10</sup>not purloining,<sup>δ</sup> but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

<sup>11</sup>For the grace<sup>ε</sup> of God that bring- eth salvation<sup>ς</sup> hath appeared to all men, <sup>12</sup>teaching us that, denying un- godliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;<sup>θ</sup> <sup>13</sup>looking for that<sup>ι</sup> blessed hope,<sup>η</sup> and the glorious appearing of the great God and our Saviour JESUS Christ; <sup>14</sup>who gave Himself for us, that He might re- deem us from all iniquity, and purify unto Himself a peculiar<sup>κ</sup> people, zealous of good works.

<sup>15</sup>These things speak, and exhort, and rebuke with all authority.<sup>λ</sup>

Let no man despise thee. <sup>1</sup>Put III.] them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, <sup>2</sup>to<sup>μ</sup> speak evil of no man,

φ Or, holy women.

χ Or, make-bates.

ψ (Bring up. Ham.)

ω Or, wise.

α (Careful of the house. Waterl. Staying at home, taking care of the family. Ham. Attentive lookers after domestic affairs. Elsner, Hesychius.)

β Or, discreet.

γ Ep. 6, 5. Col. 3, 22. 1 Ti. 6, 1. 1 Pe. 2, 18.

δ Or, gainsaying. (Contradicting. Ham.)

ε (Privately de- frauding; or, em- bezzling. Doddr.)

ζ (Favour. Newc. Ch. 3, 4, 5. Ro. 5, 15. 1 Pe. 5, 12.)

θ Or, ...to all men both appeared. (Tav., Est.)

ι (The present age)

κ (Appearance of the glory of our great God and Saviour Jesus Christ. Wat. Ham. Col. 3, 4. 2 Ti. 4, 1. He. 9, 28. 1 Pe. 1, 7. 1 Jno. 3, 2.)

λ Ch. 1, 2, and 3, 7. Ac. 24, 15. Col. 1, 5, 23.

μ (Beloved, precious, excellent. Ex. 19, 5. De. 4, 20; 7, 6; 14, 2, 21; 26, 18; and 32, 8. Ps. 135, 4. Ca. 8, 12. Is. 43, 1. Je. 10, 16. Mal. 3, 17. 1 Pe. 2, 9.)

λ (Commanding in the name of God that they abstain from sins. Grot.)

μ (Calmniate no. Wat., Heyl.)



v (Not to be quarrelsome. Wat., Heylin.)

ξ (Formerly. Heylin.)

π (Followed a wrong course of living. Titt.)

ρ (Various. Ham.)

σ (When. Heyl.)

ι Ch. 2, 11.

τ Or, pity. 1 Ti. 2, 3.

υ (Gr., a laver.)

φ (Receiving them into the happy privileges of the Christian covenant by baptism.)

κ Ro. 6, 4.

χ (Gr., a.)

ι Ro. 8, 2.

ψ Gr., richly.

μ Joel 2, 28. Eze. 36, 25. Jno. 1, 16. Ac. 2, 33, and 10, 45. Ro. 5, 5.

to be no brawlers,<sup>v</sup> but gentle, shewing all meekness unto all men.

*To which we are bound at once by the law and the love of God, ve. 3—11.*

<sup>3</sup> FOR we ourselves also were sometimes<sup>ξ</sup> foolish,<sup>π</sup> disobedient, deceived, serving divers<sup>ρ</sup> lusts and pleasures, living in malice and envy, hateful, and hating one another. <sup>4</sup> But after<sup>σ</sup> that the kindness<sup>ι</sup> and love<sup>τ</sup> of God our Saviour toward man appeared, <sup>5</sup> not by works of righteousness which we have done, but according to His mercy He saved us, by the<sup>υ</sup> washing<sup>φ</sup> of regeneration,<sup>κ</sup> and renewing of the<sup>χ</sup> Holy Ghost;<sup>ι</sup> <sup>6</sup> which He shed on us abundantly<sup>ψ</sup> through<sup>μ</sup> Jesus Christ our Saviour; <sup>7</sup> that being justified by His grace, we should be made heirs according to [the hope<sup>ω</sup> of] eternal life.

<sup>8</sup> *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain<sup>η</sup> good works. These things are good and profitable unto men. <sup>9</sup> But avoid foolish questions, and

genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

<sup>10</sup> A man that is an heretick,<sup>α</sup> after the first and second admonition, reject; <sup>11</sup> knowing that he that is such is subverted, and sinneth, being condemned of himself.

*Instructions, ve. 12—15.*

<sup>12</sup> WHEN I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to<sup>β</sup> Nicopolis:<sup>γ</sup> for I have determined there to winter.

<sup>13</sup> Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

<sup>14</sup> And let our's also learn to maintain<sup>δ</sup> good works for necessary uses, that they be not unfruitful.<sup>ε</sup>

<sup>15</sup> All that are with me salute thee. Greet them that love us in the faith.

Grace be with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

ω (Not in Cod. Roe., 2. Mill.)

η Ve. 1, 14. Ch. 2, 14.

α (Teacheth anything contrary to what has been taught by Christ. Ham.)

β (At. Sym.)

γ (Near Actium in Epirus.)

δ Or, profess honest trades. Ep. 4, 28. (Ham.)

ε (But earn every one his own living. Hammond. 2 Th. 3, 12.)



THE  
EPISTLE OF PAUL  
TO  
PHILEMON.

THIS Epistle was written by S. Paul from Rome, about the same time as that to the Colossians (comp. v. 1, 10, 13, 23; Col. 4, 9; v. 23, 24, with Col. iv. 10, 13, 14); and while the apostle was under the expectation of a speedy deliverance (v. 22 with Phil. ii. 23, 24).

Philemon was an eminent person at Colossæ (Col. iv. 9), as is affirmed by Theodoret and Jerome, who had on some occasion received his knowledge of Christianity from S. Paul (ve. 19), but who, living in a city which S. Paul had never visited (Col. ii. 1), could only be known to him by fame and reputation (ve. 5).

In this Epistle S. Paul makes use of the friendship subsisting between himself and Philemon in behalf of Onesimus, the latter's fugitive slave, who, coming to Rome when the apostle was there at his first imprisonment, came in contact with S. Paul, and was by him taught Christianity. In consequence of which Onesimus was willing to return to Philemon.

The object of the Epistle, of which Onesimus himself, with Tychicus, was the bearer, was to induce Philemon to reinstate Onesimus not only in his former state of bondage, but also into a new state of affection and confidence.

"Its tenderness and delicacy," says Paley (*Horæ Paulinæ*), "have long been admired. The warm affectionate, authoritative, teacher is interceding with an absent friend for a beloved convert; and without laying aside the apostolic character, S. Paul softens the imperative style of his address by mixing with it every sentiment and consideration that could move the heart of his correspondent; urging his suit with an earnestness befitting the ardour and sensibility of his own mind, and at the same time shewing himself conscious of the weight and dignity of his mission, and not suffering Philemon for a moment to forget it."

b Ep. 3, 1, and  
4, 1.

a (Sister. Alex.)

c Col. 4, 17.

β (Is. Wat.)

γ (Among. Ham.)

δ (Us. Alex.,  
Chrys., Theod.,  
Wat.)

ε (Toward. Ham.)

ζ (I had. Alex.,  
Ephr., Clar.  
Mss.)

Salutation.

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Acts xxviii. 29.

PAUL, a prisoner<sup>b</sup> of JESUS<sup>c</sup> Christ, and Timothy *our* brother, unto Philemon *our* dearly beloved, and fellow-labourer, <sup>2</sup>and to *our* beloved<sup>a</sup> Apphia, and Archippus<sup>c</sup> *our* fellow-soldier, and to the church in thy house: <sup>3</sup>grace to you, and peace, from God *our* Father and the LORD JESUS Christ.

<sup>4</sup>I thank my God, making mention of thee always in my prayers, <sup>5</sup>hearing of thy love and faith, which thou hast toward the LORD JESUS, and toward all saints; <sup>6</sup>that the com-

munication of thy faith may<sup>β</sup> become effectual by the acknowledging of every good thing which is in<sup>γ</sup> you<sup>δ</sup> in<sup>ε</sup> Christ JESUS. <sup>7</sup>For we<sup>ε</sup> have great joy and consolation in thy love, because the bowels of the saints are refreshed<sup>d</sup> by thee, brother.

<sup>8</sup>Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,<sup>γ</sup> <sup>9</sup>yet for love's<sup>θ</sup> sake I rather beseech *thee*, being such an one as Paul the aged,<sup>ε</sup> and now also a prisoner of JESUS Christ.

<sup>10</sup>I beseech thee for<sup>κ</sup> my son Onesimus, whom I have begotten in my

d Ve. 20. 2 Co.  
7, 13. 2 Ti. 1,  
16.

η (Reasonable and  
fit. Heyl. Fit-  
ting. Minds)

θ (Necessity's.  
Alex.)

ε (An old man.  
Mid Well  
stricken in years.  
Grot. Lu. 1, 18.  
Tit. 2, 2.)

κ (A son of mine  
whom I have  
— Onesimus.  
Dodd., Benson,  
Mack. 1 Co. 4,  
15. Ga. 4, 19.)

λ (Formerly injured thee. Ham.)

μ (Will be truly... to thee, as to me. Mack.)

ε 1 Co. 16, 17. Ph. 2, 30.

ν (Good deed. Ham.)

ζ So Ge. 45, 5, 8.

ξ (...Only. Grot.)

π (You have a nearer interest in him as a man and as a Christian. Heyl.)

ρ (Hast counted. Ham.)

σ (To. Sym.)

τ (Give thee this bill under my... Ham.)

bonds: <sup>11</sup>(which in time past was to thee unprofitable,<sup>λ</sup> but now<sup>μ</sup> profitable to thee and to me: <sup>12</sup>whom I have sent again:) thou therefore receive him, that is, mine own bowels: <sup>13</sup>whom I would have retained with me, that in thy stead<sup>ε</sup> he might have ministered unto me in the bonds of the gospel: <sup>14</sup>but without thy mind would I do nothing; that thy benefit<sup>ν</sup> should not be as it were of necessity, but willingly. <sup>15</sup>For perhaps<sup>ζ</sup> he therefore departed for a season, that thou shouldest receive him for ever; <sup>16</sup>not now as a servant,<sup>ξ</sup> but above a servant, a brother beloved, specially to me, but how much more unto thee,<sup>π</sup> both in the flesh, and in the Lord!

<sup>17</sup>If thou count<sup>ρ</sup> me therefore a partner, receive him as myself.

<sup>18</sup>If he hath wronged thee, or oweth thee ought, put that on<sup>σ</sup> mine account; <sup>19</sup>(I Paul have written<sup>τ</sup> it

with mine own hand,) I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

<sup>20</sup>Yea,<sup>ν</sup> brother, let me have joy of thee in the Lord: refresh my bowels<sup>φ</sup> in<sup>κ</sup> the Lord.

<sup>21</sup>Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

<sup>22</sup>But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

<sup>23</sup>There salute<sup>ψ</sup> thee Epaphras, my fellow-prisoner in Christ JESUS.

<sup>24</sup>Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

<sup>25</sup>The grace of our LORD JESUS Christ be with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

ν (I pray thee. Ham.)

φ (Remove my anxiety by pardoning and receiving him. Mack.)

κ (Christ. Alex.)

ψ (Salutes. Alex., Clar., Vulgate, Syr.)





THE  
EPISTLE OF PAUL THE APOSTLE  
TO THE  
HEBREWS.

EVERY consideration leads to the conclusion that this Epistle is the genuine work of S. Paul. No one mentioned in the New Testament was better qualified to write it, and, remembering what S. Paul said (Ro. ix. 1—4; Ga. i. 14), no one was so likely. The mention of “Italy” (xiii. 24), an implied restraint (xiii. 19), and “Timothy” (xiii. 23), point to S. Paul as the author.

It was the universally current tradition in the days of Clemens Alexandrinus and Origen, about a hundred and thirty years after the Epistle was written (as is positively stated by the latter), that it was written by S. Paul. Some of the Fathers were led to doubt this; first, on account of some expressions which they thought inapplicable to the apostle, secondly, from the great elegance of its style, and, thirdly, because it does not bear his name. The two former are easily disposed of, and as to the latter it may be conjectured that S. Paul did not prefix his name, that he might not too early awaken the prejudices of his Jewish readers, which might have led them to throw it aside unperused. Clemens Alexandrinus and Jerome think that S. Paul “declined to put his name out of humility.” Theodoret, that he “scrupled to assume any public character in writing to the circumcision,” and Dr. Lardner, “lest it should give umbrage to the ruling powers.”

The persons to whom it was written were the Jewish Christians in Judæa and Syria.

The purpose of it was to confirm them in the belief that Christianity was the consummation of Judaism, and the true fulfilment of the prophecies of the Old Testament. The prediction of the Lord was now beginning to be accomplished, “the love of (the) many shall wax cold” (Mat. xxiv. 12). Many of the Christians, reproached as apostates and persecuted, were led to doubt that Jesus was the Messiah, and stumbling at their own sufferings and at the pride of their unbelieving countrymen, began “to betray one another and hate one another” (Mat. xxiv. 10).

It was probably written from Rome at the close of the apostle’s first imprisonment, A.D. 63. That it was written before the destruction of Jerusalem, may be inferred from ch. viii. 4; ix. 25; x. 11; xiii. 10: and that that event was at hand, from ch. ii. 2; x. 32—37; xii. 4, 29; xiii. 14.

a De. 4, 30. Ga. 4, 4. Ep. 1, 10.

α (Gr., the ages—the time since the Fall.)

β (Substance. Tav. The Divine nature and essence. 1 Ti. 3, 16. Hinds.)

γ (Manifesting. Vat. Ms.)

δ (Wrought the cleansing of. Ham. Ch. 7, 27, and 9, 12, 26.)

ε (Superior to. Knatch., Ham.)

I.] Christianity is the consummation of all God’s previous revelations, ve. 1—3. [186 Acts xxviii. 31.

**G**OD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, <sup>2</sup>hath in these last days<sup>a</sup> spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds;<sup>a</sup> <sup>3</sup>who being the brightness of His glory,<sup>β</sup> and upholding<sup>γ</sup> all things by the word of His power, when He had by Himself purged<sup>δ</sup> our sins, sat down on the right hand of the Majesty on high;

And has been made by One of a nature superior to the angelic—an immediate ray of the Divine Majesty, even the glorious Creator Himself, i. 4—ii. 4.

<sup>4</sup>BEING made so much better<sup>ε</sup> than the angels, as He hath by inheritance<sup>ε</sup> obtained a more excellent name than they.

<sup>5</sup>For unto which of the angels said<sup>a</sup> He at any time, “THOU ART MY SON, THIS DAY HAVE I BEGOTTEN THEE?”

And again, “I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON?”<sup>b</sup>

<sup>6</sup>And again,<sup>γ</sup> when He bringeth in the first-born into the world, He<sup>δ</sup>

ξ (As the name He bears is more excellent than theirs. The Greek imports “actual possession.” Heyl. Ep. 1, 21. Ph. 2, 9.)

a Ps. 2, 7. Ac. 13, 33.

b 2 Sa. 7, 14. 1 Chr. 22, 10, and 28, 6. Ps. 89, 26.

γ Or, when He bringeth again. (Peirce.)

θ (It. And so ve. 7. Ham. De. 32, 43 (Sept.) 1’s. 97, 7. 1 Pe. 3, 22.)

i Gr., unto. Ham.

\* (Winds. Ham. Winds His messengers, and flames of fire His ministers. Mich. Ps. 104, 4.)

A Gr., rightness, or, straightness. Ps. 45, 6.

c Is. 61, 1. Ac. 4, 27, and 10, 38.

d Ps. 102, 25.

e Is. 34, 4, and 51, 6. Mat. 21, 35. 2 Pe. 3, 7, 10. Re. 21, 1.

μ (Shalt remain. Beng., Wetst., Wat., Peirce.)

ν (Change. Æth., Wat., Wells.)

ξ (And further, to which. Heyl.)

f Ch. 10, 12. Ps. 110, 1. Mat. 22, 44. Ma. 12, 36. Lu. 20, 42.

g Ge. 19, 16, and 32, 1, 24. Ps. 34, 7; 91, 11; and 103, 20. Da. 3, 28; 7, 10; and 10, 11.

π (For ministry for their sakes who are ready to inherit deliverance. Ro. 8, 17. Tit. 3, 7. Ja. 2, 5. 1 Pe. 3, 7. Ham.)

ρ Gr., run out as leaking vessels. (Full away. Hamm., Heylin. Pr. 3, 31. Sept.)

h De. 33, 2. Ps. 68, 17. Ac. 7, 53. Ga. 3, 19.

σ (Became. Ham.)

i Nu. 15, 30. De. 4, 3; 17, 2; and 27, 26.

ν (Deliverance. Ham.)

l Ma. 16, 20. Ac. 14, 3, and 19, 11. Ro. 15, 18. 1 Co. 2, 4.

φ Or, distributions. Ham. Ac. 2, 22, 43.

saith, "AND LET ALL THE ANGELS OF GOD WORSHIP HIM."

7 And of the angels He saith, "WHO MAKETH HIS ANGELS SPIRITS,\* AND HIS MINISTERS A FLAME OF FIRE."

8 But unto the Son He saith, "THY THRONE, O GOD, IS FOR EVER AND EVER: A SCEPTRE OF RIGHTEOUSNESS<sup>A</sup> IS THE SCEPTRE OF THY KINGDOM. 9 THOU HAST LOVED RIGHTEOUSNESS, AND HATED INIQUITY; THEREFORE GOD, EVEN THY GOD, HATH ANOINTED THEE WITH THE OIL OF GLADNESS<sup>C</sup> ABOVE THY FELLOWS."10 And,<sup>d</sup> "THOU, LORD, IN THE BEGINNING HAST LAID THE FOUNDATION OF THE EARTH; AND THE HEAVENS ARE THE WORKS OF THINE HANDS:11 THEY SHALL PERISH;<sup>e</sup> BUT THOU REMAINEST;<sup>μ</sup> AND THEY ALL SHALL WAX OLD AS DOTH A GARMENT;<sup>ν</sup> 12 AND AS A VESTURE SHALT THOU FOLD<sup>ν</sup> THEM UP, AND THEY SHALL BE CHANGED: BUT THOU ART THE SAME, AND THY YEARS SHALL NOT FAIL."13 But<sup>ξ</sup> to which of the angels said He at any time, "SIT ON MY RIGHT HAND, UNTIL I MAKE THINE ENEMIES THY FOOTSTOOL?"<sup>f</sup>14 Are they not all ministering spirits,<sup>g</sup> sent forth to minister<sup>π</sup> for them who shall be heirs of salvation?II.] 1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.<sup>ρ</sup> 2 For if the word spoken by angels<sup>h</sup> was<sup>σ</sup> stedfast, and every transgression<sup>i</sup> and disobedience received a just recompence of reward; 3 how shall we escape, if we neglect so great salvation;<sup>ν</sup> which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; 4 God also bearing them witness,<sup>l</sup> both with signs and wonders, and with divers miracles, and gifts<sup>φ</sup> of the Holy Ghost, according to His own will?

Who, to fulfil His purpose of succouring mankind, became "manifest in the flesh," ve. 5—18.

5 FOR unto the angels hath He not put<sup>x</sup> in subjection the world<sup>y</sup> to come, whereof we speak. 6 But one in a certain place testified, saying,<sup>m</sup> "WHAT IS MAN, THAT THOU ART MINDFUL OF HIM? OR THE SON OF MAN, THAT THOU VISITEST<sup>ω</sup> HIM? 7 THOU MADEST HIM A LITTLE<sup>a</sup> LOWER THAN THE ANGELS; THOU CROWNEDST HIM WITH GLORY AND HONOUR, and didst set him over the works of Thy hands: 8 THOU HAST PUT ALL THINGS IN SUBJECTION UNDER HIS FEET."<sup>n</sup>For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things put under Him. 9 But we see JESUS, who was made a little lower<sup>β</sup> than the angels, for<sup>γ</sup> the suffering of death crowned with glory and honour; that He by<sup>δ</sup> the grace of God should taste death for every man.<sup>p</sup> 10 For it became Him, for whom are<sup>e</sup> all things, and by whom are all things, in bringing many sons unto glory, to make the captain<sup>q</sup> of their salvation perfect through sufferings.11 For both He that sanctifieth and they who are sanctified are all of<sup>r</sup> one: for which cause He is not ashamed to call them brethren, 12 saying,<sup>τ</sup> "I WILL DECLARE THY NAME UNTO MY BRETHREN, IN THE MIDST OF THE CHURCH WILL I SING PRAISE UNTO THEE." 13 And again,<sup>υ</sup> "I WILL PUT MY TRUST IN HIM." And again,<sup>t</sup> "BEHOLD I AND THE CHILDREN WHICH GOD HATH GIVEN ME."14 Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy<sup>θ</sup> him that had the power of death, that is, the devil; 15 and deliver them who through fear<sup>υ</sup> of death were all their lifetime subject to bondage. 16 For verily He took<sup>θ</sup> not on Him the nature of an-

x (Given them to exercise any power in. Ham.)

ψ (The age of the Gospel. Knatch. Ch. 6, 5. 2 Pe. 3, 13.)

m Job 7, 17. Ps. 8, 4, and 144, 3.

ω (Regardest. Ham.)

a Or...while inferior to.

n Ch. 1, 13. Mat. 28, 18. 1 Co. 15, 27. Ep. 1, 22.

β (That is, who took the human nature. Mid. Ph. 2, 7—9.)

γ Or, by.

δ (Separate—apart from God. Syr.)

p Jno. 3, 16, and 12, 32. Ro. 5, 18, and 8, 32. 2 Co. 5, 15. 1 Ti. 2, 6. 1 Jno. 2, 2. Re. 5, 9.

e (Were...were... Ham. Ro. 11, 36.)

q Ch. 12, 2. Ac. 3, 15, and 5, 31.

ξ (From. Ham. Stock, viz., Adam. Wells.)

r Ps. 22, 22.

s Ps. 18, 2. Is. 12, 2.

t Is. 8, 18. Jno. 10, 29, and 17, 6—12.

υ (Frustrate. Ham. 1 Co. 15, 54. Col. 2, 15. 2 Ti. 1, 10.)

u Lu. 1, 74. Ro. 8, 15. 2 Ti. 1, 7.

θ Gr., taketh not hold of angels, but of the seed of Abraham He taketh hold. (So Vulg., Mack. To bring them out of captivity. Ham. The word signifies that present help, or service, by which one is assisted in labour or peril. Titt.)

v Ph. 2, 7.

i (In order to ex-  
pate. Ham.,  
Mack.)w Ch. 4, 15; 5, 2;  
and 7, 25.κ (Gr., made. 1 Sa.  
12, 6.λ (Had more hon-  
our. Ham.)x Zec. 6, 12. Mat.  
16, 18.μ (Of, or, in. Bur-  
ton.)y Ch. 1, 2. Ep.  
2, 10, and 3, 9.z Ex. 14, 31. Nu.  
12, 7. De. 3, 24.  
Jos. 1, 2, and 8,  
31.

b De. 18, 15—19.

c 1 Co. 3, 16, and  
6, 19. 2 Co. 6,  
16. Ep. 2, 21.  
1 Ti. 3, 15. 1  
Pe. 2, 5.v (Cheerfulness  
founded on our  
hope of deliver-  
ance. Ham.)d 2 Sa. 23, 2. Ac.  
1, 16.e Ve. 15. Ps.  
95, 7.ξ (According to.  
Ham.)π (Wherewith.  
Peirce.)ρ (Wearied.  
Ham.)σ Gr., if they.  
(Ham.)τ (That is, Ca-  
naan. De. 12, 9.  
Ham.)

gels; but He took on *Him* the seed of Abraham.

<sup>17</sup> Wherefore in all things it be-  
hoved Him to be made like<sup>v</sup> unto His  
brethren, that He might be a merci-  
ful and faithful high priest in things  
*pertain*ing to God, to make<sup>c</sup> reconci-  
liation for the sins of the people.  
<sup>18</sup> For in that He Himself hath suffer-  
ed being tempted,<sup>w</sup> He is able to  
succour them that are tempted.

III.] *Being, though man, a greater than Moses, the  
consequences of rejecting Him will be still  
more serious than they were to the  
Israelites, iii. 1—iv. 5.*

WHEREFORE, holy brethren,  
partakers of the heavenly call-  
ing, consider the Apostle and High  
Priest of our profession, Christ JESUS:  
<sup>2</sup> who was faithful to Him that ap-  
pointed<sup>c</sup> Him, as also Moses *was*  
*faithful* in all his house. <sup>3</sup> For this  
*Man* was counted<sup>λ</sup> worthy of more  
glory than Moses, inasmuch as he  
who hath builded<sup>z</sup> the house hath  
more honour than<sup>μ</sup> the house. <sup>4</sup> For  
every house is builded by some *man*;  
but He that built all things is God.<sup>y</sup>  
<sup>5</sup> And Moses verily *was* faithful in all  
His house, as a servant,<sup>z</sup> for a testi-  
mony<sup>b</sup> of those things which were to  
be spoken after; <sup>6</sup> but Christ as a son  
over His own house; whose house<sup>c</sup> are  
we, if we hold fast the confidence  
and the rejoicing of the hope<sup>v</sup> firm unto  
the end.

<sup>7</sup> Wherefore (as the Holy Ghost<sup>d</sup>  
saith,<sup>e</sup> “TO-DAY IF YE WILL HEAR HIS  
VOICE, <sup>8</sup> HARDEN NOT YOUR HEARTS,  
AS IN<sup>ξ</sup> THE PROVOCATION, IN THE DAY  
OF TEMPTATION IN THE WILDERNESS:  
<sup>9</sup> WHEN<sup>π</sup> YOUR FATHERS TEMPTED ME,  
PROVED ME, AND SAW MY WORKS  
FORTY YEARS. <sup>10</sup> WHEREFORE I WAS  
GRIEVED<sup>ρ</sup> WITH THAT GENERATION,  
AND SAID, THEY DO ALWAY ERR IN  
THEIR HEART; AND THEY HAVE NOT  
KNOWN MY WAYS. <sup>11</sup> SO I SWARE  
IN MY WRATH, THEY<sup>σ</sup> SHALL NOT  
ENTER INTO MY REST.”<sup>τ</sup> <sup>12</sup> Take  
heed, brethren, lest<sup>v</sup> there be in any

of you an evil heart of unbelief, in  
departing from the living God. <sup>13</sup> But  
exhort<sup>b</sup> one another daily, while<sup>x</sup> it  
is called To-day: lest any of you be  
hardened through the deceitfulness of  
sin.

<sup>14</sup> For we are made partakers of  
Christ, if we hold the beginning of  
our confidence stedfast unto the end;  
<sup>15</sup> while it is said, “TO-DAY IF YE  
WILL HEAR HIS VOICE, HARDEN NOT  
YOUR HEARTS, AS IN THE PROVOCATION.”  
<sup>16</sup> For some,<sup>y</sup> when they had  
heard, did provoke: howbeit not all  
that came out of Egypt by Moses.

<sup>17</sup> But with whom was He grieved  
forty years? *was it* not with them  
that had sinned, whose carcasses fell  
in the wilderness?<sup>z</sup>

<sup>18</sup> And to whom sware He that  
they should not enter into His rest,  
but to them that believed<sup>μ</sup> not?

<sup>19</sup> So we see that they could not  
enter in because of unbelief.<sup>a</sup>

IV.] <sup>1</sup> Let us therefore fear, lest, a  
promise being left *us* of enter-  
ing into His rest,<sup>b</sup> any of you should  
seem to come short<sup>y</sup> of it. <sup>2</sup> For unto  
us was the gospel<sup>d</sup> preached, as well  
as unto them: but the word<sup>c</sup> preached<sup>z</sup>  
did not profit them, not being mixed<sup>z</sup>  
with faith in them that heard it.  
<sup>3</sup> For we<sup>y</sup> which have believed do  
enter into rest, as he said, “AS I  
HAVE SWORN IN MY WRATH, IF  
THEY SHALL ENTER INTO MY REST:”  
although the works were<sup>b</sup> finished  
from the foundation of the world.  
<sup>4</sup> For He spake in a certain place  
of the seventh *day* on this wise,<sup>g</sup>  
“AND GOD DID REST THE SEVENTH  
DAY FROM ALL HIS WORKS.” <sup>5</sup> And  
in this *place* again, “IF THEY SHALL  
ENTER INTO MY REST.”

*And the reward of obedience to God's arrangements  
no less certain, ve. 6—13.*

<sup>6</sup> SEEING therefore it remaineth  
that some must enter therein, and  
they to whom it<sup>c</sup> was first preached  
entered not in because of unbelief:<sup>κ</sup>

v (The present  
discouragements  
make you fall off  
from your pro-  
fession of Chris-  
tianity. Ham.)

φ (Cheer up.  
Ham.)

χ (Forasmuch as.  
Dodd.)

ψ (Who.....pro-  
voked Him, but  
all those...? Syr.,  
Theod., Chrys.,  
Beng., Bowyer.  
Nu. 14, 2, 24. De.  
1, 34—35.)

f Nu. 14, 29, and  
26, 65. Ps. 106,  
26. 1 Co. 10, 5.  
Jude 5.

ω (Obeyed. Wat.,  
Heyl., Ham.)

α (Disobedience.)

β (Peaceable days  
of Christianity.)

γ (Miss. Ham. Be  
excluded. Heyl.  
Lose. Pyle.  
Comp. Lu. 8, 18.)

δ (Glad tidings of  
rest vouchsafed.  
Owen.)

ε Gr., the word of  
hearing. (Ham.)

ζ Or, because they  
were not united  
by faith to. (It  
was not received  
with faith when  
they...Heyl.)

η (As for us...we  
shall..... Heyl.,  
Mack. Let us...  
Alex.)

θ (Had been done.  
Ham.)

g Ge. 2, 2. Ex.  
20, 11, and 31,  
17.

i Or, the gospel.  
(The promise to  
enter was the gos-  
pel. Heyl.)

κ (Disobedience.  
Ham. Ch. 3, 19.)



λ (Defines. Ham.)

h Ps. 95, 7.

μ (That is, Joshua.)

ν Or, keeping of a sabbath. (So the Jews spoke of the reign of the Messiah. Burton.)

ξ (Rested. Wat. And this rest is a quiet repose of the Christian Church, as of the ark at Jerusalem. Ham.)

π Or, disobedience.

ρ (What Christ has foretold. Ham.)

σ (Living and active. Ham.)

υ (No hope of avoiding the force of it. Ham.)

φ (Before it. Ham., Scholef.)

χ (That of which we speak. Ham.)

ψ (Through. Ham.)

ω (With freedom. Ham.)

α (For seasonable relief. Ham.)

β (...Being... Ham.)

ι Ch. 7, 27, and 9, 7. Le. 4, 3; 9, 7; and 16, 6.

γ Or...reasonably bear with. (Make allowances for. Sym., Hinds.)

δ (In error. Ham.)

7 Again He limiteth<sup>λ</sup> a certain day, saying in David,<sup>h</sup> "TO-DAY," after so long a time; as it is said, "TO-DAY IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS." <sup>8</sup>For if JESUS<sup>μ</sup> had given them rest, then would He not afterward have spoken of another day.

<sup>9</sup>There remaineth therefore a rest<sup>ν</sup> to the people of God. <sup>10</sup>For he that is entered into his rest, he also hath ceased<sup>ξ</sup> from his own works, as God *did* from His. <sup>11</sup>Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.<sup>π</sup>

<sup>12</sup>For the word<sup>ρ</sup> of God is quick,<sup>σ</sup> and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.<sup>υ</sup> <sup>13</sup>Neither is there any creature that is not manifest in His<sup>φ</sup> sight: but all things are naked and opened unto the eyes of Him<sup>χ</sup> with whom we have to do.

*It was in order to die in man's stead that God assumed the nature of man, becoming at once the priest and the victim, iv. 14—v. 10.*

<sup>14</sup>SEEING then that we have a great High Priest, that is passed into<sup>ψ</sup> the heavens, JESUS the Son of God, let us hold fast *our* profession. <sup>15</sup>For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

<sup>16</sup>Let us therefore come boldly<sup>ω</sup> unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.<sup>α</sup>

V.] <sup>1</sup>For every high priest taken<sup>β</sup> from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: <sup>2</sup>who can<sup>γ</sup> have compassion on the ignorant, and on them that are out of the way;<sup>δ</sup> for that he

himself also is compassed with infirmity. <sup>3</sup>And by reason hereof he ought, as for the people, so also for himself, to offer for sins. <sup>4</sup>And no man taketh<sup>k</sup> this honour unto himself, but he that is called of God, as was Aaron.<sup>l</sup>

<sup>5</sup>So also Christ glorified not Himself to be made an high priest; but He that said unto Him, "THOU ART MY SON, TO-DAY HAVE I BEGOTTEN THEE." <sup>6</sup>As He saith<sup>m</sup> also in another *place*, "THOU ART A PRIEST FOR EVER AFTER THE ORDER OF MELCHISEDEC."

<sup>7</sup>Who in the days of His flesh, when he had offered up prayers and supplications<sup>n</sup> with strong crying<sup>o</sup> and tears unto Him that was able to save Him from death, and was heard in<sup>5</sup> that He feared; <sup>8</sup>though He were<sup>p</sup> a Son, yet learned He obedience<sup>q</sup> by the things which He suffered; <sup>9</sup>and being made perfect;<sup>r</sup> He became the author of eternal salvation unto all them that obey Him; <sup>10</sup>called<sup>k</sup> of God an high priest "AFTER THE ORDER<sup>λ</sup> OF MELCHISEDEC."

*That Jesus was the veiled brightness of the Divine glory is the central truth of Christianity, and if it is once disowned, it will never be again accepted, v. 11—vi. 12.*

II.] OF whom<sup>μ</sup> we have many things to say, and hard to be uttered,<sup>v</sup> seeing ye are<sup>ξ</sup> dull of hearing. <sup>12</sup>For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. <sup>13</sup>For every one that useth milk is unskilful<sup>π</sup> in the word of righteousness:<sup>ρ</sup> for he is a babe. <sup>14</sup>But strong meat belongeth to them that are of<sup>σ</sup> full age, *even* those who by reason of use<sup>τ</sup> have their senses exercised to discern both good and evil.

VI.] <sup>1</sup>Therefore leaving<sup>υ</sup> the principles of the doctrine of Christ, let us go on unto perfection; not lay-

k 2 Chr. 26, 18. Jno. 3, 27.

l Ex. 28, 1. Nu. 16, 5. 1 Chr. 23, 13.

m Ps. 2, 7.

n (For constancy and perseverance in enduring death. Mat. 26, 39. Ma. 14, 36. Lu. 22, 42.)

o Ps. 22, 1. Mat. 27, 46. Ma. 15, 34.

p Or, for his piety. (Scholef. Heard though He...Syr. Having been delivered from His fear. Markl. Saved from His...Knatch. So Ps. 55, 16, and 22, 21.)

q (Was. Trench.)

r (How hard it is sometimes to obey. Owen. How difficult it is to obey God. Grot.)

s (Continuing resolute to the last. Grot. Ph. 3, 12. Ps. cx.)

t (Pronounced. Ham. Not the same word as at ve. 4.)

u (Similitude. Syr. And so ve. 6.)

v (Whereof. Cran. On this subject. Heyl. Concerning this analogy. Pyle.)

w (Explained. Owen, Sym.)

x (Have become. Vulg., Rh.)

y Gr., hath no experience. 1 Co. 13, 11, and 14, 20. Ep. 4, 14. 1 Pe. 2, 2.

z (Not capable of the doctrine of justice.)

aa Or, perfect. 1 Co. 2, 6. Ep. 4, 13. Ph. 3, 15.

ab Or, of an habit, or, perfection.

ac Or, the word of the beginning of Christ.

φ (Acts of disobedience, of which the penalty is death. Ge. 2, 17.)

χ (Let us. Alex.)

ψ (Have been, and so in the next clause. Wat., Syn.)

η Jno. 6, 32, and 4, 10. Ep. 2, 8.

ω (Understood the meaning of the Old Testament promises.)

α (Miracles wrought in confirmation of Christianity.)

β (And have fallen away..... Wat., Ham., Newc. Apostatise. Heyl.)

γ (Convince a second time of the truth of Christianity. Mack.)

δ (Shew that they believe Jesus to be an impostor. Grot.)

ε Or, for. (Ham., Scholef.)

ς (Is accounted a land blessed of heaven. Ps. 65, 10.)

η (Held in aversion by its owner, threatened with malediction, and at last burnt. Heyl.)

θ (That you will have your part in the great and signal deliverance. Ham.)

ι (Consummation of the..... Ham. Col. 2, 2.)

κ (Cowardly. Ham.)

λ (Gr., are inheriting.)

μ (The..... Gen., Sym.)

ο Ge. 22, 16. Ps. 105, 9. Lu. 1, 73.

ing again the foundation of repentance from dead<sup>b</sup> works, and of faith toward God, <sup>2</sup>of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. <sup>3</sup>And this will we do, if God permit.

<sup>4</sup>For it is impossible for those who were<sup>ψ</sup> once enlightened, and have tasted of the heavenly gift,<sup>η</sup> and were made partakers of the Holy Ghost, <sup>5</sup>and have tasted the good word<sup>ω</sup> of God, and the powers<sup>α</sup> of the world to come, <sup>6</sup>if they shall<sup>β</sup> fall away, to renew<sup>γ</sup> them again unto repentance; seeing they crucify to themselves<sup>δ</sup> the Son of God afresh, and put Him to an open shame.

<sup>7</sup>For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by<sup>ε</sup> whom it is dressed, receiveth blessing from God: <sup>ς</sup><sup>8</sup>but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned.<sup>η</sup>

<sup>9</sup>But, beloved, we are persuaded better things of you, and things that accompany salvation,<sup>θ</sup> though we thus speak. <sup>10</sup>For God is not unrighteous to forget your work and labour of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister. <sup>11</sup>And we desire that every one of you do shew the same diligence to the full assurance<sup>ι</sup> of hope unto the end: <sup>12</sup>that ye be not slothful,<sup>κ</sup> but followers of them who through faith and patience inherit<sup>λ</sup> the promises.

For Jesus is the subject at once of the promise to Abraham, and of the prediction by David (Ps. cx.) of a Priest that should arise, whose priesthood is exercised not on earth, but in heaven, vi. 13—vii. 28.

<sup>13</sup>FOR when God made<sup>μ</sup> promise to Abraham, because He could swear by no greater, He swore by Himself, <sup>14</sup>saying, <sup>ο</sup>“SURELY BLESSING I WILL BLESS THEE, AND MULTIPLYING I WILL MULTIPLY THEE.” <sup>15</sup>And so, after he

had patiently endured, he obtained the promise.

<sup>16</sup>For men verily swear by the greater: and an oath<sup>ν</sup> for confirmation is to them an end of all strife. <sup>17</sup>Wherein<sup>ν</sup> God, willing more abundantly to shew unto the heirs<sup>ς</sup> of promise the immutability of His counsel, confirmed<sup>π</sup> it by an oath: <sup>18</sup>that by two immutable things, in which it was impossible for God to lie, we might<sup>ρ</sup> have a strong consolation,<sup>σ</sup> who have fled for refuge to lay hold upon the hope set before us: <sup>19</sup>which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into<sup>τ</sup> that within the vail; <sup>20</sup>whither the forerunner is for us entered, even JESUS, made<sup>υ</sup> an HIGH PRIEST FOR EVER AFTER THE ORDER OF MELCHISEDEC.

VII.] <sup>1</sup>For this<sup>φ</sup> (Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; <sup>2</sup>to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; <sup>3</sup>without father, without mother, without descent,<sup>χ</sup> having neither beginning of days, nor end of life; but made like unto the Son of God;) abideth a priest continually. <sup>4</sup>Now<sup>ψ</sup> consider how great this man was, unto whom even the patriarch Abraham gave the tenth<sup>ω</sup> of the spoils!

<sup>5</sup>And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the Law, that is, of their brethren, though they come out of the loins of Abraham: <sup>6</sup>but he whose descent<sup>α</sup> is not counted from them received tithes of Abraham, and blessed him that had the promises.

<sup>7</sup>And without all contradiction the less<sup>β</sup> is blessed of the better.<sup>γ</sup>

<sup>8</sup>And here men that die receive

p Ex. 22, 11.

ν (Wherefore. Ham. On which account. Heyl.)

ς (That is, all Christians. Ro. 11, 29.)

π Gr., interposed Himself by.

ρ (May. Ham.)

σ (...And incitement to perseverance. Heyl.)

τ (The inner part of the veil. Ham. Ch. 9, 7. Le. 16, 15.)

υ (Having become an high priest for the age... abideth a priest continually. Ve. 3. Ch. 10, 1, 12, 14.)

φ (For He (ve. 20) the Melchisedec... abideth... (ve. 3.) our powerful intercessor.)

χ Gr., pedigree. (Genealogy. Heyl., Ham. Register of ancestors. Pyle.)

ψ (Gr., but.)

ω (...Of the prime of his store. Ham. Ge. 14, 20.)

α Or, pedigree.

β (The inferior is blessed by the superior. Worsley.)

γ (And how much more excellent must Jesus be above all other priests when even Melchisedec was His mere type. Pyle.)



δ (That is, in heaven. Ch. 5, 6, and 6, 20. Knatch.)

ε (Even Levi. Wat.)

ζ (Had been.)

η (About that. Ham. Concerning it. Wells. On account of. Mack.)

θ (What need would there be? Ham.)

ι (Be raised. Ham.)

κ (Said (to be)... Ham., Wors.)

λ ("Entered," ch. 6, 20; "abideth," ve. 3; "liveth," ve. 8. Knatch.)

μ (Is, 11, 1. Mat. 1, 3. Lu. 3, 33. Ro. 1, 3. Re. 5, 5.)

ν (Priests. Vat., Eph., Alex., Clar.)

ρ (Is raised.)

ξ (F'rail—temporary. Wors.)

π (Indissoluble. Ham.)

τ Ps. 110, 4. Ch. 5, 6, 10, and 6, 20.

ρ (Indeed. Wors.)

σ Ro. 8, 3. Ga. 4, 9.

τ Ch. 9, 9. Ac. 13, 39. Ro. 3, 20, 28, and 8, 3. Ga. 2, 16.

σ Or, but it was the bringing in. Ga. 3, 24. (Newc., Scholef. Ch. 6, 18, and 8, 6.)

τ (Let us. Alex., Ham.)

υ Or, without swearing of an...

υ Ps. 110, 4.

φ (That is, mediator. Ch. 8, 6; 9, 15; and 2, 24.)

χ (Covenant. Ham., Scholef.)

tithes; but there<sup>δ</sup> He receiveth them, of whom it is witnessed that he liveth.

<sup>9</sup>And as I may so say, Levi also,<sup>ε</sup> who receiveth tithes, payed tithes in Abraham. <sup>10</sup>For he was yet in the loins of his father, when Melchisedec met him.

<sup>11</sup>If therefore perfection were<sup>ζ</sup> by the Levitical priesthood, (for under<sup>η</sup> it the people received the law,) what further need was<sup>θ</sup> there that another priest should rise<sup>ι</sup> "AFTER THE ORDER OF MELCHISEDEC," and not be called<sup>κ</sup> after the order of Aaron?

<sup>12</sup>For the priesthood being changed, there is made of necessity a change also of the law. <sup>13</sup>For He of whom these<sup>λ</sup> things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. <sup>14</sup>For it is evident that our Lord sprang out of Juda;<sup>μ</sup> of which tribe Moses spake nothing concerning priesthood.<sup>ν</sup>

<sup>15</sup>And it is yet far more evident: for that "AFTER THE SIMILITUDE OF MELCHISEDEC" there ariseth<sup>ρ</sup> another priest, <sup>16</sup>who is made, not after the law of a carnal<sup>ξ</sup> commandment, but after the power of an endless<sup>π</sup> life. <sup>17</sup>For He testifieth,<sup>τ</sup> "THOU ART A PRIEST FOR EVER AFTER THE ORDER OF MELCHISEDEC."

<sup>18</sup>For there is verily<sup>ρ</sup> a disannulling of the commandment going before for the weakness<sup>σ</sup> and unprofitableness thereof. <sup>19</sup>For the Law made nothing perfect,<sup>τ</sup> but<sup>υ</sup> the bringing in of a better hope *did*; by the which we<sup>υ</sup> draw nigh unto God.

<sup>20</sup>And inasmuch as not without an oath he was made priest: <sup>21</sup>(for those priests were made without<sup>υ</sup> an oath; but this with an oath by Him that said<sup>υ</sup> unto Him, The Lord sware and will not repent, "THOU ART A PRIEST FOR EVER after the order of Melchisedec:") <sup>22</sup>by so much was JESUS made a surety<sup>φ</sup> of a better testament.<sup>χ</sup> <sup>23</sup>And they truly were many priests, because

they were not suffered to continue by reason of death: <sup>24</sup>but this *Man*, because He continueth ever, hath an unchangeable<sup>ω</sup> priesthood. <sup>25</sup>Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession<sup>ν</sup> for them.

<sup>26</sup>For such an high priest became us, *who* is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; <sup>27</sup>who needeth not daily,<sup>β</sup> as those high priests, to offer up sacrifice, first for His own<sup>ω</sup> sins, and then for the people's:<sup>z</sup> for this He did once,<sup>γ</sup> when He offered up Himself. <sup>28</sup>For the Law maketh men high priests which have infirmity; but the word of the oath, which was since the Law, *maketh* the Son, who is consecrated<sup>γ</sup> for evermore.

VIII.] *This priesthood is more effectual, inasmuch as the covenant is more excellent,* ve. 1—6.

NOW of the things which we have spoken *this* is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; <sup>2</sup>a minister of the sanctuary,<sup>δ</sup> and of the true tabernacle, which the Lord pitched,<sup>ε</sup> and not man. <sup>3</sup>For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity<sup>z</sup> that this man have somewhat also to offer. <sup>4</sup>For<sup>z</sup> if He were on earth, He should not be<sup>γ</sup> a priest, seeing that there<sup>θ</sup> are priests that offer gifts according to the Law: <sup>5</sup>who serve unto the example and shadow<sup>β</sup> of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, "SEE," saith He, *that* "THOU MAKE ALL THINGS ACCORDING TO THE PATTERN<sup>ε</sup> SHEWED TO THEE IN THE MOUNT."

<sup>6</sup>But now<sup>κ</sup> hath He obtained a more excellent ministry,<sup>δ</sup> by how much also He is the mediator of a better covenant,<sup>κ</sup> which was established<sup>λ</sup> upon better promises.

ω Or, which passeth not from one to another. (Titt., Ham.)

α Or, evermore. (...Perpetuity. Ham.)

υ Ch. 9, 24. Ro. 8, 34. 1 Ti. 2, 5. 1 Jo. 2, 1.

β Gr., upon a day. (Ham. The great day of atonement.)

ω Ch. 5, 3, and 9, 7. Le. 9, 7, and 16, 6, 11.

z Le. 16, 15.

γ Ro. 6, 10. Ch. 9, 12, 28, and 10, 12.

γ Gr., perfected. Ch. 2, 10, and 5, 9.

δ Or, of holy things. Ch. 9, 8, 12, 24.

ε (...Ioth. Ham.)

z Ch. 9, 14. Ep. 5, 2.

ζ (If therefore. Alex., Clar., Ger. Mss.)

η (Would not even be. Scholefield. Have been. Ham.)

θ Or, they.

β Ch. 9, 23, and 10, 1. Col. 2, 17.

ε Ex. 25, 40; 26, 30; and 27, 8. Nu. 8, 4. Ac. 7, 44.

κ (As it is, i.e., as Jesus is not on earth...Hinds.)

δ Ch. 7, 22. 2 Co. 3, 6.

κ Or, testament.

λ (Enacted. Ham.)



μ (He saith to them. Ham.)

ε Je. 31, 31—34.

ν (Assisted them in their peril. Titt.)

ξ (Forsook them. Ham.)

ζ Ch. 10, 16.

π Gr., give.

ρ Or, upon.

γ Zec. 8, 8.

λ Is. 54, 13. Jno. 6, 45. 1 Jno. 2, 27.

σ (Fellow-countryman. Vat. Citizen. Ham.)

τ (Wanting in the Sept., the Vulg., Syr., and Copt. Mill.)

υ Or, ceremonies.

φ (Holy furniture. Scholef. Splendour of the Levitical priesthood. Mid. Ex. 25, 8.)

ι Ex. 26, 1.

χ (...And the golden altar for incense. Vat. Ms. Ex. 25, 23, 30. Le. 24, 5.)

ψ Or, holy (place). Le. 24, 9.

ω (Holy of Holies. Wat. Ch. 6, 13. Ex. 26, 31, and 40, 3.)

For a place was sought for a second covenant, ve. 7—13.

<sup>7</sup>FOR if that first *covenant* had been faultless, then should no place have been sought for the second.

<sup>8</sup>For finding fault, with<sup>α</sup> them He saith,<sup>ε</sup> “BEHOLD, THE DAYS COME, SAITH THE LORD, WHEN I WILL MAKE A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH: <sup>9</sup>NOT ACCORDING TO THE COVENANT THAT I MADE WITH THEIR FATHERS IN THE DAY WHEN I TOOK<sup>ν</sup> THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; BECAUSE THEY CONTINUED NOT IN MY COVENANT, AND I REGARDED<sup>ξ</sup> THEM NOT, SAITH THE LORD. <sup>10</sup>FOR THIS IS THE COVENANT<sup>ζ</sup> THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAITH THE LORD; I WILL PUT<sup>π</sup> MY LAWS INTO THEIR MIND, AND WRITE THEM IN<sup>ρ</sup> THEIR HEARTS: AND I WILL BE TO THEM A GOD,<sup>γ</sup> AND THEY SHALL BE TO ME A PEOPLE: <sup>11</sup>AND THEY SHALL NOT TEACH<sup>λ</sup> EVERY MAN HIS NEIGHBOUR,<sup>σ</sup> AND EVERY MAN HIS BROTHER, SAYING, KNOW THE LORD: FOR ALL SHALL KNOW ME, FROM THE LEAST TO THE GREATEST. <sup>12</sup>FOR I WILL BE MERCIFUL TO THEIR UN-RIGHTEOUSNESS, AND THEIR SINS AND THEIR INIQUITIES<sup>τ</sup> WILL I REMEMBER NO MORE.”

<sup>13</sup>In that He saith, “A new *covenant*,” He hath made the first old.

Now that which decayeth and waxeth old is ready to vanish away.

IX.] *The whole Mosaic institutions were a foreshadowing of a greater sacrifice, even of the human nature of the Lord Jesus Christ, ix. 1—x. 18.*

THEN verily the first *covenant* had also ordinances<sup>υ</sup> of divine service, and a worldly<sup>φ</sup> sanctuary. <sup>2</sup>For there was a tabernacle<sup>ι</sup> made; the first, wherein *was* the candlestick, and the table, and the shewbread;<sup>χ</sup> which is called the sanctuary.<sup>ψ</sup> <sup>3</sup>And after the second veil, the tabernacle which is called the Holiest of all;<sup>ω</sup>

<sup>4</sup>which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables<sup>κ</sup> of the covenant; <sup>5</sup>and over it the cherubims of glory shadowing the mercy-seat;<sup>λ</sup> of which we cannot now speak particularly.

<sup>6</sup>Now when these things were thus ordained,<sup>α</sup> the priests went<sup>β</sup> always into the first tabernacle, accomplishing the service of God. <sup>7</sup>But into the second went<sup>γ</sup> the high priest alone once<sup>δ</sup> every year, not without blood, which he offered for himself, and for the errors<sup>ε</sup> of the people: <sup>8</sup>the Holy Ghost this signifying, that the way into the holiest of all was not yet made<sup>ε</sup> manifest, while as the first tabernacle was yet standing: <sup>9</sup>which *was*<sup>ζ</sup> a figure for the time then present, in<sup>η</sup> which were<sup>θ</sup> offered both gifts and sacrifices, that could<sup>ι</sup> not make him that did the service perfect, as pertaining to the conscience; <sup>10</sup>which stood only<sup>κ</sup> in meats and drinks, and divers washings, and carnal ordinances,<sup>λ</sup> imposed on them until the time of reformation.

<sup>11</sup>But Christ, being come an high priest of<sup>α</sup> good things to come, by a<sup>β</sup> greater and more perfect tabernacle, not made with hands, that is to say, not of this building; <sup>12</sup>neither by the blood of goats and calves, but by His<sup>γ</sup> own blood He entered in once<sup>δ</sup> into the holy place, having obtained eternal redemption<sup>ε</sup> for us.

<sup>13</sup>For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth<sup>ζ</sup> to the purifying of the flesh: <sup>14</sup>how much more shall the blood of Christ,<sup>η</sup> who through the eternal Spirit offered Himself without spot<sup>θ</sup> to God, purge your conscience from dead works to serve the living God?

<sup>15</sup>And for this cause He is the mediator of the new testament,<sup>τ</sup> that<sup>υ</sup>

κ Ex. 25, 16; 34, 29; and 40, 20. De. 10, 2. 1 Ki. 8, 9. 2 Chr. 5, 10.

λ Ex. 25, 18. Le. 16, 2. 1 Ki. 8, 6.

α (Set in order. Mack., Hinds.)

β (Go. Mack., Scholef. Nu. 28, 3. Da. 8, 11.)

γ (Goeth...offereth. Waterland, Mack.)

δ Ve. 25. Ex. 30, 10. Le. 16, 34.

ε (Ignorances. Ham.)

ε (Opened. Titt.)

ζ (Is. Scholef.)

η (According to. Alex. Doring, Mack., Scholef.)

θ (Are. Ham., Wells, Mack., Scholef.)

ι (Cannot. Mack. Being not able to perfect. Ham. Ch. 7, 18, and 10, 11. Ga. 3, 21.)

κ (...As regarded.)

λ Or, rites, or ceremonies.

μ (Gr., the. Mack.)

ν (Gr., the. Sch. Ch. 8, 2.)

η Ae. 20, 28. Ep. 1, 7. Col. 1, 14. 1 Pe. 1, 19. Re. 1, 5, and 5, 9.

ξ (Once for all. Wors. Ve. 26, 28. Ch. 10, 10. Zec. 3, 9.)

ο Da. 9, 24.

π (Sanctify. Sym.)

ρ (Gr., the. 1 Pe. 1, 19. 1 Jno. 1, 7. Re. 1, 5.)

σ Or, fault.

τ (A new covenant.)

υ (Death having taken place. Burton. Ro. 3, 25, and 5, 6. 1 Pe. 3, 18.)

φ (Covenant.  
Ham., Mack.)

χ (Covenant.  
Ham., Wells.)

ψ Or, brought in.

ω (Appointed  
sacrifice. Mack.  
The covenanting  
party. Burton.)

α (Covenant.)

β (That is, as soon  
as all men had  
died, which they  
did in the person  
of Christ. Bur-  
ton.)

γ (Covenanter—  
i.e., where there  
is no shedding of  
blood. Newc.  
The other party  
to it is alive.  
Burton.)

δ Or, purified.  
(Confirmed.  
Newc.)

ε Or, purple.

ζ (Covenant. Ham.  
Ex. 24, 8.)

η (For, or, toward.  
Ham.)

θ Ex. 29, 12. Le.  
8, 15, and 16, 14.

ι Ex. 19, 14. Nu.  
7, 2—10, and  
31, 32.

κ Le. 17, 11.

λ (Similitudes.  
Tynd., Cran.,  
Gen. Ch. 8, 5.)

μ (Purged. Ve.  
14, 22. Ch. 1,  
3, and 10, 2.  
Cleansed. Jno.  
15, 2.)

ν (Gr., the.)

ς Ch. 6, 20.

λ (Copies. Ham.)

τ Ch. 7, 25. Ro.  
8, 34. 1 Jno.  
2, 1.

μ (Consummation  
of the ages. Ham.  
Titt. 1 Co. 10,  
11. Ga. 4, 4. Ep.  
1, 10.)

υ Ge. 3, 19. Ec.  
3, 20.

φ Re. 20, 12.

ψ (Gr., the.)

by means of death, for the redemption of the transgressions *that were* under the first testament, <sup>φ</sup> they which are called might receive the promise of eternal inheritance. <sup>16</sup> For where a testament <sup>χ</sup> is, there must also of necessity be <sup>ψ</sup> the death of the testator. <sup>ω</sup> <sup>17</sup> For a testament <sup>α</sup> is of force after <sup>β</sup> men are dead: otherwise it is of no strength at all while the testator <sup>γ</sup> liveth. <sup>18</sup> Whereupon neither the first *testament* was dedicated <sup>δ</sup> without blood. <sup>19</sup> For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet <sup>ε</sup> wool, and hyssop, and sprinkled both the book, and all the people, <sup>20</sup> saying, "THIS IS THE BLOOD OF THE TESTAMENT <sup>ζ</sup> WHICH GOD HATH ENJOINED UNTO <sup>η</sup> YOU."

<sup>21</sup> Moreover he sprinkled likewise with blood <sup>θ</sup> both the tabernacle, and all the vessels of the ministry. <sup>22</sup> And almost <sup>ι</sup> all things are by the law purged with blood; and without shedding of blood is no remission. <sup>23</sup> *It* was therefore necessary that the patterns <sup>κ</sup> of things in the heavens should be purified <sup>λ</sup> with these; but the heavenly things themselves with better sacrifices than these.

<sup>24</sup> For Christ <sup>μ</sup> is not entered <sup>ν</sup> into the holy places made with hands, *which are* the figures <sup>ξ</sup> of the true: but into heaven itself, now to appear <sup>η</sup> in the presence of God for us: <sup>25</sup> nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; <sup>26</sup> for then must He often have suffered since the foundation of the world: but now once in the end of the world <sup>α</sup> hath He appeared to put away sin by the sacrifice of Himself.

<sup>27</sup> And as it is appointed unto men once to die, <sup>β</sup> but after this the judgment: <sup>γ</sup> <sup>28</sup> so Christ <sup>δ</sup> was once offered

to "BEAR" THE SINS OF MANY;" and unto them that look for Him shall He appear the second time without <sup>ε</sup> sin, unto salvation. <sup>π</sup>

X.] <sup>1</sup> For the Law having a shadow of good <sup>ρ</sup> things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. <sup>2</sup> For then would <sup>σ</sup> they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. <sup>3</sup> But in those *sacrifices* there is a remembrance again *made* of sins every year. <sup>4</sup> For *it* is not possible that the blood of bulls and of goats should take away sins.

<sup>5</sup> Wherefore when He cometh into the world, He saith, <sup>υ</sup> "SACRIFICE AND OFFERING THOU Wouldest <sup>τ</sup> NOT, BUT A BODY HAST THOU PREPARED <sup>υ</sup> ME: <sup>6</sup> IN BURNT OFFERINGS AND SACRIFICES FOR SIN THOU HAST HAD NO PLEASURE. <sup>7</sup> THEN SAID I, LO, I COME (IN THE VOLUME <sup>z</sup> OF THE BOOK IT IS WRITTEN OF ME,) TO DO THY WILL, O God."

<sup>8</sup> Above when He said, "SACRIFICE AND OFFERING AND BURNT OFFERINGS AND OFFERING FOR SIN THOU Wouldest NOT, NEITHER HADST PLEASURE *THEREIN*; which are offered by <sup>φ</sup> the Law; <sup>9</sup> then said He, "Lo, I COME TO DO THY WILL, O God." He taketh away the first, that He may establish the second. <sup>10</sup> By *x* the which will we are sanctified through <sup>ψ</sup> the offering of the body of JESUS Christ once *for all*.

<sup>11</sup> And every priest standeth <sup>ω</sup> daily <sup>α</sup> ministering and offering oftentimes the same sacrifices, which can never take away sins: <sup>12</sup> but this Man, after He had offered one sacrifice for sins, for ever <sup>β</sup> "SAT DOWN ON THE RIGHT HAND OF GOD;" <sup>13</sup> from henceforth expecting "TILL HIS ENEMIES BE MADE HIS FOOTSTOOL." <sup>14</sup> For by one offering He hath perfected for ever them that are sanctified.

ω Comp. Le. 16, 20—22. Ps. xxii. Is. liii. Mat. 8, 17.

ξ (The load of sin which He took upon Himself. Burton. 2 Co. 5, 21.)

π (.....Through faith. Alex.)

ρ (Gr., the.)

σ Or, they would have.....(Syriac, Vulg., Æthiop., Theod.)

z Ch. 9, 7. Le. 16, 21.

y Ps. 40, 6, and 50, 8. Is. 1, 11. Je. 6, 20. Am. 5, 21.

τ (Hast not delighted in. Ham.)

υ Or, thou hast fitted me. Ps. 40, 6. Ex. 21, 6. (So the Sept. made me obedient. Comp. Is. 51, 5. Ph. 2, 7. Mack.)

z Ge. 3, 15; 15, 5; and 17, 5.

φ (According to. Ham.)

χ (Through which. Ham. Ch. 13, 12. Jno. 17, 19.)

ψ (By. Ham.)

ω (Stood indeed. Ham.)

α (Upon a day. Ham. Ch. 7, 27. Nu. 28, 3.)

β ("Continually." And so ve. 14. Ch. 7, 3, and 10, 1 Gr. Hath for continuance sat. Ham.)

δ Ps. 110, 1. Ac. 2, 35.



c Ch. 8, 10, 12.  
Je. 31, 33.

d (Some copies have, "Then He said." Scholef. He afterwards Birch. West. He adds. Wells. Wors.)

e Or, liberty. (Ham. Ro. 5, 2. Ep. 2, 18, and 3, 12.)

f Or, new made. (Which He hath ... a new way by the veil. Ham. Ch. 9, 8. Jno. 10, 9, and 14, 6.)

g 2 Co. 7, 1. Eze. 36, 25. Le. 16, 24.

h (Hope. So in almost all copies. Mill. West., Ham.)

i Ch. 11, 11. 1 Co. 1, 9, and 10, 13. 1 Th. 5, 24. 2 Th. 3, 3.

k (Study to excite each other to. Sym.)

l Ac. 2, 42. Jude 19.

m (The continuance of the temple services was a stumbling-block to the whole nation, neither were they few who became apostates. Dr. Dodd.)

n Ph. 4, 5. 2 Pe. 3, 9-11. (Of deliverance is near at hand. Ham. Dissolution of the Jewish state. Mid. Zec. 14, 1. Mat. 24, 36. Lu. 17, 24. Ac. 2, 20. 1 Co. 1, 8.)

o Ch. 12, 29. Ex. 36, 5. Zep. 1, 18, and 3, 8. 2 Th. 1, 8.

p (Is ready to.)

q (Violated, i.e., apostatized to idolatry. Heyl. De. 17, 2, and 19, 15.)

<sup>15</sup> Whereof the Holy Ghost also is a witness to us: for after that He had said<sup>c</sup> before, <sup>16</sup> "THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAITH THE LORD, I WILL PUT MY LAWS INTO THEIR HEARTS, AND IN THEIR MINDS WILL I WRITE THEM; <sup>17</sup> and <sup>18</sup> THEIR SINS AND INIQUITIES WILL I REMEMBER NO MORE." <sup>18</sup> Now where remission of these is, there is no more offering for sin.

*Such being the true meaning of what has been predicted concerning the Messiah, how fearful it will be if you reject Him! ve. 19-31.*

<sup>19</sup> HAVING therefore, brethren, boldness<sup>e</sup> to enter into the holiest by the blood of JESUS, <sup>20</sup> by a new and living way, which He hath consecrated<sup>f</sup> for us, through the veil, that is to say, His flesh; <sup>21</sup> and having an high priest over the house of God; <sup>22</sup> let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.<sup>g</sup>

<sup>23</sup> Let us hold fast the profession of our faith<sup>h</sup> without wavering; (for He is faithful<sup>i</sup> that promised;) <sup>24</sup> and let us consider one another to provoke<sup>k</sup> unto love and to good works: <sup>25</sup> not forsaking<sup>l</sup> the assembling of ourselves together, as the manner of some<sup>m</sup> is; but exhorting one another: and so much the more, as ye see the day<sup>n</sup> approaching.

<sup>26</sup> For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, <sup>27</sup> but a certain fearful looking for of judgment and fiery<sup>o</sup> indignation, which shall<sup>p</sup> devour the adversaries.

<sup>28</sup> He that despised<sup>q</sup> Moses' law died without mercy under two or three witnesses: <sup>29</sup> of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath

counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite<sup>r</sup> unto the Spirit of grace? <sup>30</sup> For we know Him that hath said,<sup>h</sup> "VENGEANCE BELONGETH UNTO ME, I WILL RECOMPENSE, SAITH THE LORD." And again,<sup>i</sup> "THE LORD SHALL JUDGE HIS PEOPLE." <sup>31</sup> It is a fearful thing to fall into the hands of the living God.

*For that Jesus is He, will soon be demonstrated, ve. 32-37.*

<sup>32</sup> BUT call to remembrance the former<sup>s</sup> days, in which, after ye were illuminated, ye endured a great fight of afflictions;<sup>l</sup> <sup>33</sup> partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. <sup>34</sup> For ye had compassion of me in my bonds,<sup>p</sup> and took joyfully the spoiling of your goods, knowing in<sup>r</sup> yourselves that ye have in heaven a better and an enduring substance.

<sup>35</sup> Cast not away therefore your confidence,<sup>r</sup> which hath great recompence of reward. <sup>36</sup> For ye have need of patience,<sup>u</sup> that, after ye have done the will of God, ye might receive the promise. <sup>37</sup> For yet a little while, and "HE THAT SHALL<sup>h</sup> COME WILL COME, AND WILL NOT TARRY."

*Meanwhile, remember that you are called to the exercise of a firm belief that Christianity is of God; the very same principle of "faith" by which men in all times were actuated to conquer or die, x. 38-xi. 40.*

<sup>38</sup> NOW<sup>v</sup> "THE JUST SHALL LIVE BY FAITH:"<sup>w</sup> BUT<sup>a</sup> IF ANY MAN DRAW BACK, MY SOUL SHALL HAVE NO PLEASURE IN HIM."

<sup>39</sup> But we are not of them who draw back unto perdition; but of them that believe<sup>b</sup> to the saving<sup>y</sup> of the soul.

XI.] <sup>1</sup> Now<sup>d</sup> faith is the<sup>e</sup> substance<sup>f</sup> of things hoped for, the evidence<sup>g</sup> of things not seen.

π (Reproach-! Ham. Mat. 12, 31. Ep. 4, 30.)

λ De. 32, 35.

ι De. 32, 36. Ps. 50, 4, and 135, 14.

κ Ga. 3, 4. 2 Jno. 8.

λ Ph. 1, 29. Col. 2, 1.

ρ (Fellow-feeling with those in. Alex.)

σ Or, that ye have in...or, for. Mat. 6, 20, and 19, 21. Lu. 12, 33. 1 Ti. 6, 19.

τ (Free profession. Wells. Courageous profession. Wors.)

μ Re. 2, 10, 17, 19, and 3, 11.

φ (Cometh, Ham., Wells. Is coming. Worsley. Mack. Mat. 11, 3. Ln. 7, 19. Hab. 2, 3 (Sept.)

ψ (But. Ham.)

ω (Of Me. Clar., Ger. Syr., Copt., Cyprian. By faith in Me shall live. Grot.)

α (And if he... Ham., Wells, Mack.)

β (Gr., faith.)

γ (Finding of our lives, as our Lord spake. Ma. 8, 35. Lu. 9, 24. Ham. Comp. in the Gr., Ep. 1, 14. 1 Th. 5, 9. 2 Th. 2, 14. 1 Pe. 2, 9.)

δ (But.)

ε (Gr., a.)

ζ Or, ground, or, confidence. (A full assurance. Wat. An assured expectation. Knatch. A confident expectation. Ham., Wors., Wells.)

η (Conviction Markl., Ham.)



θ (*Having died.*  
Ge. 4, 10.)

ι (*Or, is yet spoken  
of.*

η Ge. 5, 22.

κ (*A firm persuasion  
of the ex-  
istence of God,  
and a lively hope  
that He will re-  
ward His sincere  
worshippers, is  
the foundation of  
all religion.*  
Pyle.)

ο Ge. 6, 13.

λ (*Or, being wary.*  
(Moved with re-  
verence. Gen.)

ρ Ro. 3, 22, and  
4, 13. Ph. 3, 9.

μ (*Tents.* Ge. 12,  
8; 13, 3; and  
18, 1. Wells,  
Mack.)

ν (*Gr., the...the  
foundations.*)

ξ (*Even.* Ham.)

ζ Ge. 17, 19; 18,  
11; and 21, 2.

ο (*Even.*)

π (*Not in the Alex.,  
Clar., Cob., Vulg.,  
Æth. Mill.*)

ρ (*Dead in these  
respects.* Ham.  
As it were dead.  
Sym.)

<sup>2</sup>For by it the elders obtained a good report.

<sup>3</sup>Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

<sup>4</sup>By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being<sup>θ</sup> dead yet speaketh.<sup>ι</sup>

<sup>5</sup>By faith Enoch<sup>η</sup> was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

<sup>6</sup>But without faith *it* is impossible to please *Him*: for he that cometh to God must<sup>κ</sup> believe that He is, and that He is a rewarder of them that diligently seek Him.

<sup>7</sup>By faith Noah,<sup>ο</sup> being warned of God of things not seen as yet, moved<sup>λ</sup> with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness<sup>ρ</sup> which is by faith.

<sup>8</sup>By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. <sup>9</sup>By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles<sup>μ</sup> with Isaac and Jacob, the heirs with him of the same promise: <sup>10</sup>for he looked for a<sup>ν</sup> city which hath foundations, whose builder and maker is God.

<sup>11</sup>Through faith also<sup>ξ</sup> Sara<sup>ζ</sup> herself received strength to conceive seed, and<sup>ο</sup> was delivered of a child<sup>τ</sup> when she was past age, because she judged Him faithful who had promised.

<sup>12</sup>Therefore sprang there even of one, and him as good as dead,<sup>ρ</sup> so many as the stars of the sky in mul-

titude, and as the sand which is by the sea shore innumerable.

<sup>13</sup>These all died in<sup>σ</sup> faith, not having received the promises, but having seen them afar off, and were persuaded of them,<sup>τ</sup> and embraced<sup>υ</sup> them, and confessed that they were strangers and pilgrims<sup>φ</sup> on the earth. <sup>14</sup>For they that say such things declare plainly that they seek a<sup>χ</sup> country. <sup>15</sup>And truly, if they had been mindful of<sup>ψ</sup> that country from whence they came out, they might have had opportunity to have returned. <sup>16</sup>But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city.

<sup>17</sup>By faith Abraham, when he was tried, offered<sup>ω</sup> up Isaac: and he that had received the promises offered up his only begotten son, <sup>18</sup>of whom it was said, "THAT IN ISAAC SHALL THY SEED BE CALLED:" <sup>19</sup>accounting that God was able to raise him up, even from the dead; from whence also he<sup>α</sup> received him in a figure.<sup>β</sup>

<sup>20</sup>By faith<sup>υ</sup> Isaac blessed Jacob and Esau concerning things to come.

<sup>21</sup>By faith Jacob, when he was a dying, blessed both the sons<sup>τ</sup> of Joseph; and worshipped,<sup>ς</sup> leaning upon the top of his staff.<sup>δ</sup>

<sup>22</sup>By faith Joseph, when he died, made mention<sup>ε</sup> of the departing of the children of Israel; and gave commandment concerning his bones.

<sup>23</sup>By faith Moses,<sup>ι</sup> when he was born, was hid three months of his parents, because they saw he was a proper<sup>ς</sup> child; and they were not afraid of the king's commandment.<sup>υ</sup>

<sup>24</sup>By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; <sup>25</sup>choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; <sup>26</sup>esteeming the reproach of<sup>θ</sup> Christ greater riches than the treasures in Egypt: for he had respect unto the

σ *Gr., according to...*

τ (*Not in the Vat., Alex., Clar. Mss., the Yss., Chrys., Vulg., Wick.*)

υ (*Greeted.* Wick. Saluted. Tynd., Cran. Received them thankfully. Gen.)

φ (*Sojourners on the land.* Ham. In a country not their own. 1 Pe. 2, 11. Hinds.)

χ (...Paternal.)

ψ (*Mentioned.* Ham.)

ω (*Was in the act of offering.* Green. Ge. 22, 1. Ja. 2, 21.)

α (...Had...Isaac's being conceived and born, was a kind of coming from the dead. Ham., Wells, Burton.)

β (*Had in a manner.* Wors. After a sort. Gen.)

γ (*Concerning things to come... blessed.* Ham. Ge. 27, 2.)

ρ Ge. 48, 5, 16.

ς Ge. 47, 31.

δ (*So the Sept. The Heb. mittah, "bed," differs from mittah, "staff," only in the punctuation.* Estius.)

ε *Or, remembered.* Ge. 50, 24. Ex. 13, 19.

ι Ex. 2, 2. Ac. 7, 20.

ξ (*Comely.* Ham., Wells.)

υ Ex. 1, 16, 22.

θ *Or, for. (The, i.e., principle of faith in a Messiah to come.* Pyle.)

ι (*Of.* Alex., Vulg., Æth.)

v Ch. 10, 35.

κ (Not having regard to the...  
Pearce. Ex. 10, 28; 12, 37; and 13, 17.)

λ (Attempting. Sym.)

μ (Swallowed up. Gen.)

v Jos. 2, 1, and 6, 23. Ja. 2, 25.

v Or, were disobedient.

ξ (Why should I say more? Sym.)

π (Caleb, Joshua, David.)

x Ju. 14, 5. 1 Sa. 17, 34. Da. 6, 22.

y Da. 3, 25.

z 1 Sa. 20, 1. 1 Ki. 19, 3. 2 Ki. 6, 16.

b 2 Ki. 20, 7. Job 42, 10.

p (Foreigners. Gr., other nations. Newc. Ju. 15, 8. 1 Sa. 14, 13, and 17, 51. 2 Sa. 8, 1.)

c 1 Ki. 17, 22. 2 Ki. 4, 35.

σ (Beaten with sticks. 2 Mac. 6, 19, 28, and 7, 9.)

d Je. 20, 2, and 37, 15.

τ (Omitted by the Syr., Ath., Orig., Theoph., Chrys.)

v (Meanly arrayed and poor. Ham.)

φ (Jos., Ant., xii., v. 4.)

χ Or, foreseen.

ψ (Concerning. Ham., Wors.)

recompence<sup>v</sup> of the reward. <sup>27</sup>By faith he forsook Egypt, not fearing<sup>κ</sup> the wrath of the king: for he endured, as seeing Him who is invisible. <sup>28</sup>Through faith he kept the passover, and the sprinkling of blood, lest He that destroyed the firstborn should touch them.

<sup>29</sup>By faith they passed through the Red sea as by dry land: which the Egyptians assaying<sup>λ</sup> to do were drowned.<sup>μ</sup>

<sup>30</sup>By faith the walls of Jericho fell down, after they were compassed about seven days.

<sup>31</sup>By faith the harlot Rahab<sup>v</sup> perished not with them that believed<sup>v</sup> not, when she had received the spies with peace.

<sup>32</sup>And what<sup>ξ</sup> shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: <sup>33</sup>who through faith subdued kingdoms, wrought righteousness, obtained<sup>τ</sup> promises, stopped the mouths of lions,<sup>z</sup> <sup>34</sup>quenched<sup>z</sup> the violence of fire, escaped<sup>z</sup> the edge of the sword, out of weakness were made strong,<sup>b</sup> waxed valiant in fight, turned to flight the armies of the aliens.<sup>p</sup> <sup>35</sup>Women<sup>c</sup> received their dead raised to life again: and others were tortured,<sup>σ</sup> not accepting deliverance: that they might obtain a better resurrection: <sup>36</sup>and others<sup>d</sup> had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: <sup>37</sup>they were stoned, they were sawn asunder, [were tempted,]<sup>τ</sup> were slain with the sword: they wandered about in sheepskins<sup>v</sup> and goatskins; being destitute, afflicted, tormented; <sup>38</sup>(of whom the world was not worthy:) they wandered in deserts,<sup>φ</sup> and in mountains, and in dens and caves of the earth.

<sup>39</sup>And these all, having obtained a good report through faith, received not the promise: <sup>40</sup>God having provided<sup>χ</sup> some better thing for<sup>ψ</sup> us, that

they without us should not be made perfect.

XII.] Let these recorded examples keep you from that cowardly apostasy to which your present fears and sufferings are apt to draw you, ve. 1—17.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses,<sup>ω</sup> let us lay aside every weight, and the sin which doth so easily<sup>a</sup> beset us, and let us run with patience the race that is set before us, <sup>2</sup>looking unto JESUS the author<sup>β</sup> and finisher of our faith; who for<sup>γ</sup> the joy that was set before Him endured the<sup>δ</sup> cross, despising<sup>e</sup> the shame, and is set down at the right hand of the throne of God.

<sup>3</sup>For consider Him that endured such contradiction<sup>ς</sup> of sinners against Himself, lest ye be wearied<sup>η</sup> and faint in your minds.

<sup>4</sup>Ye have not yet resisted unto blood,<sup>θ</sup> striving against sin. <sup>5</sup>And ye<sup>ι</sup> have forgotten the exhortation which speaketh unto you as unto children, "MY SON, DESPISE NOT THOU THE CHASTENING OF THE LORD, NOR FAINT WHEN THOU ART REBUKED OF HIM:" <sup>6</sup>FOR<sup>κ</sup> WHOM THE LORD LOVETH HE CHASTENETH, AND SCOURGETH EVERY SON WHOM HE RECEIVETH."

<sup>7</sup>If ye endure chastening,<sup>λ</sup> God dealeth with you as with sons; for what son is he whom the father chasteneth not? <sup>8</sup>But if ye be without chastisement, whereof all are partakers, then are<sup>λ</sup> ye bastards, and not sons.

<sup>9</sup>Furthermore<sup>μ</sup> we have had fathers of our flesh<sup>ν</sup> which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits,<sup>ξ</sup> and live? <sup>10</sup>For they verily for a few days chastened us after their own pleasure;<sup>π</sup> but He for our profit, that we might be partakers of His holiness.

<sup>11</sup>Now no chastening for the pre-

ω (Such abundant testimonies. Pyle.)

α (That has such fair pretences. Ham.)

β Or, beginner. (Leader and crown. Ham. Captain and perfecter. Water, Mack., Wells.)

γ (Instead of... Mat. 4, 8. Heyl, Wors.)

δ (Gr. a. Ph. 2, 8. Mid.)

ε (Disregarding.)

ς (Opposition from. Ham.)

η (Turn cowards and leave the field. Ham.)

θ (No blood has been drawn, and yet ye are shrinking. Burton, Pyle.)

ι (Have ye? Wat., Ham.)

κ Job 5, 17. Pr. 3, 11.

λ Ps. 94, 12, and 119, 75. Pr. 3, 12. Ja. 1, 12. Re. 3, 19.

μ (The same word as "corrected," ve. 9. Hinds.)

λ (Have been made. Ham.)

μ (Now if, when we had... we gave. Dodd.)

ν (Fleshly fathers.)

ξ (Our spiritual Father. Wat.)

π Or, as seemed good, or, meet to them.



g Job 4, 3, 4. Is.  
35, 3.p Or, even. Pr.  
4, 26 (Sept.)σ (That *that which*  
*is lame may not*  
*be put out of*  
*joint.* Mack.,  
Joly.)

τ Or, fall from.

υ (That is, *Christi-*  
*anity.* Jno. 1,  
17. 2 Co. 8, 9.)φ (There *be any*  
*root of...spring-*  
*ing up with gall.*  
Ham., Wells,  
Wat., Grotius,  
Mill. De. 29, 18  
(Sept.) Ch. 3,  
12.)

χ (Infected. Ham.)

ψ (Who to avoid  
persecution  
should forsake  
Christianity.  
Ham.)h Esau despised  
(Heb., *profanely*  
*committed*) his  
birthright. Ge.  
25, 34.ω (Mess. Wat.,  
Wells. Meal.  
Mack., Schole.)α (Was desirous  
of inheriting.  
Sym. Ge. 27,  
34.)β Or, way to  
change his  
(Isaac's) mind.γ (...Dugged it  
earnestly. Ham.)δ (That which.  
Wanting in the  
Alex., Eph. and  
other Mss., several  
Lat. copies, the  
Syriac, Coptic,  
Memph., Æth.  
Green.)j Ex. 19, 12, and  
20, 18. De. 4, 11,  
and 5, 22. Ro.  
6, 14, and 8, 15.  
2 Ti. 1, 7.

ε (Could. Schole.)

i Ga. 4, 26. Re.  
3, 12, and 21, 2,  
10.ζ Or, enrolled.  
(Ham.)η (Consummated.  
Ham.)

θ Or, testament.

sent seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. <sup>12</sup>Wherefore "LIFT UP THE HANDS WHICH HANG DOWN, AND THE FEEBLE KNEES;" <sup>13</sup>and make straight<sup>τ</sup> paths for your feet, lest<sup>σ</sup> that which is lame be turned out of the way; but let it rather be healed.

<sup>14</sup>Follow peace with all men, and holiness, without which no man shall see the Lord: <sup>15</sup>looking diligently lest any man fail<sup>ν</sup> of the grace<sup>υ</sup> of God; "LEST<sup>φ</sup> ANY ROOT OF BITTERNESS SPRINGING UP TROUBLE YOU," and thereby many be defiled; <sup>16</sup>lest there be any fornicator,<sup>ψ</sup> or profane<sup>χ</sup> person, as Esau, who for one morsel<sup>ω</sup> of meat sold his birthright. <sup>17</sup>For ye know how that afterward, when he would<sup>h</sup> have inherited the blessing, he was rejected: for he found no place of repentance,<sup>β</sup> though he sought it carefully<sup>γ</sup> with tears.

*For the Christian dispensation is immeasurably superior to the Mosaic, ve. 18—29.*

<sup>18</sup>FOR ye are not come unto the<sup>δ</sup> mount<sup>ζ</sup> that might<sup>ε</sup> be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, <sup>19</sup>and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: <sup>20</sup>(for they could not endure that which was commanded, "AND IF SO MUCH AS A BEAST TOUCH THE MOUNTAIN, IT SHALL BE STONED," or thrust through with a dart: <sup>21</sup>and so terrible was the sight, that Moses said, "I exceedingly fear and quake:") <sup>22</sup>but ye are come unto mount Sion,<sup>i</sup> and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, <sup>23</sup>to the general assembly and church of the firstborn, which are written<sup>κ</sup> in heaven, and to God the Judge of all, and to the spirits of just men made perfect,<sup>7</sup> <sup>24</sup>and to JESUS the mediator of the new covenant,<sup>θ</sup> and to the

blood of sprinkling, that speaketh better things than *that of Abel.*<sup>ε</sup>

<sup>25</sup>See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more *shall not* we *escape*, if we turn away from Him that *speaketh* from heaven: <sup>26</sup>whose voice then shook the earth:<sup>k</sup> but now<sup>κ</sup> He hath promised, saying, "YET ONCE MORE I SHAKE NOT THE EARTH ONLY, BUT ALSO HEAVEN." <sup>27</sup>And this word, "YET ONCE MORE," signifieth the removing<sup>l</sup> of those things that are <sup>λ</sup>shaken, as of things that are made,<sup>μ</sup> that those things which cannot be shaken may remain.

<sup>28</sup>Wherefore we receiving a kingdom which cannot<sup>ν</sup> be moved, let us have<sup>ξ</sup> grace, whereby we may serve God acceptably with reverence and godly fear: <sup>29</sup>for our God *is* a consuming fire.<sup>m</sup>

## XIII.]

*Be affectionate, just and generous,  
ve. 1—7.*

LET brotherly love continue.

<sup>2</sup>Be not forgetful to entertain strangers:<sup>n</sup> for thereby some have entertained angels unawares.<sup>o</sup>

<sup>3</sup>Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

<sup>4</sup>Marriage *is*<sup>π</sup> honourable in all, and the bed undefiled: but<sup>ρ</sup> whoremongers and adulterers God will judge.

<sup>5</sup>Let your conversation<sup>σ</sup> be without covetousness; and be content with such things as ye have: for He hath said,<sup>ρ</sup> "I WILL NEVER LEAVE THEE, NOR FORSAKE THEE." <sup>6</sup>So that we may boldly say,<sup>q</sup> "THE LORD *IS* MY HELPER, AND I WILL NOT FEAR WHAT MAN SHALL DO UNTO ME."

<sup>7</sup>Remember them which have the rule<sup>τ</sup> over you, who have spoken unto you the word of God: whose faith

*(That which Abel offered... which was a type only of that which in the fullness of time Jesus offered on the cross. Knatch.)*

k Ex. 19, 18.

κ (...Is the time of the fulfilling. Hag. 2, 7. Destroying the whole state of the Jews. Ham.)

l Ps. 102, 26. Mat. 24, 35. 2 Pe. 3, 10. 1te. 21, 1.

λ Or, may be.

μ (What has been appointed by God may be set aside when God sees fit. Peirce.)

ν (Is not to be. Ham.)

ξ Or, hold fast.

m Ch. 10, 27. Ex. 24, 17. De. 4, 24, and 9, 3. Ps. 50, 3, and 97, 3. 1s. 66, 15. 2 Th. 1, 8.

n Mat. 25, 35. Ro. 12, 13. 1 Ti. 3, 2. 1 Pe. 4, 9.

o Ge. 18, 3, and 19, 2.

π (Let marriage be held in esteem by all, for. Mill. Wetst., Vulg., Be held honourable among all... for... Ham., Mack.)

ρ (For. Alex., Clar.)

σ (Manners. Wick. Behavi-our. Sym. Temper of mind. Ham.)

q De. 31, 6, 8. Jos. 1, 5.

q Ps. 118, 6.

τ Or, are the guides. (Have had the. Bishop Lloyd, Wat., Wells.)



v (...Is the same.  
Wors., Nowc.,  
Wells, Mack.,  
Heylin, Beza,  
Cant. Ch. 1, 12.  
Jno. 8, 53. Ro.  
1, 4. Comp. Ac.  
5, 42. 1 Co. 1,  
24. 2 Co. 4, 5.)

φ (Then. Wors.  
Therefore be not.  
Wells, Pyle.)

x (Aside. So the  
Alex., Ephr.,  
Beza, Vulg., Capt.  
Green. Away.  
Ham., Pyle.)

ψ (Much better.  
Mat. 18, 8, 9.  
Pyle.)

ω (Grounded in  
the truth. Ham.)

α (By. Mack.,  
Wors.)

τ 1 Co. 9, 13, and  
10, 18.

s Comp. Le. 6, 30.

β (Maimonides  
informs us that  
the space included  
by the walls of  
Jerusalem was  
supposed to an-  
swer to "the  
camp." Gres., iii.,  
244.)

γ Gr., confessing  
to. Ho. 14, 2.  
(Praising God  
publicly. Sept.)

follow, considering the end of *their* conversation.

*For every excellent precept of Judaism is incorporated into Christianity, ve. 8—15.*

<sup>8</sup>JESUS Christ<sup>v</sup> the same yester-day, and to-day, and for ever.

<sup>9</sup>Be not<sup>φ</sup> carried about<sup>x</sup> with divers and strange doctrines. For *it* is a good<sup>ψ</sup> thing that the heart be established<sup>ω</sup> with<sup>α</sup> grace; not with meats, which have not profited them that have been occupied therein.

<sup>10</sup>We have an altar,<sup>τ</sup> whereof they have no right<sup>s</sup> to eat which serve the tabernacle.

<sup>11</sup>For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. <sup>12</sup>Wherefore JESUS also, that He might sanctify the people with His own blood, suffered without the gate.<sup>β</sup>

<sup>13</sup>Let us go forth therefore unto Him without the camp, bearing His reproach.

<sup>14</sup>For here have we no continuing city, but we seek one to come.

<sup>15</sup>By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks<sup>γ</sup> to His name.

*Which enjoins mutual love, ve. 16—19.*

<sup>16</sup>BUT to do good and to communicate forget not: for with such sacrifices God is well pleased.

<sup>17</sup>Obeys them that have<sup>δ</sup> the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief: for that *is* unprofitable for you.

<sup>18</sup>Pray for us: for we trust<sup>ε</sup> we have a good conscience, in all things willing to live<sup>ς</sup> honestly. <sup>19</sup>But I beseech *you* the rather to do this, that I may be restored<sup>ζ</sup> to you the sooner.

*Conclusion.*

<sup>20</sup>NOW the God of peace, that brought again from the dead<sup>η</sup> our LORD JESUS, that great shepherd<sup>υ</sup> of the sheep through the blood of the everlasting covenant,<sup>η</sup> <sup>21</sup>make you perfect<sup>θ</sup> in every good work to do His will, working<sup>ι</sup> in you that which is well-pleasing in His sight, through JESUS CHRIST; to whom *be* glory for ever and ever. Amen.

<sup>22</sup>And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

<sup>23</sup>Know ye that *our* brother Timothy is set at liberty;<sup>κ</sup> with whom, if he come shortly, I will see you.

<sup>24</sup>Salute all them that have the rule over you, and all the saints. They of Italy salute you.

<sup>25</sup>Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

<sup>δ</sup> Or, guide.

<sup>ε</sup> (Are confident that. Ham., Dodd. Ac. 23, 1, and 24, 16. 2 Co. 1, 12.)

<sup>ζ</sup> (Behave ourselves well in all things. Ham.)

<sup>η</sup> Philem. 22.

<sup>υ</sup> Ac. 2, 24. Ro. 4, 24, and 8, 11.

<sup>υ</sup> Is. 40, 11. Ezc. 34, 23, and 37, 24. Jno. 10, 11.

<sup>η</sup> Or, testament. Ch. 10, 29. Zec. 9, 11.

<sup>θ</sup> (Fit you for. Ham., Mack.)

<sup>ι</sup> Or, doing. Ph. 2, 13.

<sup>κ</sup> (Sent abroad. Mill, Lardner, Mack. 1 Ti. 6, 12.)

# THE GENERAL EPISTLE

OF

## JAMES.

THIS Epistle was written by S. James, called the son of Alphæus, James the Less, and James the Just (comp. Matt. x. 2; Ma. iii. 16; Lu. vi. 15; Ac. i. 13; with Ma. xv. 40; Jno. xix. 25). He is styled, "The Lord's brother" (Ga. i. 19), because all near relations were by the Jews called "brethren."

According to Jerome, S. James was "brother" of Jesus by his mother Mary, sister of our Lord's mother, and wife of Clopas or Alphæus; but according to the opinion prevailing before his time, James, Josès, Simon, and Judas, were sons of Joseph, the reputed father of our Lord, by a former wife.

S. James was honoured, in a particular manner, by our Lord's appearing to him alone, after His resurrection (1 Co. xv. 7).

Eusebius and Jerome have preserved a tradition that S. James was made President, or Bishop, of Jerusalem, with the approbation of the other apostles. This accords with the notices of him in the Book of Acts (Ac. xii. 17; xv. 13; xxi. 18; and ix. 27, compared with Ga. i. 19). He might, in part, owe his eminence to his excellent character, containing an admirable union of zeal with discretion—a love of truth, with condescension to the weak. "I think," says Lardner (*Can.*, iii., 20), "that the preservation of his life in such a station as his, to the time when he is last mentioned by S. Luke, may induce us to believe that he was careful to be inoffensive in his behaviour to that part of the Jewish nation who rejected the claims of Jesus as the Messiah, and that he was held in reverence by many of them."

Albinus came into the governorship of Judea, in succession to Festus, in the ninth of Nero, A.D. 62, and in this year S. James was put to death by Annas (*Jos.*, *Ant.*, xx., ix. 1); consequently the epistle was written some time previous.

Its design was to fortify the Christians against trials, and secure their patience, purity, faith, and love during the afflictions preceding the approaching calamities of the Jewish nation.

It shews a further stage in the temper and behaviour of the Jews than that presented in the Epistle to the Thessalonians, exhibiting them as becoming lost to all sense of religious obligation, furious against all other people, and malicious to each other.

It was addressed to Jews "of the dispersion" (ch. i. 1) generally,—among "every nation under heaven" (Ac. 2, 5), and is therefore called Catholic or General.

a (*It seems to be plainly deducible from this passage that no entire tribes were lost in the Captivity.* Doddr., Whit., Lard., Ezra 6, 17, and 8, 35. Ac. 26, 7.)

β (*In the dispersion.* De. 32, 26. Jno. 7, 35. Ac. 2, 5, and 8, 1. 1 Pe. 1, 1.)

γ (*Trials.* Mack., Wors., And so ve. 12.)

δ (*Produce.* Heyl.)

I.]

Salutation.

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Acts xxiii. 35.

**JAMES**, a servant of God and of the LORD JESUS Christ, to the twelve<sup>a</sup> tribes which are scattered<sup>β</sup> abroad, greeting.

*Outdoor trials form no reason for your forsaking the profession of Christianity, ve. 2—12.*

<sup>2</sup> MY brethren, count it all joy when ye fall into divers temptations; <sup>3</sup> knowing *this*, that the trying of your faith worketh<sup>δ</sup> patience. <sup>4</sup> But let patience have *her* perfect work, that

ye may be perfect and entire, wanting<sup>ε</sup> nothing.

<sup>5</sup> If any<sup>ς</sup> of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. <sup>6</sup> But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. <sup>7</sup> For let not that man think that he shall receive any thing of the Lord.

<sup>8</sup> A double<sup>η</sup> minded man is unstable in all his ways.

ε (*Lacking.*)

ς (*But if...I am.*)

η (*Doubling.* Clement, *Ep.*, 2. Wall. *An inconstant Christian.* Ch. 4, 8. Ham. *Eccel.* 2, 13, 14—16.)

θ (But let. Ham.)

ι Or, glory.

κ (Being approved. Ham., Water, Heyl.)

λ Or, evils.

μ (Does not send afflictions to ensnare any. Ham.)

ν Job 15, 35. Ps. 7, 14.

ξ Ro. 6, 21.

ν (Therefore be not deceived. Alex., Water, Ham.)

ξ (Regenerated. Ham. Mat. 19, 28. Tit. 3, 5.)

π (His new creation, which was effected by Jesus Christ. Ro. 8, 19.)

ρ (Ye know. Vat., Alex., Ephr. Mss., Copt., Augustine.)

σ (Indignant feeling under calamities. Titt. It is not at all agreeable to the Christian temper to be impatient. Ham.)

τ (The whole Gospel teaching. Ham.)

<sup>9</sup>Let<sup>θ</sup> the brother of low degree rejoice<sup>ι</sup> in that he is exalted: <sup>10</sup>but the rich, in that he is made low: because as the flower of the grass he shall pass away. <sup>11</sup>For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

<sup>12</sup>Blessed is the man that endureth temptation: for when he is tried,<sup>κ</sup> he shall receive the crown of life, which the Lord hath promised to them that love Him.

*Transgressing its precepts can only be done by your free consent, ve. 13—18.*

<sup>13</sup>LET no man say when he is tempted, "I am tempted of God:" for God cannot be tempted with evil,<sup>λ</sup> neither tempteth<sup>μ</sup> He any man: <sup>14</sup>but every man is tempted, when he is drawn away of his own lust, and enticed. <sup>15</sup>Then when lust<sup>ν</sup> hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.<sup>ξ</sup>

<sup>16</sup>Do<sup>ν</sup> not err, my beloved brethren. <sup>17</sup>Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. <sup>18</sup>Of His own will begat<sup>π</sup> He us with the word of truth, that we should be a kind of firstfruits of His creatures<sup>ρ</sup> <sup>19</sup>wherefore,<sup>ρ</sup> My beloved brethren,

*No man can be said to be religious whose actions do not spring from a regard to God, ve. 19—27.*

LET every man be swift to hear, slow to speak, slow to wrath: <sup>20</sup>for the wrath<sup>σ</sup> of man worketh not the righteousness of God. <sup>21</sup>Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word,<sup>τ</sup> which is able to save your souls.

<sup>22</sup>But be ye doers of the word,

and not hearers only, deceiving your own selves. <sup>23</sup>For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: <sup>24</sup>for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. <sup>25</sup>But whoso looketh<sup>υ</sup> into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.<sup>φ</sup>

<sup>26</sup>If any man among you seem<sup>χ</sup> to be religious, and bridleth<sup>δ</sup> not his tongue, but deceiveth his own heart, this man's religion is vain.<sup>ε</sup> <sup>27</sup>Pure religion and undefiled before God and the Father is this, To visit the fatherless<sup>ζ</sup> and widows in their affliction, and to keep himself unspotted from the world.<sup>η</sup>

II.] *Your partiality to the rich shews an undue regard to men, ve. 1—9.*

MY brethren, have<sup>ω</sup> not the faith<sup>α</sup> of our LORD JESUS Christ, the Lord of glory, with<sup>β</sup> respect of persons. <sup>2</sup>For if there come unto your assembly<sup>γ</sup> a man with a gold ring,<sup>δ</sup> in goodly<sup>ε</sup> apparel, and there come in also a poor man in vile raiment; <sup>3</sup>and ye have<sup>ς</sup> respect to him that weareth the gay clothing, and say unto him, "Sit thou here in a good<sup>θ</sup> place;" and say to the poor, "Stand<sup>θ</sup> thou there;" or "sit here<sup>ι</sup> under my footstool:" <sup>4</sup>are ye not then partial<sup>κ</sup> in yourselves, and are become judges of evil thoughts?

<sup>5</sup>Hearken, my beloved brethren, Hath not God chosen the poor of<sup>λ</sup> this world rich in faith,<sup>λ</sup> and heirs of the<sup>μ</sup> kingdom which He hath promised to them that love Him?

<sup>6</sup>But ye have despised<sup>ν</sup> the poor.

Do not rich men oppress you, and draw you before the judgment-seats?<sup>ζ</sup> Do not they blaspheme that worthy<sup>η</sup> name by the which ye are called?

υ (Hath looked and dwelt upon it, and is not. Ham.)

φ Or, doing. Jno. 13, 17.

χ (That is, professes Christianity. Wells.)

δ Ps. 34, 13, and 30, 1. 1 Pe. 3, 10.

ε Jno. 15, 17.

ς Is. 1, 17, and 58, 6. Mat. 25, 36.

θ Ch. 4, 4. Ro. 12, 2. 1 Jno. 2, 15.

ω (Hold. Wors.)

α (...Of the glory of our Lord Jesus Christ, i.e., the Christian faith. Ham., Wells. The glorious faith of. Syr. Mack. 1 Co. 2, 8.)

β (In a.... Wors.)

γ Gr., synagogue.

δ (Having his fingers adorned with gold rings.)

ε (In a splendid dress. Heyl.)

ς (...Ye shall look on.... Ham.)

θ Or, well; or, seemly.

ι (Youths were wont to stand. De. 33, 3. Grot.)

κ (There. Vat. Ms.)

λ (In your concern to proselytise the rich only. Dodd.)

μ (In the. Vat., Alex., Eth.)

ν Lu. 12, 21. 1 Ti. 6, 18. Re. 2, 9.

μ Or, that. Mat. 5, 8. Lu. 6, 20, and 12, 32.

υ (Slighted. Wors.)

ι Ch. 5, 6. Ac. 13, 50; 17, 6; and 18, 12.

ξ (Honourable Dodd.)



<sup>π</sup> (Omitted in Syr.)

<sup>ρ</sup> (Of the kingdom, i.e., of God on earth.)

<sup>k</sup> Le. 19, 18. Mat. 22, 39. Ro. 13, 8. (ia. 5, 14, and 6, 2.)

<sup>l</sup> Ve. 1.

<sup>σ</sup> (Reproved. Ham. Convicted by this law. Sym. Ex. 23, 3. Le. 19, 15. De. 1, 17, and 16, 19.)

<sup>τ</sup> (Transgresses that whole table. Pyle.)

<sup>v</sup> Or, that law which said.

<sup>b</sup> (Gr., a.)

<sup>x</sup> Or, glorieth, triumphs. (Ham., Wors., Wells. "Let mercy." Alex.)

<sup>ψ</sup> Gr., by itself.

<sup>ω</sup> (But one will say. Ham., Wells. Some devout Christian, may say, "Hast thou.....?" and bountiful of it. Grot., Mill.)

<sup>α</sup> Some copies read, "by thy." (Apart from. Vat., Alex., Ephr. Mss., the Syr., Vulg., and Wick.)

<sup>β</sup> (Apart from—separately. Titt. Ve. 26.)

<sup>γ</sup> (Null. 1 Co. 13, 2.)

<sup>8</sup>If ye fulfil the [royal]<sup>π</sup> law<sup>ρ</sup> according to the scripture,<sup>k</sup> "THOU SHALT LOVE THY NEIGHBOUR AS THYSELF," ye do well: <sup>9</sup>but if ye have respect<sup>l</sup> to persons, ye commit sin, and are convinced<sup>σ</sup> of the law as transgressors.

*That which avails in the sight of God is obedience to both tables of the Law, springing from a feeling of reverence for His authority, ve. 10—26.*

<sup>10</sup>FOR whosoever shall keep the whole law, and yet offend in one point, he is guilty<sup>τ</sup> of all. <sup>11</sup>For He<sup>v</sup> that said, "DO NOT COMMIT ADULTERY," said also, "DO NOT KILL."

Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

<sup>12</sup>So speak ye, and so do, as they that shall be judged by the<sup>b</sup> law of liberty. <sup>13</sup>For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth<sup>x</sup> against judgment.

<sup>14</sup>What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

<sup>15</sup>If a brother or sister be naked, and destitute of daily food, <sup>16</sup>and one of you say unto them, "Depart in peace, be ye warmed and filled;" notwithstanding ye give them not those things which are needful to the body; what doth it profit?

<sup>17</sup>Even so faith, if it hath not works, is dead, being alone.<sup>ψ</sup>

<sup>18</sup>Yea,<sup>ω</sup> a man may say, "Thou hast faith?"

"And I have works: shew me thy faith without<sup>α</sup> thy works, and I will shew thee my faith by my works."

<sup>19</sup>Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

<sup>20</sup>But wilt thou know, O vain man, that faith without<sup>β</sup> works is dead? <sup>γ</sup>

<sup>21</sup>Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

<sup>22</sup>Seest<sup>δ</sup> thou how faith wrought with his works, and by works was faith made perfect? <sup>23</sup>And the scripture was fulfilled which saith,<sup>m</sup> "ABRAHAM BELIEVED GOD, AND IT WAS IMPUTED UNTO HIM FOR RIGHTEOUSNESS:" and he was called the Friend<sup>n</sup> of God. <sup>24</sup>Ye see then how that by works a man is justified, and not by faith only.

<sup>25</sup>Likewise also was not Rahab<sup>o</sup> the harlot justified by works, when she had received the messengers, and had sent them out another way?

<sup>26</sup>For as the body without<sup>e</sup> the spirit<sup>ς</sup> is dead, so faith without works is dead also.

III.] *The government of the tongue has a general good influence on the conduct of human life, ve. 1—12.*

MY brethren, be not many masters,<sup>n</sup> knowing that we shall receive the greater condemnation.<sup>θ</sup> <sup>2</sup>For in many things we offend<sup>ι</sup> all.

If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

<sup>3</sup>Behold,<sup>κ</sup> we put bits<sup>α</sup> in the horses' mouths, that they may obey us; and we turn about their whole body. <sup>4</sup>Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor<sup>λ</sup> listeth.

<sup>5</sup>Even so the tongue<sup>ξ</sup> is a little member, and boasteth great things. Behold, how great a matter<sup>ν</sup> a little fire kindleth! <sup>6</sup>And the tongue is a fire,<sup>ο</sup> a world of iniquity: so is the tongue among our members, that it defileth the whole body,<sup>π</sup> and setteth on fire the course<sup>ρ</sup> of<sup>σ</sup> nature; and it is set<sup>τ</sup> on fire of hell. <sup>7</sup>For every kind<sup>θ</sup> of beasts, and of birds, and of serpents,<sup>σ</sup> and of things in the sea, is tamed, and hath been tamed of mankind:<sup>τ</sup> <sup>8</sup>but the tongue can no man tame; it is an unruly evil, full of

<sup>δ</sup> Or, thou seest. He. 11, 17. (You see. Ham.)

<sup>m</sup> Ge. 15, 6. Ro. 4, 3. Ga. 3, 6.

<sup>n</sup> 2 Chr. 20, 7. Is. 41, 8.

<sup>o</sup> Jos. 2, 1. He. 11, 31.

<sup>e</sup> (Separately from. Titt. Ve. 26.)

<sup>ς</sup> Or, breath.

<sup>η</sup> (Teachers. Knatch. Wat. Ham. Mat. 23, 8, 14. Ro. 2, 20, 21. 1 Pe. 5, 3.)

<sup>θ</sup> Or, judgment. (Ham.)

<sup>ι</sup> (All of us offend. Sym. Trip—going on in a regular course of right action is "walking uprightly;" and acting amiss, "stumbling." Barrow. 1 Ki. 8, 46. 2 Ch. 6, 36. Pr. 20, 9. Ec. 7, 20. 1 Jno. 1, 8.)

<sup>κ</sup> (And if. Vat. Ms. So the Alex., Old Lat., Vulg., Copt. Green.)

<sup>λ</sup> (Bridles. Ham., Wors., Wells.)

<sup>μ</sup> (Pilot pleaseth. Sym., Wors.)

<sup>ν</sup> Pr. 12, 18, and 15, 2.

<sup>ο</sup> Or, wood.

<sup>ρ</sup> Pr. 16, 27.

<sup>σ</sup> Mat. 15, 11. Ma. 7, 15.

<sup>ξ</sup> Gr., wheel. (Course of our life. Doddridge. Wheel of affairs. Ham.)

<sup>ο</sup> (Two Mss. and Vulg., Syr., Arab., Eth. add "our.")

<sup>π</sup> (Kindled from.)

<sup>ρ</sup> Gr., nature.

<sup>σ</sup> (Creeping things. Wat., Wells.)

<sup>τ</sup> Gr., nature of man. (Mack.)

φ Or, hole.

χ (Neither can salt water yield fresh. Vatican, Alex., Ephr. Mss., Vulg., Ham.)

ψ (Bitter zeal and a spirit of controversy. Heyl.)

ω (Do ye not? Ham.)

α (This is not the wisdom that... Ham.)

β Gr., tumult, or, unequilibrium.

γ Or, without wrangling.

δ (For. Ham., Wells.)

ε Or, brawlings. (Contentions. Ham.)

ζ Or, pleasures. So ve. 3.

η (Covet. Ham.)

θ Or, envy. (So very few Mss.)

ι (Have a covetous desire to obtain what they possess. Dodd.)

κ Or, pleasures.

ς ...Who look to other gods. Ho. 3, 1.

deadly poison. <sup>9</sup>Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. <sup>10</sup>Out of the same mouth proceedeth blessing and cursing.

My brethren, these things ought not so to be.

<sup>11</sup>Doth a fountain send forth at the same place<sup>φ</sup> sweet water and bitter?

<sup>12</sup>Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.<sup>χ</sup>

*True religion renders a man just, generous, courteous and unassuming; committing himself to the providence of God, iii. 13—iv. 17.*

<sup>13</sup>WHO is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

<sup>14</sup>But if ye have bitter envying<sup>ψ</sup> and strife in your hearts, glory<sup>ω</sup> not, and lie not against the truth. <sup>15</sup>This<sup>α</sup> wisdom descendeth not from above, but is earthly, sensual, devilish. <sup>16</sup>For where envying and strife is, there is confusion<sup>β</sup> and every evil work.

<sup>17</sup>But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality,<sup>γ</sup> and without hypocrisy. <sup>18</sup>And the fruit of righteousness is sown in peace of<sup>δ</sup> them that make peace.

IV.] <sup>1</sup>From whence come wars and fightings<sup>ε</sup> among you? come they not hence, even of your lusts<sup>ς</sup> that war in your members? <sup>2</sup>Ye lust,<sup>η</sup> and have not: ye kill,<sup>θ</sup> and desire<sup>ι</sup> to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. <sup>3</sup>Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.<sup>κ</sup>

<sup>4</sup>Ye adulterers and adulteresses,<sup>ς</sup> know ye not that the friendship of the

world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. <sup>5</sup>Do ye think that the scripture saith<sup>λ</sup> in vain? <sup>6</sup>The<sup>ν</sup> Spirit that dwelleth in us lusteth to envy?<sup>ξ</sup>

<sup>6</sup>But<sup>τ</sup> He giveth more grace: wherefore He saith,<sup>ι</sup> "GOD RESISTETH THE PROUD, BUT GIVETH GRACE UNTO THE HUMBLE."

<sup>7</sup>Submit yourselves therefore to God. Resist the devil, and he will flee from you. <sup>8</sup>Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. <sup>9</sup>Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. <sup>10</sup>Humble yourselves in the sight of the Lord, and He shall lift you up.<sup>ρ</sup>

<sup>11</sup>Speak not evil one of<sup>σ</sup> another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth<sup>τ</sup> the law: but if thou judge the law, thou art not a doer of the law, but a judge. <sup>12</sup>There is one lawgiver,<sup>υ</sup> who is able to save and to destroy: who art thou that judgest another?<sup>φ</sup>

<sup>13</sup>Go<sup>χ</sup> to now, ye that say, "To-day or to-morrow<sup>ς</sup> we will go into such a city, and continue there a year, and buy and sell, and get gain:" <sup>14</sup>whereas ye<sup>ψ</sup> know not what shall be on the morrow! For what is your life? It<sup>ω</sup> is even a vapour, that appeareth for a little time, and then vanisheth away. <sup>15</sup>For that ye ought to say, "If<sup>α</sup> the Lord will, we shall live, and do this, or that." <sup>16</sup>But now ye rejoice in your boastings:<sup>α</sup> all such rejoicing is evil.<sup>β</sup>

<sup>17</sup>Therefore to him that knoweth to do<sup>γ</sup> good, and doeth it not, to him it is sin.

V.] *The calamities impending on the Jewish nation, ve. 1—11.*

GO to now, ye rich men, weep and howl for your miseries that shall<sup>δ</sup>

λ (Speaketh. Newc., Scholc.)

μ (Without good reason when it implicitly condemns such a temper? See ve. 6.)

ν (Does the spirit long toward envy?)

ξ Or, enviously.

π (Surely not... but. Knatch.)

ι Job 22, 29. Ps. 138, 6. 1<sup>st</sup>. 3, 34 (Sept.), and 29, 23. Mat. 23, 12. Lu. 1, 52; 14, 11; and 18, 14. 1<sup>st</sup> Pe. 5, 5.

ρ (In a very few years grant you deliverance.)

σ (Against each other....he that speaketh against. Water, Ham., Wors.)

τ (Censures—which forbid defamation. Heyl.)

υ (...And judge. Vat. Ms.)

φ (Thy neighbour. Vat. and Alex. Mss. Ro. 14, 4.)

χ (Come now. Syn. Mack.)

ς Pr. 27, 1. Lu. 12, 18.

ψ (Gr., who.)

ω Or, for it is. Ch. 1, 10. Job 7, 7. Ps. 102, 3. 1<sup>st</sup> Pe. 1, 24. 1<sup>st</sup> Jno. 2, 17.

α Ac. 18, 21. 1<sup>st</sup> Co. 4, 19, and 16, 7. He. 6, 3.

α (Boasting projects. Heyl. Insolent speeches. Ham.)

β (Bad. Mack. Wicked. Ham.)

γ (Some Mss. and Grotius leave out "to do.")

δ (Are coming. Wat., Heylin, Mack.)

e (Stores. Heyl.)

ζ (Alluding to Mat. 6, 19. Hinds.)

η (Are rusted. Ham.)

θ (...Of wrath. Vulg. Ro. 2, 5. Wells.)

υ Le. 19, 13. Job 24, 10. Je. 22, 13. Mal. 3, 5.

w De. 24, 15.

ι (Hosts.)

κ (Fatted. Mack. Fed. Ham.)

λ (Bodies. Syr.)

μ (For days... Alex.)

ν (Who did. Mack., Ham., Newc.)

ξ Or, be long patient; or, suffer with long patience.

π (The expedition of the Romans. Eucementius.)

z De. 11, 14. Je. 5, 24. Ho. 6, 3. Joel 2, 23. Ze. 10, 1.

p Or, groan, or, grieve. (Complain. Dodd. Bemoan. Knatch. Murmur. Sym. Ch. 4, 11.)

σ (Gates. Ham.)

τ (Constancy.)

υ (What the Lord did in the... Job 42, 10.)

come upon *you*. <sup>2</sup>Your riches<sup>e</sup> are corrupted,<sup>ζ</sup> and your garments are moth-eaten. <sup>3</sup>Your gold and silver is cankered;<sup>η</sup> and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure<sup>θ</sup> together for the last days.

<sup>4</sup>Behold, the hire<sup>ι</sup> of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries<sup>κ</sup> of them which have reaped are entered into the ears of the Lord of sabaoth.<sup>λ</sup> <sup>5</sup>Ye have lived in pleasure on the earth, and been wanton; ye have nourished<sup>μ</sup> your hearts,<sup>λ</sup> as in<sup>ν</sup> a day of slaughter. <sup>6</sup>Ye have condemned *and* killed the Just; *and* He doth<sup>ν</sup> not resist you.

<sup>7</sup>Be patient,<sup>ξ</sup> therefore, brethren, unto the coming<sup>π</sup> of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.<sup>σ</sup> <sup>8</sup>Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. <sup>9</sup>Grudge<sup>ρ</sup> not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.<sup>σ</sup>

<sup>10</sup>Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.<sup>τ</sup>

<sup>11</sup>Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end<sup>υ</sup> of the Lord; that the Lord is very pitiful, and of tender mercy.

*Sundry injunctions, ve. 12—20.*

<sup>12</sup>BUT above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.<sup>φ</sup>

<sup>13</sup>Is any among you afflicted? let him pray.

Is any merry? let him sing psalms.

<sup>14</sup>Is any sick<sup>χ</sup> among you? let him call for the elders of the church; and let them pray over him, anointing<sup>ψ</sup> him with oil in the name of the Lord: <sup>15</sup>and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

<sup>16</sup>Confess<sup>ω</sup> *your* faults one to another, and pray one for another, that ye may be healed. The effectual<sup>α</sup> fervent prayer of a righteous man availeth much.

<sup>17</sup>Elias was a man subject to like passions as we are, and he prayed earnestly<sup>β</sup> that it might not rain: and it rained not on the earth<sup>γ</sup> by the space of three years and six months.

<sup>18</sup>And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

<sup>19</sup>Brethren, if any of you do err from the truth, and one convert<sup>δ</sup> him; <sup>20</sup>let him know, that he which converteth<sup>δ</sup> the<sup>ε</sup> sinner from the error of his way shall<sup>ς</sup> save a soul from death, and shall<sup>ς</sup> hide a multitude of sins.

φ (Hypocrisy. Ham.)

χ (Fallen into any disease. Ham.)

ψ (Their medicinal anointing and prayers are more available than charming. Light. Ma. 6, 13, and 16, 18.)

ω (...Therefore.)

α (Inspired. Ham. Under the Divine impulse. Wat.)

β Or, in his prayer. 1 Ki. 17, 1. Lu. 4, 25.

γ (Land.)

δ (Turneth back. And so ve. 19. Wors., Mack.)

ε (Gr., a.)

ς (Will. Mack. Pr. 10, 12. 1 Pe. 4, 8.)



# THE FIRST EPISTLE GENERAL

OF

## PETER.

THIS Epistle was very early universally received as the production of the Apostle Peter (see Eusebius *Ecc. Hist.*, iii., 3), and indeed was never called in question (Lardner, *Can.*, iii., 216). It was probably written about A.D. 58, the year of the apprehension of S. Paul at Jerusalem. It must have been written before A.D. 62, because in that year, according to Eusebius (*Ecc. Hist.*, ii., 24), S. Mark (ch. v. 13) died at Alexandria in Egypt.

There is no mention of S. Peter in the Book of Acts after A.D. 50. During this interval, it may be conjectured, he visited the countries named in this Epistle, Pontus, Galatia, Cappadocia, Asia, and Bithynia, and from the silence of S. Paul respecting him, and the mention of Babylon (v. 13), took up his residence in Egypt. Bishop Pearson, Dr. Mill, and M. Le Clerc think that this was the place meant. Dr. Lardner says that the Assyrian Babylon was almost deserted in the apostle's days, and adds, "If the Assyrian Babylon was not now subject to the Romans but to the Parthians, which I suppose to be allowed by all, it cannot be the place intended by S. Peter" (comp. 1 Pe. ii. 13, 14, 17).

The Epistle was addressed to the whole body of Christians in the countries named; that others besides native Jews are meant may be inferred from ch. i. 14, 18, and iv. 3.

Michaelis (from a comparison of ch. ii. 13, 14 with Romans xiii.; ch. i. 21 with Romans iv. 24; ch. iii. 20 with Romans vi. 3, 4.) draws the conclusion that S. Peter had read the Epistle to the Romans.

The subject of the Epistle is the conduct of Christians in the social relations of life; a very worthy, important, and necessary one, when it is considered that to most persons in that age it was by Christianity that they were, for the first time, made acquainted with the revealed will of a Creator. The remains of primitive revelation existed mainly in the writings of the philosophers, and the re-promulgation of it by means of the extensive diffusion of the Septuagint, cannot have reached the mass of society. This, as well as all the Epistles of the New Testament, bear, in their special injunctions, the characteristics of the age in which they were written—that is, one of hitherto almost unmitigated heathenism.

a (*Elect strangers.*  
Ham.)

b Jno. 7, 35. Ac.  
25, 9. Ju. 1, 1.

B (*Whom God the  
Father, accord-  
ing to His fore-  
knowledge, has  
set apart by the  
Spirit, that they  
should obey Jesus  
Christ and be  
sprinkled with  
His blood.* 2 Th.  
2, 13. He. 10, 22,  
and 12, 24. Heyl.)

I.]

Salutation.

[175

Acts xxiii. 35.

PETER, an apostle of JESUS Christ, to the strangers<sup>a</sup> scattered<sup>b</sup> throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect; <sup>2</sup>according<sup>B</sup> to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of JESUS Christ: grace unto you, and peace, be multiplied.

The incarnation and its blessings were, until the Christ came, very imperfectly understood, ve. 3—12.

<sup>3</sup> BLESSED be the God and Fa-

ther of our LORD JESUS Christ, which according to His abundant<sup>c</sup> mercy hath begotten us again unto a lively hope by the resurrection of JESUS Christ from the dead, <sup>4</sup>to an inheritance incorruptible,<sup>d</sup> and undefiled, and that fadeth not away, reserved in heaven for you,<sup>e</sup> <sup>5</sup>who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

<sup>6</sup> Wherein<sup>f</sup> ye greatly rejoice, though now for a season,<sup>g</sup> if need be, ye are in heaviness through manifold temptations: <sup>7</sup>that the trial of your

γ Gr., much.

δ (*Uncorrupted.*  
Wells.)

ε Or, us. (Mill.)

ζ (*In which thing.*  
Wall.)

η (*Little while,*  
perhaps, grieved.  
Ham.)

θ (May. Ham.)

ι (Revelation.  
Ham. Scholef.)κ (Known. Vulg.  
Syr., Mill, Wat.,  
Ham.)λ (What Person  
and what season.  
Ham.)μ (Upon Wors.  
Ps. 22, 6. Is.  
53, 3. Da. 9, 26.  
Lu. 24, 25. Jno.  
12, 41. Ac. 26,  
22.)ν (Gr., after these  
things to those to  
whom He should  
be revealed.)

ξ (Gr., for.)

π (You. Alex.  
and other Mss.  
Copt., Eth.,  
Vulg.)ρ (Have now been  
declared. Ham.)σ (Through. Wat.,  
Ham.)

τ (Gr., in.)

υ (Having girl.  
Ham.)

φ Gr., perfectly.

χ (Ye shall be.  
Vat., Alex., and  
other Mss. So  
the Sept. Le. 11,  
44; 19, 2; and  
20, 7.)ψ (Gr. a. Call  
Him Father.  
Gen.)ω (Live in a con-  
tinual awe of  
Him. Heyl.)α (Gr., have not  
been.)β (The common  
contribution of  
the half shekel,  
which defrayed  
the expense of  
the lamb which  
made the atone-  
ment. Ex. 30,  
13.)

faith, being much more precious than of gold that perisheth, though it be tried with fire, might<sup>θ</sup> be found unto praise and honour and glory at the appearing<sup>ι</sup> of JESUS CHRIST: <sup>κ</sup>whom having not seen,<sup>κ</sup> ye love; in whom, though now ye see *Him* not, yet believing, ye rejoice with joy unspeakable and full of glory: <sup>λ</sup>receiving the end of your faith, *even* the salvation of *your* souls. <sup>μ</sup>Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: <sup>ν</sup>searching what, or what manner of time<sup>λ</sup> the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of<sup>κ</sup> Christ, and the glory that should follow.<sup>ν</sup> <sup>ζ</sup>Unto whom it was revealed, that<sup>ξ</sup> not unto themselves, but unto us<sup>π</sup> they did minister the things, which are<sup>ρ</sup> now reported unto you by<sup>σ</sup> them that have preached the gospel unto you with<sup>τ</sup> the Holy Ghost sent down from heaven; which things the angels desire to look into.

*Since it is now clearly revealed, it is the duty of all men reverentially to comply with its conditions, ve. 13—21.*

<sup>13</sup> WHEREFORE gird<sup>υ</sup> up the loins of your mind, be sober, and hope to the end<sup>φ</sup> for the grace that is to be brought unto you at the revelation of JESUS CHRIST; <sup>χ</sup>as obedient children, not fashioning yourselves according to the former lusts in your ignorance: <sup>ψ</sup>but as He which hath called you is holy, so be ye holy in all manner of conversation; <sup>ω</sup>because it is written, "BEX YE HOLY; FOR I AM HOLY."

<sup>17</sup> And if ye call on the<sup>ψ</sup> Father, who without respect of persons judgeth according to every man's work, pass<sup>ω</sup> the time of your sojourning *here* in fear: <sup>β</sup>forasmuch as ye know that ye were<sup>α</sup> not redeemed with corruptible things, as silver<sup>β</sup> and gold, from your vain conversation *received* by tradition from your fathers; <sup>19</sup>but

with the precious blood<sup>ε</sup> of Christ, as of a lamb<sup>δ</sup> without blemish and without spot: <sup>20</sup>who verily was fore-ordained<sup>γ</sup> before the foundation of the world, but was manifest in these last times for you, <sup>21</sup>who by Him do<sup>δ</sup> believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God.

*For having now died in the person of the Christ, and risen again to newness of life, i. 22—ii. 2.*

<sup>22</sup> SEEING ye have purified<sup>ε</sup> your souls in obeying the truth through the Spirit<sup>ε</sup> unto unfeigned love of the brethren, *see that ye love* one another with<sup>ν</sup> a pure heart fervently: <sup>23</sup>being<sup>θ</sup> born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

<sup>24</sup> "FOR ALL FLESH IS AS GRASS, AND ALL THE GLORY OF MAN<sup>κ</sup> AS THE FLOWER OF GRASS. THE GRASS WITHERETH,<sup>λ</sup> AND THE FLOWER THEREOF FALLETH AWAY: <sup>25</sup>BUT THE WORD OF THE LORD ENDURETH FOR EVER." And this is the word which by the gospel is preached unto you.

II.] <sup>1</sup>Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, <sup>2</sup>as newborn babes, desire the sincere milk of the word, that ye may grow thereby:<sup>μ</sup>

*Ye are restored to the friendship of God, united to Him as stones are in a building; and can joyfully obey Him, as subjects a beloved monarch, ve. 3—10.*

<sup>3</sup> IF<sup>ν</sup> so be ye have tasted that the Lord is gracious. <sup>4</sup>To whom coming, *as unto* a [living<sup>ξ</sup>] stone, disallowed<sup>δ</sup> indeed of men, but chosen of God, and precious, <sup>5</sup>ye also, as lively stones, are<sup>π</sup> built up a spiritual house, an<sup>ρ</sup> holy priesthood, to offer up spiritual sacrifices,<sup>ρ</sup> acceptable to God by JESUS CHRIST. <sup>6</sup>Wherefore also it is contained in the scripture,<sup>λ</sup> "BEHOLD, I LAY IN SION A CHIEF CORNER STONE, ELECT, PRECIOUS:<sup>σ</sup> AND HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED."

ε Ac. 20, 28. Ep. 1, 7. He. 9, 12. Re. 5, 9.

δ Ex. 12, 5. Is. 53, 7. Jno. 1, 29. 1 Co. 5, 7.

γ (Foreknown. Ham., Mack.)

δ (Are faithful to that God who... Vat. Ms. Trust in that God that... Wors.)

ε Ac. 15, 9.

ε (Wanting in the Alex., Ephr. and other Mss., the Vulgate, Copt., Eth., Arm., and both Syr. Vss. Green.)

ξ (Ye will love. Mack.)

η (Gr., from the.)

θ (Having been regenerated. See ch. 2, 2. Mack. Jno. 1, 13, and 3, 5.)

ι Or, for that.

κ (Thereof. Vat. The Alex., Ephr. Mss., and Copt., Vulg., Syr., Eth., Vss., Orig. Mill.)

λ (Is withered... is fallen. Ham.)

μ (...Unto deliverance. Vat. Ms. So the Alex., Ephr. Mss., Clem., Cyril, Wick.)

ν (Since. Dodd. For. Wors. De-cause. Mack.)

ξ (Eth. omits.)

ρ Ps. 118, 22. Mat. 21, 42. Ac. 4, 11.

π (Be ye...)

ρ (For a... Vat. Ms. So Alex. and other Mss., and Vulg. Ve. 9. Is. 61, 6, and 66, 21.)

σ Ho. 14, 2. Mal. 1, 11. Ro. 12, 1. He. 13, 15.

h Is. 28, 16. Ro. 9, 33.

σ (Honourable.)



τ Or, (it is) an honour. Ep. 2, 20.

υ (Gr., as to those.)

φ (That is, it is also said. Is. 8, 14.)

χ (These. Wors. The disobedient stumble against the word to which they..... Mack. Newc. Ep. 2, 10.)

ψ Or, purchased. (For a possession. Ham. So Sept. in Mal. 3, 17. Ex. 19, 5. De. 7. 6; 14, 2; and 26, 18.)

ω Or, virtues. See Is. 43, 21 (Sept.)

α (Gr., the.)

β Or, wherein.

ι Is. 10, 3. Je. 6, 15.

γ (...Therefore. Wells. Wors. Mack.)

δ (Emperor. Lardn., Cred., 1, 176.)

ε (Gr., bridle in. Ve. 12. Tit. 2, 8.)

ζ Gr., having.

η (Freedom. Wells.)

θ (Vice. Hinds. Wickedness. Wall. Mack. Wors.)

ι Or, esteem. Ro. 12, 10. Ph. 2, 3.

ι Ch. 1, 22. He. 13, 1.

κ Pr. 24, 21.

κ (Bond-men.)

<sup>7</sup>Unto you therefore which believe *he*<sup>r</sup> is precious: but *unto* them<sup>u</sup> which be disobedient, "THE STONE WHICH THE BUILDERS DISALLOWED, THE SAME IS MADE THE HEAD OF THE CORNER," <sup>8</sup>and<sup>φ</sup> "A STONE OF STUMBLING, AND A ROCK OF OFFENCE:" *even to them<sup>χ</sup>* which stumble at the word, being disobedient: whereunto also they were appointed. <sup>9</sup>But ye *are* "A CHOSEN GENERATION, A ROYAL PRIESTHOOD, AN HOLY NATION, A PECULIAR<sup>ψ</sup> PEOPLE;" that ye should shew forth the praises<sup>ω</sup> of Him who hath called you out of darkness into His marvellous light: <sup>10</sup>which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

*He commands you as citizens to be loyal to the government, and obedient to the laws, ve. 11—17.*

<sup>11</sup>DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly<sup>α</sup> lusts, which war against the soul; <sup>12</sup>having your conversation honest among the Gentiles: that, whereas<sup>β</sup> they speak against you as evil doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.<sup>γ</sup>

<sup>13</sup>Submit yourselves<sup>γ</sup> to every ordinance of man for the Lord's sake: whether it be to the king;<sup>δ</sup> as supreme; <sup>14</sup>or unto governors, as unto them that are sent by Him for the punishment of evil doers, and for the praise of them that do well. <sup>15</sup>For so is the will of God, that with well doing ye may put to silence<sup>ε</sup> the ignorance of foolish men: <sup>16</sup>as free, and not using<sup>ζ</sup> *your* liberty<sup>η</sup> for a cloke of maliciousness,<sup>θ</sup> but as the servants of God.

<sup>17</sup>Honour<sup>ι</sup> all men.  
Love<sup>ι</sup> the brotherhood.  
Fear<sup>κ</sup> God.  
Honour the king.

*As slaves, to submit patiently to the hardships of your condition, ve. 18—25.*

<sup>18</sup>SERVANTS,<sup>κ</sup> be subject to your masters with all fear; not only to

the good and gentle, but also to the froward. <sup>19</sup>For this *is* thankworthy,<sup>λ</sup> if a man for conscience toward God endure grief, suffering wrongfully. <sup>20</sup>For what glory *is* it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for* it, ye take it patiently, this *is* acceptable<sup>μ</sup> with God.

<sup>21</sup>For even hereunto were ye called:<sup>ν</sup> because Christ also suffered for us,<sup>ν</sup> leaving us<sup>ε</sup> an example,<sup>μ</sup> that ye should follow His steps: <sup>22</sup>"WHO DID NO SIN," NEITHER WAS GUILE FOUND IN HIS MOUTH:" <sup>23</sup>who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed *Himself*<sup>π</sup> to Him that judgeth righteously: <sup>24</sup>who His own self bare<sup>ο</sup> our sins in His own body on<sup>ρ</sup> the tree, that we, being dead<sup>ρ</sup> to sins, should live unto righteousness: by whose STRIPES<sup>ρ</sup> ye WERE HEALED.

<sup>25</sup>For ye were as sheep<sup>ρ</sup> going astray; but are now returned unto the Shepherd<sup>σ</sup> and Bishop<sup>σ</sup> of your souls.

III.] *As married persons, in mutual respect and love, ve. 1—7.*

LIKEWISE, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation<sup>τ</sup> of the wives; <sup>2</sup>while they behold your chaste conversation coupled<sup>υ</sup> with fear.<sup>φ</sup>

<sup>3</sup>Whose adorning let it not be that outward *adorning*<sup>χ</sup> of plaiting the hair,<sup>κ</sup> and of wearing of gold, or of putting on of apparel; <sup>4</sup>but *let it be* the hidden man<sup>ψ</sup> of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. <sup>5</sup>For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: <sup>6</sup>even as Sara obeyed Abraham, calling him lord: whose daughters<sup>ω</sup> ye are, as long as ye do

λ Or, thank. Ve. 29. Lu. 6, 32. (Acceptable. Mack. Is a reward. Hamm. Ch. 3, 14. Mat. 5, 10. Ro. 13, 5.)

μ Or, thank.

ι Mat. 16, 24. Ac. 14, 22. 1 Th. 3, 3. 2 Ti. 3, 12.

ν Some read you. (Alex. and many Lat. copies. Ham.)

ξ (You. Ham.)

μ Jno. 13, 15. Ph. 2, 5. 1 Jno. 2, 6.

π Is. 53, 9. Lu. 23, 41. Jno. 8, 46. 2 Co. 5, 21. He. 4, 15.

π Or, His cause. (Syr. It. Ham.)

ο Is. 53, 4, 5. Mat. 8, 17. He. 9, 28.

ρ Or, to.

ρ Ro. 6, 2, 11, and 7, 6.

q Is. 53, 5.

τ Is. 53, 6. Eze. 34, 6.

σ Ch. 5, 4. Eze. 34, 23 and 37, 24. Jno. 10, 11. He. 13, 20.

σ (Overseer. Eze. 34, 23 (Sept.) Mack. Guardian. Sym.)

τ (Department.)

υ (Joined. Wat. Mack.)

φ (Respect. Heyl. Reverence. Mack.)

ι Comp. Jno. 6, 27, with 1 Ti. 2, 9.

χ (Still the common usage in the East. Harmer.)

ψ (Invisible beauty. Ham.)

ω Gr., children.



a (Of any terror.  
Ham. Ge. 20, 2.)β (Ye married men  
behave prudently.  
Wat.)

u Job 42, 8.

y Or, loving to the.

δ (Lovely-minded.  
Vat. Ms. Also  
the Alex., Ephr.  
Mss., Syr., Copt.,  
Arm. Green.)ε (For. Vat. Ms.  
Your calling  
obliges you to  
this. Heyl.)ζ (Would enjoy.  
Heyl. Ps. 34,  
12.)η (Fly from, avoid.  
Hinds, Sym. Ps.  
37, 27.)θ (Pursue. Rich.  
11, act ii, sc. 1.  
Hinds, Sym.,  
Wors.)

ι Gr., upon.

ν Pr. 16, 7.

κ (Zealous. Alex.,  
Vulg., Syr.,  
Copt.)ω Is. 8, 12. Je.  
1, 8. Jno. 14, 1,  
27.λ (Christ. Vat.  
Ms.)

μ (But.)

z Ac. 4, 8.

ν Or, reverence.

ξ (Wherein. Vat.  
Ms.)

well, and are not afraid with<sup>a</sup> any amazement.

<sup>7</sup>Likewise, ye husbands, dwell with *them* according to knowledge,<sup>β</sup> giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers<sup>u</sup> be not hindered.

*Cultivate all a religious fear of offending God, and depend on His power, justice, and goodness, ve. 8—17.*

<sup>8</sup>FINALLY, *be ye* all of one mind, having compassion one of another, love as<sup>γ</sup> brethren, *be* pitiful, *be* courteous:<sup>δ</sup> <sup>9</sup>not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that<sup>ε</sup> ye are thereunto called, that ye should inherit a blessing.

<sup>10</sup>For "HE THAT WILL LOVE<sup>ς</sup> LIFE, AND SEE GOOD DAYS, LET HIM REFRAIN HIS TONGUE FROM EVIL, AND HIS LIPS THAT THEY SPEAK NO GUILF: <sup>11</sup>LET HIM ESCHEW<sup>η</sup> EVIL, AND DO GOOD: LET HIM SEEK PEACE, AND ENSUE<sup>θ</sup> IT. <sup>12</sup>FOR THE EYES OF THE LORD ARE OVER THE RIGHTEOUS, AND HIS EARS ARE OPEN UNTO THEIR PRAYERS: BUT THE FACE OF THE LORD IS AGAINST<sup>ι</sup> THEM THAT DO EVIL."<sup>ν</sup>

<sup>13</sup>And who is he that will harm you, if ye be followers<sup>κ</sup> of that which is good? <sup>14</sup>But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror,<sup>ω</sup> neither be troubled; <sup>15</sup>but sanctify the Lord God<sup>λ</sup> in your hearts: and<sup>μ</sup> *be* ready always to *give* an answer<sup>z</sup> to every man that asketh you a reason of the hope that is in you with meekness and fear:<sup>ν</sup> <sup>16</sup>having a good conscience; that, whereas<sup>ξ</sup> they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. <sup>17</sup>For *it* is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

*Who in every age looked on men with pity, and sought to win them to obedience, iii. 18—iv. 6.*

<sup>18</sup>FOR Christ also hath once suf-

fered<sup>π</sup> for sins, the just for the unjust, that He might bring<sup>ρ</sup> us to God, being put to death in the flesh, but quickened by<sup>σ</sup> the Spirit:<sup>τ</sup> <sup>19</sup>by which also He went and preached<sup>υ</sup> unto the spirits in prison:<sup>z</sup> <sup>20</sup>which sometime<sup>z</sup> were disobedient, when once the long-suffering of God waited<sup>φ</sup> in the days of Noah, while the ark was a preparing, wherein few,<sup>x</sup> that is, eight souls were saved by<sup>ψ</sup> water.

<sup>21</sup>The like figure<sup>ω</sup> whereunto *even* baptism doth also now save us (not<sup>a</sup> the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of JESUS Christ: <sup>22</sup>who is gone into heaven, and is on the right hand of God: angels and authorities and powers being made subject unto Him. <sup>23</sup>IV.] Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind:<sup>β</sup> for he that hath suffered in the flesh hath ceased<sup>γ</sup> from sin;<sup>δ</sup> <sup>24</sup>that he<sup>ε</sup> no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

<sup>3</sup>For the time past of our life may suffice<sup>ρ</sup> us to have wrought the will of the Gentiles, when<sup>ς</sup> we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: <sup>4</sup>wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*: <sup>5</sup>who shall give account to Him that is ready to judge the quick and the dead. <sup>6</sup>For for this<sup>η</sup> cause was the gospel preached also to them that are dead, that they might be judged<sup>θ</sup> according to men in the flesh, but live according to God in the spirit.

*Who will in a very little while remove all obstacles to the universal admission of His claim, ve. 7—19.*

<sup>7</sup>BUT the end<sup>ε</sup> of all things is at hand: be ye therefore sober,<sup>d</sup> and watch unto prayer.

<sup>8</sup>And above all things have fervent charity among yourselves: for

π (Died. Alex., Vulgate, Syr., Æth.)

ρ (Advance you. Vat. Ms.)

σ (In. Wall.)

τ (Alive spiritually. Mid., Hirs.)

υ Ep. 2, 17.

z ...I will give thee...to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. Is. 42, 7; 49, 9; and 61, 1. Mat. 4, 16. Lu. 1, 79.

φ (Of old. Ham.)

ψ (Was waiting out. Green. Earnestly waited. Newc.)

x (A few persons. Sym.)

ψ (Through, or, in the midst of. Ham.)

ω (The antitype of which, baptism...Ham., Wall.)

a (...Of flesh, the putting away of filth. Ham.)

β (That ye will die. Newc.)

γ (Has died for our sins. Bentley.)

δ (Sins. Vatican, Syr., Vulg., and two Mss.)

ε (We. Bentley.)

θ (Those who have. Vulg.)

η (That ye should die to sin. Newc.)

θ (Condemned "who were"..... "but live who were." Knatch.)

c Mat. 24, 13, 14. Ro. 13, 12. Ph. 4, 5. 11c. 10, 25. Ja. 5, 8. 2 Pe. 3, 9. 1 Jno. 2, 18.

d Mat. 26, 41. Lu. 21, 34.

<sup>c</sup> Or, will. Pr. 10, 12. 1 Co. 13, 7. Ju. 5, 20.

<sup>κ</sup> (More especially necessary in those days from the want of inns and the rarity of intercourse. Ro. 12, 13. He. 13, 12.)

<sup>λ</sup> (Let him search there for what he intends to deliver as sacred truth. Van Mildert.)

<sup>μ</sup> (Serve as a deacon. Ac. 6, 2. Distribute. Ham.)

<sup>e</sup> Ro. 8, 17. 2 Co. 1, 7, and 4, 10. Ph. 3, 10. Col. 1, 24. 2 Ti. 12, 12.

<sup>f</sup> Ch. 2, 19, and 3, 14. Mat. 5, 11. 2 Co. 12, 10. Ja. 1, 12.

<sup>v</sup> (The spirit of honour and of glory, and of divine power, even the Spirit of God. Venet. Ms.)

<sup>ρ</sup> (In that name. Vat. Ms., Wick.)

<sup>σ</sup> Mat. 23, 35.

<sup>τ</sup> (Predicted, Mat. 24, 9, 21. Ma. 13, 12. Jno. 16, 2.)

<sup>υ</sup> (The Christians.)

<sup>φ</sup> (The Jews.)

<sup>g</sup> Pr. 11, 31 (Sept.) Lu. 23, 31.

<sup>χ</sup> (Hardly escape. Ham. See Mat. 24, 13.)

<sup>ψ</sup> (Even those who. Mack.)

<sup>ω</sup> (Lives. Ham.)

<sup>i</sup> See Wisdom 3, 1, 4.

<sup>α</sup> (A fellow-elder. Ham.)

"CHARITY SHALL COVER THE MULTITUDE OF SINS."

<sup>9</sup> Use hospitality<sup>κ</sup> one to another without grudging.

<sup>10</sup> As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

<sup>11</sup> If any man speak, *let him speak* as the oracles<sup>λ</sup> of God; if any man minister,<sup>μ</sup> *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

<sup>12</sup> Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: <sup>13</sup> but rejoice, inasmuch as ye are partakers of Christ's sufferings;<sup>e</sup> that, when His glory shall be revealed, ye may be glad also with exceeding joy.

<sup>14</sup> If ye be reproached for the name<sup>f</sup> of Christ, happy *are ye*; for the spirit<sup>v</sup> of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. <sup>15</sup> But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters. <sup>16</sup> Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.<sup>g</sup>

<sup>17</sup> For<sup>σ</sup> the time<sup>τ</sup> *is come* that judgment must begin at the house of God: and if *it first begin* at us,<sup>υ</sup> what shall the end *be* of them that obey<sup>φ</sup> not the gospel of God?

<sup>18</sup> And<sup>g</sup> "IF THE RIGHTEOUS SCARCELY BE SAVED,<sup>χ</sup> WHERE SHALL THE UN-GODLY AND THE SINNER APPEAR?"

<sup>19</sup> Wherefore let them<sup>ψ</sup> that suffer according to the will of God commit the keeping of their souls<sup>ω</sup> to Him in well doing, as unto a faithful Creator.<sup>i</sup>

V.]

*Injunctions.*

THE elders which are among you I exhort, who am also an elder,<sup>α</sup>

and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: <sup>2</sup> feed the flock of God which<sup>β</sup> is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; <sup>3</sup> neither as being<sup>γ</sup> lords over God's heritage, but being eusamples to the flock. <sup>4</sup> And when the chief Shepherd shall appear, ye shall receive a<sup>δ</sup> crown of glory that fadeth not away.

<sup>5</sup> Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace<sup>ε</sup> to the humble.

<sup>6</sup> Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: <sup>7</sup> casting all your care upon Him; for He careth for you.

<sup>8</sup> Be sober, be vigilant; because your adversary<sup>ς</sup> the devil,<sup>η</sup> as a roaring lion, walketh about, seeking<sup>θ</sup> whom he may devour: <sup>9</sup> whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

<sup>10</sup> But the God of all grace, who hath called us<sup>ι</sup> unto His eternal glory by Christ Jesus, after that ye have suffered a while, make<sup>κ</sup> you perfect, stablish, strengthen, settle *you*. <sup>11</sup> To Him be glory and dominion for ever and ever. Amen.

<sup>12</sup> By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.<sup>λ</sup>

<sup>13</sup> The church that is at Babylon,<sup>μ</sup> elected<sup>ν</sup> together with *you*, saluteth you; and so doth Marcus<sup>ξ</sup> my son.

<sup>14</sup> Greet ye one another with a kiss of charity.

Peace be with you all that are in Christ Jesus. Amen.

<sup>β</sup> Or, as much as in you is.

<sup>γ</sup> Or, overruling.

<sup>δ</sup> (Gr., the. Mack.)

<sup>ε</sup> (Sheweth favour. Wat.)

<sup>ς</sup> (Gr., in a lawsuit. Titt.)

<sup>η</sup> (Meant of the Jews. Mack.)

<sup>θ</sup> (To. Vat. Ms.)

<sup>ι</sup> (You. Vat. Ms.)

<sup>κ</sup> (Will Himself make. Vat. Ms.)

<sup>λ</sup> (Have stood. Ham.)

<sup>μ</sup> (It is improbable that S. Peter should use such a fictitious name as Babylon for Rome. See Pearson, Op. Posth. Diss., i., viii. Randolph.)

<sup>ν</sup> (Chosen with. Dodd.)

<sup>ξ</sup> (Mark.)



# THE SECOND EPISTLE GENERAL

OF

## PETER.

THIS Epistle was not at once received with the same universal consent as the First. "That called the Second we have been informed by tradition has not been received as part of the New Testament," says Eusebius (*Ecc. Hist.*, ii., 3). "Let it be granted he wrote a Second, for it is doubted of," says Origen (*Eus., Ecc. Hist.*, vi., 25). "Peter wrote two Epistles called catholic, the Second of which is denied to be his, because differing in style from the former," says Jerome. "But the title Simon Peter," says Dr. Hammond, "the addition of apostle, the mention of a former epistle, the having been with Jesus on the Mount of Transfiguration, his being called an apostle by S. Jude, secure the authority of the Epistle, and convince us of the author of it."

In the fourth century its claim was universally admitted. It was probably written in A.D. 67, when he was about 70 years of age (ch. i. 14). "Understanding," says Dr. Lightfoot, "how affairs went in Judæa, and with the Jewish nation all thereabout, and reading therein, from the words of his Master, that the desolation was drawing on apace, he concludes that his time was not long."

The Jewish war, on which followed the destruction of Jerusalem, broke out in this year, and evidently was the occasion of the writing of the Epistle. "The character" (ch. ii. 10), says Bishop Barrington, "exactly answers that of the Jews in apostolic times. They not only scorned legal subjection, and affected independence, but fancied they should obtain dominion over the rest of the world. Their history at this period is replete with tumults, seditions, and conspiracies, till they were worked up to that rebellion which terminated in the most signal destruction recorded in the annals of mankind."

The conjecture may be made that, after writing this Epistle, S. Peter went to Rome, and suffered martyrdom (Jno. xxi. 18). "That S. Peter," says Dr. Lardner (*Can.*, iii., 18), "was put to death at Rome, is the general uncontradicted, disinterested testimony of ancient writers. Never any other place was named besides Rome, never did any other city glory in the martyrdom of S. Peter."

<sup>a</sup> Or, Simeon. Ac.  
15, 14.

<sup>β</sup> (In. Ham.)

<sup>γ</sup> Gr., our God  
and Saviour. Tit.  
2, 13. (Mid.,  
Wat.)

<sup>δ</sup> (In the acknow-  
ledgment. Ham.,  
Wors.)

<sup>ε</sup> (Acknowledg-  
ment.)

<sup>ζ</sup> Or, by. (Schole.,  
Wors. By His  
own glorious  
power. Water,  
Ham.)

<sup>η</sup> (Have been.  
Ham.)

I.]

Salutation.

[190

Acts xxviii. 31.

**S**IMON<sup>a</sup> Peter, a servant and an apostle of JESUS Christ, to them that have obtained like precious faith with us through<sup>β</sup> the righteousness of God<sup>γ</sup> and our Saviour JESUS Christ: <sup>2</sup>grace and peace be multiplied unto you through<sup>δ</sup> the knowledge of God, and of JESUS our Lord.

*The profession of Christianity obliges to the practice of virtues suitable to its blessings, ve. 3—15.*

<sup>3</sup> ACCORDING as His divine power hath given unto us all things that *per-tain* unto life and godliness, through the knowledge<sup>ε</sup> of Him that hath called us to<sup>ς</sup> glory and virtue: <sup>4</sup>where-by are<sup>η</sup> given unto us exceeding great

and precious promises: that by these ye might<sup>θ</sup> be partakers of the divine nature, having escaped the corruption that is in the world through lust.

<sup>5</sup> And beside<sup>ε</sup> this, giving all diligence, add to your faith virtue; and to virtue knowledge; <sup>6</sup>and to knowledge temperance; <sup>κ</sup>and to temperance patience; and to patience godliness; <sup>7</sup>and to godliness brotherly-kindness; and to brotherly-kindness charity.<sup>δ</sup>

<sup>8</sup> For if these things be in you, and abound, they make *you that ye shall* neither be barren<sup>λ</sup> nor unfruitful in the knowledge<sup>μ</sup> of our LORD JESUS Christ.

<sup>9</sup> But he that lacketh these things is blind,<sup>ν</sup> and cannot see afar off, and

<sup>θ</sup> (May. Ham.)

<sup>ε</sup> (To this purpose. Ham., Wall, Wat. Promot-ing this very thing. Knatch.)

<sup>κ</sup> (Continnce. Ham.)

<sup>δ</sup> Ga. 6, 10. 1 Th. 3, 12, and 5, 15. 1 Jno. 4, 21.

<sup>λ</sup> Gr., idle. (Wors. Slothful. Wat., Ham.)

<sup>μ</sup> (Unto the ac-knowledgment. Ham.)

<sup>ν</sup> (Wiffully... Heyl.)



§ (*His baptism.*  
Cicum. Ep. 5,  
26. He. 9, 14.  
1 Jno. 1, 7.)

o (*The more dili-  
gence that by  
your good works  
you may make.*  
Wat.)

π (*Consolation.*  
Alex., Ham.)

ρ (*Miscarry.*  
Ham.)

σ (*The state of  
the gospel here  
on earth.* Burton.  
So Mack.)

τ (*But.* Ham.)

ς Jno. 21, 18.

υ (*Therefore.*  
Owen, Mack.)

φ (*Departure.*  
Wall.)

χ (*...In power to  
destroy His ene-  
mies.* Ham.)

δ Mat. 17, 1. Ma.  
9, 2. Jno. 1, 14.  
1 Jno. 1, 1, and  
4, 14.

ε Mat. 3, 17, and  
17, 5. Ma. 1, 11,  
and 9, 7. Lu. 3,  
22, and 9, 35.

ψ (*...Also heard.*  
Ham.)

ω (*Being.* Ham.)

α (*Gr., the.*)

β Da. 9, 24. Mat.  
xxiv.

γ (*Morning star.*  
See Lu. 21, 25.  
The forerunners  
begin to shew  
themselves. Ham.)

δ (*Take the most  
careful heed to  
what you have  
learned from us.*  
Lord Barr.)

ε (*Impulse.* Calv.,  
Wat. Their own  
incitation. Ham.)

ς Or, at any. (*It  
was not so with  
the prophets  
under the Old  
Testament, nei-  
ther is it with the  
apostles and pro-  
phets under the  
New.* Lord Barr.)

hath forgotten that he was purged<sup>ε</sup> from his old sins. <sup>10</sup>Wherefore the rather, brethren, give<sup>o</sup> diligence to make your calling<sup>π</sup> and election sure: for if ye do these things, ye shall never fall: <sup>11</sup>for so an entrance shall be ministered unto you abundantly into the everlasting kingdom<sup>σ</sup> of our LORD and Saviour JESUS Christ.

<sup>12</sup>Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. <sup>13</sup>Yea,<sup>τ</sup> I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; <sup>14</sup>knowing that shortly I must put off *this* my tabernacle, even as our LORD JESUS Christ hath shewed<sup>ε</sup> me. <sup>15</sup>Moreover<sup>υ</sup> I will endeavour that ye may be able after my decease<sup>φ</sup> to have these things always in remembrance.

*The divine origin of which has been most clearly demonstrated, ve. 16—21.*

<sup>16</sup>FOR we have not followed cunningly devised fables, when we made known unto you the power and coming<sup>χ</sup> of our LORD JESUS Christ, but were eye-witnesses of His majesty.<sup>δ</sup> <sup>17</sup>For He received from God the Father honour and glory, when there came such a voice<sup>ε</sup> to Him from the excellent glory, "This is My beloved Son, in whom I am well pleased." <sup>18</sup>And this voice which came from heaven we<sup>ψ</sup> heard, when<sup>ω</sup> we were with Him in the holy mount.

<sup>19</sup>We have also a<sup>α</sup> more sure word of prophecy;<sup>β</sup> whereunto ye do well that ye take heed, (as unto a light that shineth in a dark place, until the day dawn, and the day star<sup>γ</sup> arise) in your hearts: <sup>20</sup>knowing this first, that no prophecy of the scripture is of any private interpretation.<sup>ς</sup> <sup>21</sup>For the prophecy came not in old<sup>δ</sup> time by the will of man: but holy men of God spake *as they were moved* by the Holy Ghost.

II.] *And is in its requirements utterly opposed to the indulgence of the vicious appetites.*

BUT there were false<sup>φ</sup> prophets also among the people, even as there shall be false teachers<sup>h</sup> among you, who privily shall bring in damnable<sup>η</sup> heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. <sup>2</sup>And many shall follow their pernicious<sup>θ</sup> ways; by reason of whom the way of truth shall be evil spoken of. <sup>3</sup>And through covetousness<sup>ι</sup> shall they with feigned words make merchandise of you: whose judgment now for a long time lingereth not,<sup>κ</sup> and their damnation<sup>λ</sup> slumbereth not.

<sup>4</sup>For if God spared not the angels<sup>ι</sup> that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; <sup>5</sup>and spared not the old world, but saved Noah the eighth person,<sup>μ</sup> a preacher<sup>κ</sup> of righteousness, bringing in the flood upon the world of the ungodly; <sup>6</sup>and turning the cities of Sodom<sup>ι</sup> and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; <sup>7</sup>and delivered just Lot, vexed with the filthy conversation of the wicked:<sup>ν</sup> <sup>8</sup>(for that righteous man dwelling among them, in seeing and hearing, vexed<sup>ε</sup> his righteous soul from day to day with their unlawful deeds;) <sup>9</sup>the Lord knoweth<sup>π</sup> how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: <sup>10</sup>but chiefly them that walk after the flesh in the lust of uncleanness, and despise government.<sup>ρ</sup> Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. <sup>11</sup>Whereas angels, which are greater in power and might, bring not railing accusation against them<sup>σ</sup> before the Lord.

<sup>12</sup>But these, as natural brute beasts,<sup>τ</sup> made to be taken and destroyed, speak evil of the things that they under-

g De. 13, 1.

h Mat. 24, 11. Ac. 20, 30. 1 Co. 11, 19. 1 Ti. 4, 1. 2 Ti. 3, 1. 1 Jno. 4, 1. Jude 18.

η (*Destructive.*  
Ve. 3.)

θ Or, lascivious.  
(So the Mss. generally and all the Vss. Green. So Beng. Wetst., Ham.)

ι (*Inordinate lust.*  
Ham., Wat.)

κ (*Hasteneth.* Gr. Does not linger. Wors.)

λ (*Destruction.*  
Ve. 1.)

μ Job 4, 18. Jude 6.

ν Gr., an eighth.  
(Wors. One of eight. Burton. Ge. 7, 1. He. 11, 7. 1 Pe. 3, 20.)

κ 1 Pe. 3, 19.

ι Ge. 19, 24. De. 29, 23. Jude 7.

ν (*Who brake all laws in their uncleanness.* Ham.)

ε (*Tormented.*  
Ham., Mack.)

π (*Then.* Wors. It appears from this instance that the Lord will... Heyl.)

ρ (*Or, dominion.*  
Authority. Wors.)

σ Some read, against themselves. (Vulg., Arab.)

τ (*Irrational living creatures.* Ham. Animals void of reason. Whithy. Je. 12, 2. Jude 10.)

m Ro. 13, 13.

v (Rioting. Ham.)

φ (Their love-feasts. Vatican, Alex., Æth., Vulg. Jude 12.)

x (Partake. 1 Co. 11, 20. Wors.)

ψ Gr., an adulteress.

ω (Cease not. Ham., Mack. Cannot be restrained from. Wors.)

α (Prepared for lustful practices. Wat., Wall.)

β (Children of a curse. Dodd. Mat. 25, 41.)

n Nu. 22, 5—28. Jude 11.

γ (Springs. Jude 12, 13.)

δ (Drivings of a black wind, but never distil into rain. Ham.)

ε (Darkness. Wat., Ham. Thick darkness. Wors. Mat. 8, 12.)

ζ (...By speaking. Scholef., Mack. Jude 16.)

η (Ensnare. Ham., Wors.)

θ Or, for a little, or, a while, as some read. (So the Alex. and seven other Mss., most of the Vss., Epiph., Jer., Aug., Green. Mack., Wick. Ve. 20. Ch. 1, 4. Ac. 2, 40.)

ο 1 Pe. 2, 16.

ι (Has been. Ham.)

κ (To the acknowledgment. Ham.)

p Pr. 28, 18 (Sept.) 2 Ti. 2, 4.

q Pe. 26, 11.

λ See Eccl-us. 24, 25. Hicræc, li., ep. 2, 1. 26.

stand not; and shall utterly perish in their own corruption; <sup>13</sup>and shall receive the reward of unrighteousness: as they that count it pleasure to riot<sup>m</sup> in the day-time. Spots *they are* and blemishes, sporting<sup>v</sup> themselves with their own deceivings<sup>φ</sup> while they feast<sup>x</sup> with you; <sup>14</sup>having eyes full of adultery,<sup>ψ</sup> and that cannot<sup>ω</sup> cease from sin; beguiling unstable souls: an heart they have exercised with covetous<sup>α</sup> practices; cursed<sup>β</sup> children: <sup>15</sup>which have forsaken the right way, and are gone astray, following the way of Balaam<sup>n</sup> the son of Bosor, who loved the wages of unrighteousness; <sup>16</sup>but was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

<sup>17</sup>These are wells<sup>γ</sup> without water, clouds that are carried with a tempest; <sup>δ</sup>to whom the mist<sup>δ</sup> of darkness is reserved for ever. <sup>18</sup>For when<sup>ε</sup> they speak great swelling words of vanity, they allure<sup>ν</sup> through the lusts of the flesh, *through much wantonness*, those that were clean<sup>θ</sup> escaped from them who live in error. <sup>19</sup>While they promise them liberty,<sup>ο</sup> they themselves are the servants of corruption: for of whom a man is<sup>ι</sup> overcome, of the same is he brought in bondage.

<sup>20</sup>For if after they have escaped the pollutions of the world through the knowledge<sup>κ</sup> of the LORD and Saviour JESUS Christ, they are again entangled<sup>λ</sup> therein, and overcome, the latter end is worse with them than the beginning. <sup>21</sup>For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. <sup>22</sup>But it is happened unto them according to the true proverb, "The dog<sup>q</sup> is turned to his own vomit again;" and "the sow<sup>λ</sup> that was washed to her wallowing in the mire."

III.] *The predictions of Jesus respecting His second coming will certainly be fulfilled.*

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure<sup>α</sup> minds by way of remembrance; <sup>2</sup>that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us<sup>ν</sup> the apostles of the Lord and Saviour: <sup>3</sup>knowing this first, that<sup>ε</sup> there shall come in the last<sup>π</sup> days scoffers,<sup>ρ</sup> walking after their own lusts, <sup>4</sup>and saying, "Where is the promise<sup>σ</sup> of His coming? for since<sup>τ</sup> the fathers fell<sup>τ</sup> asleep, all things continue as *they were* from the beginning of the creation."

<sup>5</sup>For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing<sup>υ</sup> out of the water and in the water: <sup>6</sup>whereby the world that then was, being overflowed with water, perished: <sup>7</sup>but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.<sup>φ</sup>

<sup>8</sup>But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.<sup>χ</sup>

<sup>9</sup>The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward,<sup>ψ</sup> not willing that any should perish, but that all should come to repentance.

<sup>10</sup>But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall<sup>ω</sup> melt with fervent heat, the earth also and the works that are therein shall be burned<sup>α</sup> up.<sup>β</sup>

<sup>11</sup>Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness, <sup>12</sup>looking

μ (Sincere. Mack.)

ν (Your. Alex.)

ξ (...An apostasy of many Christians should take place. Ham.)

π (End of the days. Ham. 1 Ti. 4, 1. 2 Ti. 3 1. Jude 18.)

ρ (The Alex., Vol., Ephr. and many other Mss., the Vss. in general, Chrys., Cyril. insert "bitter." Green.)

σ Is. 5, 19. Je. 17, 15. Eze. 12, 22. Mat. 24, 48. Lu. 12, 45.

τ (Except that. Grot., Ham.)

τ (Have fallen.)

υ Gr., consisting of.)

φ (For similar expressions compare Is. 34, 4. Eze. 32, 7. Joel 2, 10, 30, 31. Am. 8, 9. Hag. 2, 6. Mat. 24, 29.)

χ (How much more then since not forty have passed.)

ψ (For your sake. Alex., Vulg., Syr., Æth., Ham.)

ω (Being set on fire shall be dissolved. Ham., Wors., Mack.)

α (Discovered. Vat. Ms. As 1 Co. 3, 12, 15.)

β (That is, the temple destroyed, the greater part burnt, and city and people utterly consumed. Ham., Light. See Mat. xxiv.)

γ Or, *hasting the coming.* (Erasm. *Hastening on.* Wors., Scholef.)

σ Is. 34, 4.

τ Ve. 10. Mi. 1, 4.

δ (But. Nam.)

υ Is. 65, 17, and 66, 22. Re. 21, 1, 27.

ε (Deliverance, i.e., to bring in the number of the convert Jews. Nam.)

for and hasting<sup>γ</sup> unto the coming of the day of God, wherein the heavens being on fire shall be dissolved,<sup>σ</sup> and the elements shall melt<sup>τ</sup> with fervent heat?

<sup>13</sup> Nevertheless<sup>δ</sup> we, according to His promise, look for new<sup>υ</sup> heavens and a new earth, wherein dwelleth righteousness.

<sup>14</sup> Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.

<sup>15</sup> And account *that* the longsuffering of our Lord *is* salvation;<sup>ε</sup> even as our beloved brother Paul also according

to the wisdom given unto him hath written unto you; <sup>16</sup> as also in all *his* epistles, speaking in them of these things;<sup>ζ</sup> in which<sup>η</sup> are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

<sup>17</sup> Ye therefore, beloved, seeing<sup>θ</sup> ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. <sup>18</sup> But grow in grace, and *in* the knowledge of our LORD and Saviour JESUS Christ. To Him *be* glory both now and for ever. Amen.

ζ (Where he treats of this subject. Heyl. The gathering of the Jews, and the coming of the Lord. Ro. 9, 29; 10, 8, 9; 11, 5; and 13, 11. 1 Co. 1, 7, and 3, 13. 1 Th. 2, 16, and 5, 1, 2. 2 Th. 1, 6, and 2, 1. 1 Ti. 4, 1, and 6, 14. Also 1 Th. 3, 13, and 4, 14. Tit. 2, 13. He. 4, 9, and 12, 14.)

η (In which things. Mack., Nam. ...Are some matters. Scholef.)

υ Ch. 1, 12. Ma. 13, 23.





# THE FIRST EPISTLE GENERAL

OF

## JOHN.

THERE has never been any question that the author of this Epistle was S. John, the beloved apostle, the same who wrote the Gospel. It was every where, almost, received as his in the Eastern and Western Churches, and cited by all the Fathers.

It may be inferred from ch. ii. 18, "*it is the last hour,*" called by the other apostles, the "*last days,*" "*the day,*" "*the day of the Lord,*" from ch. ii. 8, "*the darkness is passing,*" spoken of by S. Paul (Ro. xiii. 12) as "*the night is far spent,*" the "*many antichrists*" (ii. 18, comp. with Mat. xxiv. 24.) that it was written a little before the great destruction that befel the Jews. Also, as Dr. Macknight thinks, the expression (ch. ii. 13) applies better to the disciples before the destruction than to a later date.

The design of the Epistle was to confirm the faith and constancy of the Christians amid the defection of many who would no longer confess Jesus to be the Christ, from fear of persecution; or, from the apparent non-fulfilment of the apostolic declarations as to the abrogation of the Mosaic dispensation, denied Him altogether. "S. John," says Lightfoot, "exhorts to love and constancy, a lesson most needed in those divided and apostatizing times."

By the "world" S. John denotes the Mosaic economy, and by "the sin unto death" apostasy from Christianity.

Its date is, perhaps, the spring of A.D. 67, and the place from which it was written, Ephesus, where, as all the ancient Christian writers testify, he took up his residence, and continued till his death.

a (Concerning Ham.)

I.] *The whole race of man was under the penalty of death.*

Acts xxviii. 31.

β (Ant. Ham., Wells.)

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of<sup>a</sup> the Word of life; <sup>2</sup>(for<sup>β</sup> the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) <sup>3</sup>that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son JESUS CHRIST. <sup>4</sup>And these things<sup>γ</sup> write we unto you, that your joy may be full.

ε (Declaration. Vc. 3. Sym.)

<sup>5</sup>This<sup>δ</sup> then is the message<sup>ε</sup> which

we have heard of<sup>ς</sup> Him, and declare unto you, that God is light, and in Him is no darkness at all.

<sup>6</sup>If we say that we have fellowship<sup>η</sup> with Him, and walk in darkness, we lie, and do not the truth:<sup>θ</sup> <sup>7</sup>but if we walk in the light,<sup>ι</sup> as He is in the light, we have fellowship one with another, and the blood<sup>κ</sup> of JESUS CHRIST His Son cleanseth us from all sin.

<sup>8</sup>If we say that we have no sin,<sup>λ</sup> we deceive ourselves, and the truth is not in us. <sup>9</sup>If we confess<sup>μ</sup> our sins, He is faithful and just to forgive us our sins, and to cleanse<sup>ν</sup> us from all unrighteousness. <sup>10</sup>If we say that we have not sinned, we make Him a liar, and His word is not in us.<sup>ξ</sup>

η (Community of interests, pursuits, enjoyments.)

θ (Act in contradiction to Divine revelation.)

ι Jno. 1, 9; 8, 12; 9, 5; and 12, 35.

κ Ep. 1, 7. He. 9, 14.

λ (Think that there was no need that we should be cleansed from our sins, we impose on ourselves to our greatest hurt. Grot. Jno. 9, 41, and 15, 22.)

μ Ps. 32, 5. Pr. 28, 13.

ν Ep. 51, 2.

ξ (Is not received by...Grot.)

λ (Propitiatory sacrifice. Dodd.)

μ (Have known. Ham.)

ν (Have known. Ham.)

ξ (In this man hath the love of God been truly perfected. Ham.)

π (Beloved. Vat. Ms.)

ρ (At the first teaching of the faith. Ham.)

σ (Yet being taught you so early may be styled an old. Ham.)

τ (On the other hand. Dodd.)

υ (As having set us a peculiar example. Pyle.)

φ (Us. Alex., Ham. A peculiar obligation to it. Pyle. Jno. 13, 15.)

χ (Is passing. Ham. Ro. 13. 12. Ep. 5, S. 1 Th. 5, 5.)

ς Is (wilfully) blind, and cannot see afar off. 2 Pe. 1, 9.

ψ (Already. Ham.)

ω Gr. scandal. That is, he does not stumble. Jno. 11, 10. Mark 1.)

II.] Which they have suffered in the person of the Christ, *ve.* 1—6.

MY little children, these things I write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, JESUS Christ the righteous: <sup>2</sup>and He is the propitiation<sup>λ</sup> for our sins: and not for our's only, but also for the sins of the whole world. <sup>3</sup>And hereby we do<sup>μ</sup> know that we know Him, if we keep His commandments. <sup>4</sup>He that saith, "I know<sup>ν</sup> Him," and keepeth not His commandments, is a liar, and the truth is not in him. <sup>5</sup>But whoso keepeth His word, in him<sup>ξ</sup> verily is the love of God perfected: hereby know we that we are in Him. <sup>6</sup>He that saith he abideth in Him ought himself also so to walk, even as He walked.

And are therefore under a peculiar obligation to love each other, *ve.* 7—17.

<sup>7</sup>BRETHREN,<sup>π</sup> I write no new commandment unto you, but an old commandment which ye had from the beginning.<sup>ρ</sup> The old commandment is the word which ye have heard<sup>σ</sup> from the beginning.

<sup>8</sup>Again,<sup>τ</sup> a new commandment I write unto you, which thing is true in him<sup>υ</sup> and in you:<sup>φ</sup> because the darkness is past,<sup>χ</sup> and the true light now shineth.

<sup>9</sup>He that saith he is in the light, and hateth his brother, is in darkness<sup>ς</sup> even until now.<sup>ψ</sup> <sup>10</sup>He that loveth his brother abideth in the light, and there is none occasion<sup>ω</sup> of stumbling in him. <sup>11</sup>But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

<sup>12</sup>I write unto you, little children, because your sins are forgiven you for His name's sake.

<sup>13</sup>I write unto you, fathers, because ye have known Him *that is* from the beginning.

I write unto you, young men, because ye have overcome the wicked one.

I write<sup>α</sup> unto you, little children, because ye have known the Father.

<sup>14</sup>I have<sup>β</sup> written unto you, fathers, because ye have known Him *that is* from the beginning.

I have<sup>γ</sup> written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

<sup>15</sup>Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. <sup>16</sup>For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. <sup>17</sup>And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Continue steadfast in your belief of the certainty of what you have been taught, *ve.* 18—28.

<sup>18</sup>LITTLE children, it is the last time:<sup>δ</sup> and as ye have heard that antichrist shall<sup>ε</sup> come, even now are there many antichrists; whereby we know that it is the last time.<sup>ς</sup>

<sup>19</sup>They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that<sup>ζ</sup> they were not all of us.

<sup>20</sup>But<sup>θ</sup> ye have an unction<sup>ι</sup> from the Holy One, and ye know all<sup>κ</sup> things.

<sup>21</sup>I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. <sup>22</sup>Who is a liar but he that denieth that JESUS is the Christ? He is antichrist, that denieth the Father and the Son. <sup>23</sup>Whosoever denieth the Son, the same hath

α (Do I?)

β (Have I?)

γ (Have I?)

δ (Hour. Ham. The great day of destruction on the obdurate Jews is close at hand. Mat. xxiv. Il. 10, 37.)

ε (Cometh. Ham. The Jewish nation. Ch. 4, 3. 2 Th. 2, 3, 9. 2 Pe. 2, 1. 2 Jno. 7. Light.)

ζ (Hour.)

η (None of them are of us. Wat., Wells. 1 Co. 11, 19.)

θ (And.)

ι (Gift. Vat. Ms. That is, testimony, given you by the Holy Ghost. Ham.)

κ (Ye all know it. Vat. Ms.)

α (*Renounced the Father, who has testified Jesus to be the Christ.* Ham. Jno. 15, 23. 2 Jno. 9.)

μ (*The Vat. Mss. contains this clause. Also the Alex., Ephr., and above thirty others, the Vss. in general, Clement, Orig., the Cyrils, Vigilius, Pelagius.* Green.)

ν (*Remain.*)

ξ (*Abide.* Wat.)

π (*You.* Vat. Mss.)

ρ (*Gift.* Vat. Mss. Ve. 20, and so the next clause. *The aid of the Holy Spirit.* Burton.)

σ *Or, it.*

τ (*Made ashamed by.* Wat., Wells.)

υ *Or, know ye. (Know that also.* Alex., Vulgate, Ham.)

φ (*The Vat. Mss. adds "and be." So the Alex., Vulgate, Syr., Eth.*)

χ (*Gr., children, and so ve. 2.)*

ψ (*Hath not yet been made manifest.* Ham. Ro. 8, 18. 2 Co. 4, 17.)

ω (*If...Ham.*)

α (*Fully comprehend and know.* Ham., Titt. Job 19, 26. Ps. 16, 11. Mat. 5, 1. 1 Co. 13, 12. 2 Co. 5, 7.)

β (*On.* Ham.)

γ (*Lit., committeth the non-observance of.*)

δ (*The non-observance.* Titt.)

not the Father: <sup>α</sup> but he that acknowledgeth the Son hath the Father also.<sup>α</sup>

<sup>24</sup>Let that therefore abide<sup>ν</sup> in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue<sup>ξ</sup> in the Son, and in the Father. <sup>25</sup>And this is the promise that He hath promised us,<sup>π</sup> even eternal life.

<sup>26</sup>These things have I written unto you concerning them that seduce you.

<sup>27</sup>But the anointing<sup>ρ</sup> which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him.<sup>σ</sup>

<sup>28</sup>And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed<sup>τ</sup> before Him at His coming.

*Since we are born anew by the resurrection of the Christ, we ought to live anew; first, in love and purity toward God, ii. 29—iii. 12.*

<sup>29</sup>IF ye know that He is righteous, ye know<sup>υ</sup> that every one that doeth righteousness is born of Him.

III.] <sup>1</sup>Behold, what manner of love the Father hath bestowed upon us, that we should be called<sup>φ</sup> the sons<sup>χ</sup> of God: therefore the world knoweth us not, because it knew Him not.

<sup>2</sup>Beloved, now are we the sons of God, and it doth not yet appear<sup>ω</sup> what we shall be: but we know that, when<sup>ω</sup> He shall appear, we shall be like Him; for we shall see<sup>α</sup> Him as He is. <sup>3</sup>And every man that hath this hope in<sup>β</sup> Him purifieth himself, even as He is pure.

<sup>4</sup>Whosoever committeth sin transgresseth<sup>γ</sup> also the law: for sin is the transgression<sup>δ</sup> of the law. <sup>5</sup>And ye know that He was manifested to take away our sins; and in Him is no sin. <sup>6</sup>Whosoever abideth in Him sinneth

not: whosoever sinneth hath not seen Him, neither known Him.

<sup>7</sup>Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous.

<sup>8</sup>He that committeth<sup>ε</sup> sin is of the devil; <sup>ξ</sup>for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

<sup>9</sup>Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God.

<sup>10</sup>In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. <sup>11</sup>For this is the message<sup>η</sup> that ye heard from the beginning, that we should love one another. <sup>12</sup>Not as Cain,<sup>ζ</sup> who was of that wicked one, and slew his brother.

And wherefore slew he him?

Because his own works were evil, and his brother's righteous.

*And secondly, in love and beneficence toward man, ve. 13—24.*

<sup>13</sup>MARVEL not, my brethren, if the world hate you. <sup>14</sup>We know that we have passed from death unto life, because we love<sup>θ</sup> the brethren.

He that loveth not his brother abideth in death. <sup>15</sup>Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

<sup>16</sup>Hereby perceive we the<sup>θ</sup> love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren.

<sup>17</sup>But whoso hath this world's good,<sup>α</sup> and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? <sup>18</sup>My little children, let us not love in word,

<sup>ε</sup> (*Deliberately—any act of known sin.* Ham.)

<sup>ξ</sup> (*As purity of life is the mark of God's children, so does a vicious course demonstrate a man to be a servant of the devil.* Pyle.)

<sup>η</sup> *Or, commandment.* Ch. 1, 5. and 2, 7.

<sup>ζ</sup> *Ge. 4, 4. He. 11, 4. Jude 11.*

<sup>θ</sup> *Jno. 15, 18, and 17, 14. 2 Ti. 3, 12.*

<sup>θ</sup> (*His.* Wat.)

<sup>α</sup> *De. 15, 7. Lu. 3, 11.*

<sup>α</sup> (*Is surely very far from being influenced as he ought by the consideration of God's love to him.* Wells.)



κ (*Fair pretences and kind speeches.* Pyle. Eze. 33, 31. Ro. 12, 9. Ep. 4, 15. Ja. 2, 15. 1 Pe. 1, 22.)

λ (*Shall know.* Wells.)

μ *Gr., persuade.*

ν (*We cannot but expect that God will condemn us likewise.* Wells.)

ξ (*It has.* Vat. Ms.)

ι Ch. 2, 28, and 4, 17.

κ Jno. 6, 29, and 17, 3.

π (*On His name Jesus Christ, i.e., Jesus is the Christ. So Alex., Æth.)*

ι Ve. 11. Ch. 4, 21. Mat. 22, 39. Jno. 13, 34, and 15, 12. Ep. 5, 2. 1 Th. 4, 9. 1 Pe. 4, 8.

ρ (*Have come.* Ham. Mat. 24, 5. Ac. 20, 30.)

σ (*Is known.* Wells.)

τ (*...Jesus is the Christ, comr...* Vat. Ms. *Jesus Christ which is come.* Ham. Ch. 5, 1. 1 Co. 12, 3.)

μ Ch. 2, 22. 2 Jno. 7.

ν (*He cometh.* Ham.)

φ (*Ilm., Vulg. The evil one. Æth. Falsc prophesying.* Grot.)

neither in tongue;<sup>κ</sup> but in deed and in truth. <sup>19</sup>And hereby we know<sup>λ</sup> that we are of the truth, and shall assure<sup>μ</sup> our hearts before Him. <sup>20</sup>For if our heart condemn us, God is greater than our heart, and knoweth all things.<sup>ν</sup> <sup>21</sup>Beloved, if our heart condemn us not, then have we<sup>ξ</sup> confidence<sup>ι</sup> toward God. <sup>22</sup>And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.

<sup>23</sup>And this is His commandment,<sup>κ</sup> That we should believe on the<sup>π</sup> name of His Son JESUS Christ, and love<sup>ι</sup> one another, as He gave us commandment. <sup>24</sup>And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us.

IV.] *Avoid all persons who teach otherwise, ve. 1—6.*

**B**ELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are<sup>ρ</sup> gone out into the world.

<sup>2</sup>Hereby know ye<sup>σ</sup> the Spirit of God: Every spirit that<sup>τ</sup> confesseth that JESUS Christ is come in the flesh is of God: <sup>3</sup>and every spirit that confesseth not<sup>μ</sup> that JESUS Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should<sup>ν</sup> come; and even now already is it in the world.

<sup>4</sup>Ye are of God, little children, and have overcome them:<sup>φ</sup> because greater is He that is in yon, than he that is in the world. <sup>5</sup>They are of the world: therefore speak they of the world, and the world heareth them. <sup>6</sup>We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

*For surely since God gave His life for us, ve. 7—12.*

<sup>7</sup>BELoved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. <sup>8</sup>He that loveth not knoweth not God; for God is love.

<sup>9</sup>In this was manifested the love of God toward<sup>κ</sup> us, because that God sent His only begotten Son into the world, that we might live through Him. <sup>10</sup>Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. <sup>11</sup>Beloved, if God so loved us, we ought also to love one another.<sup>ψ</sup>

<sup>12</sup>No man hath seen God at any time. If we love one another, God dwelleth<sup>ω</sup> in us, and His love is perfected<sup>α</sup> in us.

*We ought, if necessary, to give our lives for our Christian brethren, ve. 13—21.*

<sup>13</sup>HEREBY know we that we dwell<sup>δ</sup> in Him, and He in us, because He hath given us of His Spirit. <sup>14</sup>And we have seen and do testify that the Father sent the Son to be the Saviour of the world. <sup>15</sup>Whosoever shall confess that JESUS<sup>γ</sup> is the Son of God, God dwelleth<sup>δ</sup> in him, and he in God.

<sup>16</sup>And we have known and believed the love that God hath to<sup>ε</sup> us. God is love; and he that dwelleth in love dwelleth in God, and God in him. <sup>17</sup>Herein is our<sup>ς</sup> love made perfect, that we may have boldness in the day of judgment:<sup>η</sup> because as<sup>θ</sup> He is, so are we in this world. <sup>18</sup>There is no fear in love; but perfect love casteth out fear: because fear hath torment.<sup>ι</sup> He that feareth is<sup>κ</sup> not made perfect in love. <sup>19</sup>We love<sup>λ</sup> Him, because He first loved us.

<sup>20</sup>If a man say, "I love God," and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can<sup>μ</sup> he love God whom he hath not seen?

κ (*Among.* Ham.)

ψ (*Have the tenderest regard for those on whom God was pleased to set so high a value.* Pyle. Ch. 3, 16. Mat. 18, 33. Jno. 15, 12.)

ω (*Abides.*)

α (*This is the proper way to judge whether we truly love God and God loves us.* Wells.)

β (*Abide.* Wells.)

γ (*...Christ is the Son of.* Vat. Ms.)

δ (*Abides.* Ham.)

ε (*Among.* Ham.)

ζ *Gr., love with us. (In this the love with us is perfected that we have...Ham.)*

η (*Even to lay down our lives in testimony of the truth.* Ham. So Tertullian.)

θ (*Ready to suffer for their sakes as Christ suffered for us all.* Pyle. Ch. 3, 3.)

ι (*Carries restraint with it.* Wat. *Pain,—a kind of rack in it, which always keeps men in awe.* He. 2, 15. Ham.)

κ (*Hath not been perfected.* Ham.)

λ (*Therefore.* Alex., Vulgate, Syr., Arab. *Let us love.* Ham.)

μ (*Cannot.* Vat. Ms.)

ν (Do. Vat. Ms.)

<sup>21</sup> And this commandment have we from Him, That he who loveth God love his brother also.

V.] *And you will be able to do even this, if you perseveringly abide in the persuasion that Jesus is the Christ, the Son of God, ve. 1—12.*

ξ (Heavy. Ham. Burdensome. Mack.)

WHOSOEVER believeth that JESUS is the Christ is born of God: and every one that loveth Him that begat loveth him also that is begotten of Him.

π ("And spirit" .....is added by Alex., Coptic, Cyril, (Eucem- nius.)

<sup>2</sup> By this we know that we love the children of God, when we love God, and keep<sup>ν</sup> His commandments. <sup>3</sup> For this is the love of God, that we keep His commandments: and His commandments are not grievous.<sup>ξ</sup>

ρ One of the sol- diers with a spear pierced His side, and forthwith came thereout blood and water. Jno. 19, 34. (By this was proved the reality of His human nature. Ham.)

<sup>4</sup> For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even*<sup>τ</sup> our faith.

<sup>5</sup> Who is he that overcometh the world, but he that believeth that JESUS is the Son of God?

<sup>6</sup> This is He that came by water and blood, *even* Jesus Christ; not by water<sup>ρ</sup> only, but by water and blood.

σ (The Holy Ghost first on Him and then on the apostles.)

And it is the Spirit<sup>σ</sup> that beareth witness, because the Spirit is truth. <sup>7</sup> For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

<sup>8</sup> And there are three that bear witness in earth, the spirit, and the water,<sup>τ</sup> and the blood:<sup>ν</sup> and these three agree in one.

τ (The testimony made of our Lord at His baptism.)

<sup>9</sup> If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son. <sup>10</sup> He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that

υ (The proofs of His divinity given at His death.)

God gave of His Son. <sup>11</sup> And this is the record, that God hath given to us eternal life, and this life is in His Son. <sup>12</sup> He that hath the Son hath life; and he that hath not the Son of God hath not life.

*But if you let this go, and apostatize, you will perish, ve. 13—21.*

φ Or, concerning. (Toward. Ham.)

χ (Heareth. Wors., Scholeſ.)

<sup>13</sup> THESE things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

ψ (Committ. Syn.)

<sup>14</sup> And this is the confidencee that we have in<sup>φ</sup> Him, that, if we ask any thing according to His will, He heareth us: <sup>15</sup> and if we know that He heark us, whatsoever we ask, we know that we have the petitions that we desired of Him.

ω (Apostasy. Mat. 12, 32. He. 6, 4, and 10, 26.)

<sup>16</sup> If any man see his brother sin<sup>ψ</sup> a sin *which* is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death:<sup>ω</sup> I do not say that he shall pray for it.<sup>α</sup> <sup>17</sup> All unrighteousness is sin: and there is a sin not unto death.

α (For that I do not say that he shall pray. Wors., Scholeſ.)

<sup>18</sup> We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. <sup>19</sup> And we know that we are of God, and the whole world lieth in wickedness.<sup>β</sup> <sup>20</sup> And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, *even* in His Son JESUS Christ. This is the true God, and eternal life.

β (The wicked one. Wells, Wors., Scholeſ.)

<sup>21</sup> Little children, keep yourselves from idols.<sup>γ</sup> Amen.

γ (It would be utterly inexcusable in any Christian to be drawn into any act of idolatrous worship. Pyle, Ham. 1 Co. 10, 14.)

# THE SECOND EPISTLE

OF

## JOHN.

THIS Epistle was not at first universally allowed to be genuine. It is quoted by Irenæus, was received by Clemens Alexandrinus, and ultimately acknowledged. Dr. Mill observes that of the thirteen verses of which it consists, eight may be found in the first either in sense or in expression.

Dr. Hammond thought it was addressed to a church unnamed, and to all the Christians therein, and this was the opinion of Cassiodorus.

*Salutation.*

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Acts xxviii. 31.

*a (Being a name of honour among the Jews agrees very well with the office of apostle. Wells.)*

THE elder<sup>a</sup> unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; <sup>2</sup>for the truth's sake, which dwelleth in us, and shall be with us for ever. <sup>3</sup>Grace be<sup>β</sup> with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

*β Gr., shall be.*

<sup>4</sup>I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

*γ (Among...such as walked. Wors.)*

<sup>5</sup>And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. <sup>6</sup>And this is love, that we walk after His commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

*δ (Gone forth into. Alex., Vulg.)*

<sup>7</sup>For many deceivers are entered<sup>δ</sup>

into the world, who confess not that Jesus Christ is come in the flesh. This is a<sup>ε</sup> deceiver and an antichrist.

*ε (Gr., the...the.)*

<sup>8</sup>Look to yourselves, that we lose<sup>ζ</sup> not those things which we have wrought,<sup>η</sup> but that we receive a full reward.<sup>θ</sup>

*ζ (Ye lose...but... ye. Vat. Ms. Ye destroy not what ye. Alex.)*

<sup>9</sup>Whosoever transgresseth,<sup>ι</sup> and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

*η Or, gained. Some copies read, which ye have gained, but that ye receive.*

<sup>10</sup>If there come any<sup>κ</sup> unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: <sup>11</sup>for he that biddeth him God speed is partaker of his evil deeds.

*θ (Forfeit not the reward of your good beginnings for want of perseverance. Ham.)*

<sup>12</sup>Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face,<sup>λ</sup> that our<sup>ν</sup> joy may be full.

*ι (Exceedeth. Vat. Ms.)*

*κ (...One. Wells.)*

*λ (Give him no ear, far less encouragement.)*

*μ Gr., mouth to mouth.*

*ν Or, your. (Vat. Ms., Vulg., Copt., Æth. Jno. 17, 13. 1 Jno. 1, 4.)*

<sup>13</sup>The children of thy elect sister<sup>δ</sup> greet thee. Amen.

*δ 1 Pe. 5, 13.*



# THE THIRD EPISTLE

OF

## JOHN.

SOME of the sentiments and expressions in this Epistle are similar to those in the Second (comp. ve. 4, with Second, ve. 4, and ve. 13, 14, with Second, ve. 12). Dr. Lightfoot thinks that "S. John sent this Epistle to Gaius at Corinth by Timothy, who was leaving Ephesus for Rome, on S. Paul's sending for him" (2 Ti. iv. 9). Dr. Lardner, "that he was an eminent Christian who lived in some city of Asia not far from Ephesus."

<sup>a</sup> Or, truly. 2  
Jno. 1.

Salutation.

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Acts xxviii. 31.

<sup>β</sup> Or, pray.

THE elder unto the well-beloved  
Gaius, whom I love in<sup>a</sup> the truth.

<sup>γ</sup> (Accest agree-  
ably to the faith  
in. Sym.)

<sup>2</sup> Beloved, I wish<sup>β</sup> above all things  
that thou mayest prosper and be in  
health, even as thy soul prospereth.

<sup>δ</sup> (Furnish for.  
Ham.)

<sup>3</sup> For I rejoiced greatly, when the  
brethren came and testified of the  
truth that is in<sup>γ</sup> thee, even as thou  
walkest in the truth. <sup>4</sup> I have no  
greater joy than to hear that my  
children walk in truth.

<sup>ε</sup> Gr., worthy of  
God.

<sup>5</sup> Beloved, thou doest faithfully  
whatsoever thou doest to the bre-  
thren, and to strangers; <sup>6</sup> which have  
borne witness of thy charity before  
the church: whom if thou bring<sup>δ</sup> for-  
ward on their journey after a godly  
sort,<sup>ε</sup> thou shalt do well: <sup>7</sup> because  
that for His name's sake they went  
forth,<sup>ζ</sup> taking nothing of the Gentiles.

<sup>ζ</sup> (To proclaim  
Christianity.)

<sup>η</sup> (Some Mss. and  
Vss.<sup>14</sup> would have  
written.")

<sup>8</sup> We therefore ought to receive such,  
that we might be fellow-helpers to the  
truth.

<sup>θ</sup> (Somewhat to.  
Alex., Ham.)

<sup>9</sup> I wrote<sup>η</sup> unto<sup>θ</sup> the church: but

Diotrephes, who loveth to have the  
pre-eminence among them, receiveth<sup>ι</sup>  
us not. <sup>10</sup> Wherefore, if I come, I  
will remember his deeds which he  
doeth, prating<sup>κ</sup> against us with malic-  
ious<sup>λ</sup> words: and not content there-  
with, neither doth he himself receive  
the brethren, and forbiddeth them  
that would, and casteth *them* out of  
the church.

<sup>ι</sup> (Gives no heed to  
my letters. Ham.)

<sup>κ</sup> (Baffling us.  
Ham.)

<sup>λ</sup> (Wicked. Ham.)

<sup>11</sup> Beloved, follow not that which  
is evil,<sup>μ</sup> but that which is good. He  
that doeth good is of God: but he  
that doeth evil hath not seen<sup>ν</sup> God.

<sup>μ</sup> Ps. 37, 27. Is.  
1, 16. 1 Pe 3,  
11

<sup>12</sup> Demetrius hath good report of  
all men, and of the truth itself: yea,  
and we *also* bear record; and ye<sup>ν</sup>  
know that our record is true.

<sup>ν</sup> (Knows not  
what belongs to  
Christianity.  
Ham.)

<sup>13</sup> I had many things to write, but  
I will not with ink and pen write  
unto thee: <sup>14</sup> but I trust I shall shortly  
see thee, and we shall speak face<sup>ξ</sup> to  
face.

<sup>ξ</sup> (Thou knowest.  
Vat., Alex.,  
Vulg.)

Peace be to thee.

Our friends salute thee.

Greet the friends by name.

<sup>ξ</sup> Gr., mouth to  
mouth.

# THE GENERAL EPISTLE

OF

## JUDE.

JEROME in his Catalogue says, "Jude, the brother of James, left a short Epistle, which is one of the seven called catholic; but because of a quotation from the Book of Enoch, which is apocryphal, it was rejected by many; however it has obtained authority, and is reckoned among the sacred Scriptures." This quotation may be understood as if the apostle had said, "They (the Jews) own a prophecy, in Sepher Jasher by Enoch, of God coming to judgment, themselves are the very men to whom such a matter is to be applied."

S. Jude is one of those who are styled the Lord's "brethren" (Mat. xiii. 55, and Ma. vi. 3); and is named as an apostle (Lu. vi. 16); and by S. John (Jno. xiv. 22).

It may be inferred that the epistle was written shortly before the destruction of Jerusalem. "That of S. Jude," says Dr. Lightfoot, "and the Second Epistle of S. Peter being near akin in style, matter, and subject, it is fairly conjecturable that they were not far removed in time—speaking both of wicked ones and wickedness at the same height and ripeness. They are one to another as the prophecy of Obadiah and Je. xlix. 14, speaking the same thing, using the same manner, and oftentimes the same words."

Certain expressions and allusions in the later apostolic writings warrant the conclusion that the teachers afterwards known by the name of Nicolaitans, Cerinthians, Ebionites, Gnostics, &c., had begun already to infect the Church. Irenæus (lib. i., ch. 20) says, "Simon Magus taught that men might live as they pleased." "The Carpocratians say that actions are good or bad only in the opinions of men" (lib. i., ch. 24). "The Nicolaitans live disorderly, teaching that fornication is indifferent" (lib. i., ch. 27; Re. ii. 6). "Avoid the impure Nicolaitans, those lovers of pleasure," Ignatius (*Epist. ad Philad.*) "They magnify Cain," Tertullian (*De Presc. Hær.*, § 47.)

<sup>a</sup> (*The called that have been.* Alex., Vulg., Syriac, Æth., Ham.)

<sup>β</sup> (*Beloved.* Vat., Alex., Vulg.)

<sup>γ</sup> (*By.* Ham.)

<sup>δ</sup> (*Gr., making all speed.*)

<sup>e</sup> (*I thought it necessary.* Ham.)

<sup>ζ</sup> (*Foretold of.* Wall.)

Salutation.

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Acts xxviii. 31.

**J**UDE, the servant of JESUS Christ, and brother of James, to them<sup>a</sup> that are sanctified<sup>β</sup> by God the Father, and preserved in<sup>γ</sup> JESUS Christ, and called: <sup>2</sup>mercy unto you, and peace, and love, be multiplied.

<sup>3</sup>Beloved, when<sup>δ</sup> I gave all diligence to write unto you of the common salvation, it was needful<sup>e</sup> for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints. <sup>4</sup>For there are certain men crept in unawares, who were before of old ordained<sup>ζ</sup> to this

condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the<sup>η</sup> only Lord God, and our LORD JESUS Christ.

<sup>5</sup>I will therefore put you in remembrance, though ye once knew this, how that the Lord,<sup>θ</sup> having saved the people out of the land of Egypt, afterward destroyed them that believed not.

<sup>6</sup>And the angels which kept not their first<sup>ι</sup> estate, but left their own<sup>κ</sup> habitation,<sup>λ</sup> He hath reserved in everlasting chains under darkness<sup>μ</sup> unto the judgment of the great day.

<sup>7</sup>Even as Sodom and Gomorrha, and the cities about them, in like

<sup>η</sup> (*Our only Master and Lord, Jesus Christ.* Ham., Vat. Ms.)

<sup>θ</sup> (*Jesus.* Vat. Ms.)

<sup>ι</sup> Or, *principality.* (Ham.)

<sup>κ</sup> (*Proper.* Ham.)

<sup>λ</sup> *Some vestment of glory.* 2 Co. 5, 3. (*The honour of the angelic dignity.* Eusebius.)

<sup>μ</sup> 2 Pe. 2, 4.

μ (*As these do. Wall. Guilty of the same prostitution. Heyl.*)

ν Gr., *other.* (That is, *unnatural.* Newc.)

ξ (*A resemblance.* Grot., Wall.)

π (*Commit all sorts of impurity.* Burton.)

ρ (*That is, the apostles.* Wall.)

σ (*Alleging a story current among them of Michael and the Angel of Death discoursing about fetching away the soul of Moses.* Lightf.)

τ (*Irrational.* Hinds.)

υ (*Korah.* Nu. 16, 1.)

φ (*Of autumn.* Rh. *Autumnal.* Ham. *Withered trees.* Heyl.)

ς Ge. 5, 18.

χ (Gr., *His holy myriads.* Wors.)

manner;<sup>μ</sup> giving themselves over to fornication, and going after strange<sup>ν</sup> flesh, are set forth for an example, suffering the vengeance<sup>ξ</sup> of eternal fire.

<sup>8</sup> Likewise also these *filthy* dreamers defile<sup>π</sup> the flesh, despise dominion, and speak evil of dignities.<sup>ρ</sup>

<sup>9</sup> Yet Michael<sup>σ</sup> the archangel, when contending with the devil (he disputed about the body of Moses), durst not bring against him a railing accusation, but said, "The Lord rebuke thee."

<sup>10</sup> But these speak evil of those things which they know not: but what they know naturally, as brute<sup>τ</sup> beasts, in those things they corrupt themselves. <sup>11</sup> Woe unto them! for they have gone in the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Core.<sup>υ</sup> <sup>12</sup> These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they* are without water, carried about of winds; trees<sup>φ</sup> whose fruit withereth, without fruit, twice dead, plucked up by the roots; <sup>13</sup> raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

<sup>14</sup> And Enoch<sup>ς</sup> also, the seventh from Adam, prophesied of these, saying, "Behold, the Lord cometh with ten thousands of His saints,<sup>χ</sup> <sup>15</sup> to execute judgment upon all, and to

convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against Him."<sup>ψ</sup> <sup>16</sup> These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling<sup>d</sup> words, having men's persons in admiration<sup>ω</sup> because of advantage.

<sup>17</sup> But, beloved, remember ye the words which were spoken before<sup>α</sup> the apostles of our LORD JESUS Christ; <sup>18</sup> how that they told you there should be mockers<sup>ε</sup> in the last time, who should walk after their own ungodly lusts. <sup>19</sup> These be they who separate themselves, sensual, having not the Spirit.

<sup>20</sup> But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, <sup>21</sup> keep yourselves in the love of God, looking for the mercy of our LORD JESUS Christ unto eternal life.

<sup>22</sup> And of some<sup>β</sup> have compassion, making a difference: <sup>23</sup> and others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

<sup>24</sup> Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, <sup>25</sup> to the only wise God our Saviour,<sup>γ</sup> be glory and majesty, dominion and power, both now and ever. Amen.

ψ (*In the Apocryphal prophecies of Enoch, ch. li., is an exactly similar passage.*)

d 2 Pe. 2, 18.

ω (*Respecters of persons for the sake of gain.* Sym.)

α (*By.* Sym.)

ε 1 Ti. 4, 1. 2 Ti. 3, 1, and 4, 3. 2 Pe. 2, 1, and 3, 3.

β (*And some, being wavering rebuke; others save, snatching.... and on others have compassion with fear.* Alex., Vulgate, Syr., Æth., Hamm., Wat.)

γ (*Vat. and Alex. Manuscripts add "through Jesus Christ our Lord."*)



# THE REVELATION

OF

## S. JOHN THE DIVINE.

THAT the Apocalypse was written by S. John the Apostle is attested by Justin Martyr, Irenæus, Theophilus, Melito, Apollonius, Clemens Alexandrinus, and Tertullian. "Hardly any book," says Lowman, "has received more early, more authentic, and more satisfactory attestations."

On account of its true interpretation being lost, the book fell into neglect, and in the third and fourth centuries many hesitated to receive what they could not understand. But Jerome owned it, "not regarding," he says, "so much the present opinion as the testimonies of the ancient Christians."

It is declared in ch. i. 9 to have been written in the isle of Patmos, a rocky island in the Ægean Sea, about fifteen miles in circumference. With this agrees the subscription to the Philoxenian-Syriac Version, which was made by Polycarp at the beginning of the sixth century, ". . . which was made by God to John the Evangelist in the isle of Patmos, whither he was banished by the Emperor Nero."

Arethas, who, according to some critics, lived in the sixth century, expressly refers it to a period prior to the commencement of the Jewish war; and interprets ch. vii. 4—8 of those Jews who accepted Jesus as the Christ. "For," says he, "the destruction by the arms of the Romans had not yet come upon them when he received these prophecies." As Arethas was not an original writer, he probably borrowed his opinions from Hippolytus, who lived in the second century. Irenæus is the principal authority for a later date, and his words are ambiguous, and his mistakes elsewhere shew that he is not to be trusted in a question of dates.

It was probably therefore written and published in the reign of Nero, about the close of A.D. 67.

Its purpose was to foretell to the Seven Churches, over which S. John presided as metropolitan, the coming of Christ; and the key to the book is to consider it as coincident with S. Matthew xxiv. "The composure of the book," says Lightfoot, "is much as Daniel's, in that he repeats one story over and over again in varied and enlarged expressions. And as Ezekiel wrote concerning the ruin of Jerusalem when that had begun, so does S. John concerning its final destruction."

If the prophecies contained in the book refer to Jerusalem, the assurances (ch. i. 3; xxii. 10, 20), are appropriate, and consonant with S. John himself (Jno. xxi. 20; 1 Jno. ii. 18), and with the numerous and striking allusions and declarations of S. Paul, S. James, and S. Peter.

This interpretation alone brings the Apocalypse into the system of the New Testament, binds it in the bundle of the apostolic books, consummates the teaching and confirms the declarations of the inspired writers, and exhibits the Great High Priest, King and Lawgiver, as announcing the immediate fulfilment of His own predictions (Matt. xxiv.), and the completion of the purposes of God to man.

<sup>a</sup> (A great part being about things that were shortly to be fulfilled by the Romans, it was not safe that the representation of them should be perfectly clear. Le Clerc.)

<sup>b</sup> Ve. 3. Ch. 4, 1, and 22, 20.

<sup>β</sup> (He signified them sending by. Ham.)

I.] Inscription, ve. 1—3.

THE Revelation<sup>a</sup> of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly<sup>b</sup> come to pass; and He sent and signified<sup>β</sup> by His angel unto His servant John: <sup>2</sup>who bare<sup>c</sup> record of the word of God, and of the testimony of JESUS Christ, and of all<sup>d</sup> things that he saw. <sup>3</sup>Blessed is he that readeth, and they that hear

the words of this prophecy, and keep those things which are written therein: for the time is at hand.<sup>e</sup>

Preparatory vision, ve. 4—20.

[Asia Proper, or, Proconsular Asia, comprehended Phrygia, Mysia, Caria and Lydia (Cicero, *pro Flacc.*, 27, *Ep. Fam.*, ii. 15). Here it denotes only Ionia, or the entire western coast of which Ephesus was the capital. Strabo calls this "Asia." It contained at this time 500 great cities, of which Ephesus, Smyrna, and Pergamos contended for the pre-eminence. Woodhouse, *Kitto's Bib. Cyc.*]

<sup>4</sup> JOHN to the seven churches which are in Asia: Grace be

<sup>γ</sup> (Hath borne. Wat. Hath testified. Ham.)

<sup>δ</sup> (Whatever. Vatican, Alex., Vulg., Syr.)

<sup>c</sup> Ch. 22, 10. Ro. 13, 11. Ja. 5, 8. 1 Pe. 4, 7.

c Ch. 3, 1; 4, 5;  
and 5, 6. Zec.  
3, 9, and 4, 10.

e (First-born from.  
Ham. 1 Co. 15,  
20. Col. 1, 18.)

g (A Kingdom.  
Vatican Ms.,  
1160, and so  
throughout.  
Alex., Vulgate,  
Syriac, Æth.)

d Da. 7, 13.

e Zec. 12, 10. Jno.  
19, 37.

η (The tribes of  
the land. Ham.,  
Wells. Mat. 24,  
30.)

κ (Mourn over.  
Ham.)

λ (Gr., the.)

μ (Banished by  
Nero. Bp. New-  
ton, Diss., iii. 13.)

ν (The day of the  
Lord. Mat. 24,  
36. Ma. 13, 32.  
Lu. 21, 34. Ro.  
13, 12. 1 Th. 5,  
4. 1 Pe. 4, 7.)

ξ (Discover. Sym.)

π (Had spoken.  
Sym.)

ρ (Lampstands.  
Wat. Ve. 20.  
Ex. 25, 37. Zec.  
4, 2.)

σ (A. Mid.,  
Sym.)

τ (The robe of the  
high-priest. Ex.  
28, 4, 27 (Sept.).  
See Josephus and  
Philo. Compare,  
..clothed in linen  
..Da. 10, 25.  
Also Ex. 39, 5.  
Le. 6, 10, and  
16, 4.)

υ (Girded over his  
breast. Sym.)

f Da. 7, 9.

unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits<sup>c</sup> which are before His throne; <sup>5</sup>and from JESUS Christ, *who is* the faithful witness, *and* the first begotten<sup>e</sup> of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, <sup>6</sup>and hath made us kings<sup>f</sup> and priests unto God and His Father; to Him *be* glory and dominion for ever and ever. Amen.

<sup>7</sup> Behold, "HE COMETH WITH CLOUDS,"<sup>d</sup> and "EVERY EYE SHALL SEE HIM, AND THEY ALSO WHICH PIERCED<sup>e</sup> HIM:" and all kindreds of the earth<sup>η</sup> "SHALL WAIL<sup>κ</sup> BECAUSE OF HIM." Even so, Amen.

<sup>8</sup> I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

<sup>9</sup> I John, who also am your brother, and companion in tribulation,<sup>λ</sup> and in the kingdom and patience of JESUS Christ, was<sup>μ</sup> in the isle that is called Patmos, for the word of God, and for the testimony of JESUS Christ.

<sup>10</sup> I was in the Spirit on the Lord's<sup>ν</sup> day, and heard behind me a great voice, as of a trumpet, <sup>11</sup>saying, "I am Alpha and Omega, the first and the last: and, what thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

<sup>12</sup> And I turned to see<sup>ξ</sup> the voice that spake<sup>π</sup> with me. And being turned, I saw seven golden candlesticks;<sup>ρ</sup> <sup>13</sup>and in the midst of the seven candlesticks *one* like unto the<sup>σ</sup> Son of man, clothed with a garment<sup>τ</sup> down to the foot, and girt about the paps<sup>υ</sup> with a golden girdle. <sup>14</sup>His head and *His* hairs<sup>υ</sup> were white like wool, as white as snow; and His

eyes *were* as a flame of fire; <sup>15</sup>and His feet<sup>υ</sup> like unto fine brass, as if they burned in a furnace; and "His VOICE<sup>λ</sup> AS THE SOUND OF MANY WATERS."<sup>16</sup> And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword:<sup>ι</sup> and His countenance was as the sun shineth in his strength. <sup>17</sup>And when I saw Him, I fell<sup>κ</sup> at His feet as dead.

And He laid<sup>υ</sup> His right hand upon me, saying unto me, "Fear not; I AM the first and the last."<sup>18</sup> *I am* He that liveth,<sup>η</sup> and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.<sup>ο</sup> <sup>19</sup>Write<sup>φ</sup> the things which thou hast seen,<sup>ρ</sup> and the things which are,<sup>ρ</sup> and the things which shall be<sup>υ</sup> hereafter;<sup>τ</sup> <sup>20</sup>the mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks.<sup>ς</sup>

The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

## II.] First warning and encouragement.

[The supposed ruins of Ephesus consist of shattered walls, in which some pillars, architraves, and fragments of marble have been built. Towards the sea extends the ancient port, a pestilential marsh. Kitto's Bib. Cyc.]

"UNTO the angel<sup>λ</sup> of the church of<sup>υ</sup> Ephesus write; These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; <sup>2</sup>I know thy works, and thy labour, and thy patience, and how thou canst not bear them which say they are apostles,<sup>ε</sup> and are not, and hast found them liars: <sup>3</sup>and hast borne, and hast patience, and for My name's sake hast laboured,<sup>ω</sup> and hast not fainted. <sup>4</sup>Nevertheless I have somewhat against thee, because thou hast left thy first love.

<sup>5</sup>Remember therefore from whence

g Eze. 1, 7. Da. 10, 6.

h The glory of the God of Israel came from the way of the east; and His voice was like a noise of many waters. Eze. 43, 2, and 1, 24. Da. 10, 6.

i He hath made My mouth like a sharp sword. Is. 49, 2.

k Eze. 1, 28, and 3, 23. Da. 8, 17.

l Da. 8, 18, and 10, 10.

m ...And besides Me there is no God. Is. 44, 6; 41, 4; and 48, 12.

n Christ, being raised from the dead, dieth no more. Ro. 6, 9.

o Ch. 20, 1. Ps. 68, 20.

φ (Therefore. Vatican, Alex., Vulg., Syr., Æth.)

ρ Ve. 12.

q Ch. ii. and iii.

υ (Gr., after these things.)

r Ch. iv.—xxii.

s Zec. 4, 2.

x (The Sheliah Tsibbor, minister of the synagogue, who took care of the public reading and expounding. Lightfoot.)

ψ (In. Vat., Alex.)

ε 2 Pe. 2, 1.

ω (Borne for My name's sake. Vat. Ms., Wat.)



*a* (Who taught the lawfulness of idolatrous sacrifices and of lewdness. Daubuz, Vitrings, Ham.)

*β* (Restored to us by Christ. Burton. Ge. 2, 9.)

*γ* (My. Vat. Ms., Vulg., Syr., Æth.)

*u* ...In faith... heirs of that (mar.) kingdom which He hath promised. Ja. 2, 5.

*δ* (Contumely. Ham.)

*v* He is not a Jew which is one outwardly. Ro. 2, 28. Comp. Ga. 6, 13.

*ε* (The magistrates liberating them either by being better informed, or by letters from Rome. Grot.)

*ς* (Gr. the.)

*w* He that shall endure unto the end, the same shall be saved. Mat. 24, 13.

*η* (The mischievousness of the unbelieving Jews. Lightfoot. But perhaps, seat of Paganism.)

*θ* (In a popular tumult raised by the priest of Esculapius. Grot.)

thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. <sup>6</sup>But this thou hast, that thou hatest the deeds of the Nicolaitanes,<sup>a</sup> which I also hate. <sup>7</sup>He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree<sup>β</sup> of life, which is in the midst of the paradise of<sup>γ</sup> God."

*Second warning and encouragement.*

[Smyrna, now *Smir*, is situated at the mouth of the river Meles, about thirty-two miles north of Ephesus (Strabo, xv., 632). In the time of the first Roman emperors it was one of the finest cities of Asia. It is now the central emporium of the Levantine trade, and contains about 130,000 inhabitants; of whom 9000 are Jews, and 1000 are Europeans. Kitto's Bib. Cyc.]

<sup>8</sup>"AND unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; <sup>9</sup>I know thy works, and tribulation, and poverty, (but thou art rich)<sup>u</sup> and I know the blasphemy<sup>δ</sup> of them which say they are Jews,<sup>v</sup> and are not, but *are* the synagogue of Satan. <sup>10</sup>Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten<sup>ε</sup> days: be thou faithful unto death, and I will give thee a<sup>ς</sup> crown of life.<sup>w</sup> <sup>11</sup>He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death."

*Third warning and encouragement.*

[Pergamos or Pergamum, now *Bergama*, was the metropolis of Mysia, and the seat of the Attalic kings. It is situated about sixty-four miles to the north of Smyrna, and still retains many vestiges of its ancient magnificence. The population is about 14,000.]

<sup>12</sup>"AND to the angel of the church in Pergamos write; These things saith He which hath the sharp sword with two edges; <sup>13</sup>I know thy works, and where thou dwellest, even where Satan's<sup>η</sup> seat is: and thou holdest fast My name, and hast not denied My faith, even in those days wherein Antipas<sup>θ</sup> was My faithful martyr,

who was slain among you, where Satan dwelleth. <sup>14</sup>But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam,<sup>z</sup> who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols,<sup>y</sup> and to commit fornication.<sup>z</sup> <sup>15</sup>So hast thou also them that hold the doctrine of the Nicolaitanes,<sup>κ</sup> which thing I hate. <sup>16</sup>Repent; or else I will come unto thee quickly, and will fight<sup>b</sup> against them with the sword of My mouth. <sup>17</sup>He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna,<sup>λ</sup> and will give him a white<sup>μ</sup> stone, and in the stone a new name<sup>ν</sup> written, which no man knoweth saving he that receiveth it."

*Fourth warning and encouragement.*

[Thyatira, now *Ak-Hissar*, "the white castle," is forty-eight miles to the south-east of Pergamos. It still maintains its reputation for dyeing (Acts xvi. 14), large quantities of scarlet cloth being sent weekly to Smyrna. It consists of about 2000 houses. Kitto's Bib. Cyc.]

<sup>18</sup>"AND unto the angel of the church in Thyatira write; These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet *are* like fine brass;<sup>ξ</sup> <sup>19</sup>I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. <sup>20</sup>Notwithstanding I have a few things against thee, because thou sufferest that woman<sup>π</sup> Jezebel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols. <sup>21</sup>And I gave her space to repent<sup>ρ</sup> of her fornication; and she repented not. <sup>22</sup>Behold, I will<sup>σ</sup> cast her into a bed,<sup>τ</sup> and them that commit adultery<sup>υ</sup> with her into great tribulation, except they repent of their deeds. <sup>23</sup>And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works.

*z* Nu. 24, 14; 25, 1; and 31, 16.

*y* Ac. 15, 29. 1 Co. 8, 9, and 10, 19.

*z* 1 Co. 6, 13.

*κ* (...In like manner. Vat., Alex.)

*κ* (Who made corporal pleasure the ultimate end and happiness of man. Echard.)

*b* '...With the breath of His lips shall He slay the wicked. Is. 11, 4. 2 Th. 2, 8.

*λ* (Never seen but by the high-priest. Burton.)

*μ* (Such was wont to be given to the wrestlers. Arethas. A token of acquittal. Ovid, Met. xv., 41. Burton, Ham. A custom among the Romans by which they preserved a lasting friendship. Ward, Diss. 231.)

*ν* (Importing a new state. Daubuz, Woodhouse. Ge. 41, 45. 2 Sa. 12, 25. Da. 1, 7.)

*ξ* (Amber. And so 1, 15. Ham.)

*π* (Thy wife. Vat. Ms. So the Alex. and more than thirty others, Syr., Cyprian. Green.)

*ρ* (Most put the semicolon here.)

*σ* (Do cast her into prison. Alex., Ham.)

*τ* (Of sickness. Grot.)

*υ* (Christians seduced by the Gnostics. Burton.)



φ (Open. Vat. Ms., and four others.)

c Mat. 19, 28. Lu. 22, 29.

χ (Are. Scholef.)

ψ (The Holy Ghost, according as the Jews spake (Is. 11, 2), of the seven spirits of Messias. Light-foot.)

ω (Wast about to cast away. Vat. Ms. Art going to lose. Complut.)

α (My God. Vat. Alex., Vulgate, Syr., Æth.)

δ Ch. 16, 15. Mat. 24, 42, and 25, 13. Ma. 13, 33. Lu. 12, 39. 1 Th. 5, 2. 2 Pe. 3, 10.

β (Persons. Sym. Ac. 1, 15.)

e Jude 23.

γ (Vitrina and others think this alludes to the custom of the Sanhedrim giving a white garment to him whom they judged worthy of the priesthood. Dodd.)

ζ Whosoever... shall confess Me before men, him will I confess also before My Father which is in heaven. Mat. 10, 32. Lu. 12, 8.

<sup>24</sup>But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the "depths" of Satan, as they speak: I will put upon you none other burden. <sup>25</sup>But that which ye have already hold fast till I come. <sup>26</sup>And he that overcometh, and keepeth My works unto the end, to him will I give power<sup>c</sup> over the nations: <sup>27</sup>and he shall rule them with a rod of iron; as the vessels of a potter<sup>χ</sup> shall they be broken to shivers: even as I received of My Father. <sup>28</sup>And I will give him the morning star. <sup>29</sup>He that hath an ear, let him hear what the Spirit saith unto the churches."

### III.] Fifth warning and encouragement.

[Sardis, now *Sart*, was the capital of Lydia, situated in a fine plain watered by the river Pactolus, thirty-three miles to the south of Thyatira. Under Croesus, its last king, it was one of the most splendid cities of the East. It was destroyed by an earthquake in the time of Tiberius, but rebuilt (Tac. *Ann.*, ii., 47.) The site contains the ruins of a theatre, stadium, and some churches. Kitto's *Bib. Cyc.*]

"AND unto the angel of the church saith He that hath the seven<sup>ψ</sup> Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. <sup>2</sup>Be watchful, and strengthen the things which remain, that are ready to die: <sup>3</sup>for I have not found thy works perfect before<sup>α</sup> God. <sup>3</sup>Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch,<sup>d</sup> I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

<sup>4</sup>Thou hast a few names<sup>β</sup> even in Sardis which have not defiled<sup>c</sup> their garments; and they shall walk with Me in white: for they are worthy. <sup>5</sup>He that overcometh, the same shall be clothed in white<sup>γ</sup> raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.<sup>ζ</sup> <sup>6</sup>He that hath an ear,

let him hear what the Spirit saith unto the churches."

#### Sixth warning and encouragement.

[Philadelphia, now *Allah Shehr*, so called from Attalus Philadelphia, about twenty-seven miles south-east of Sardis. It stood on the declivity of Mount Tmolus. It still exists as a town, and contains 3000 houses. There are few ruins; one solitary pillar of high antiquity has been often noticed with interest. Kitto's *Bib. Cyc.*]

"AND to the angel of the church in Philadelphia write; These things saith He that is holy, He that is true, HE THAT HATH THE KEY OF DAVID,<sup>δ</sup> HE THAT OPENETH, AND NO MAN SHUTTETH; AND SHUTTETH, AND NO MAN<sup>e</sup> OPENETH; <sup>8</sup>I know thy works: behold, I have set before thee an open door,<sup>g</sup> and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name.

<sup>9</sup>Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet,<sup>h</sup> and to know that I have loved thee.

<sup>10</sup>Because thou hast kept the word of My patience, I also will keep<sup>i</sup> thee from the hour of temptation,<sup>ζ</sup> which shall come upon all the world, to try them that dwell upon the earth.

<sup>11</sup>Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

<sup>12</sup>Him that overcometh will I make a pillar in the temple<sup>η</sup> of My God, and he shall go no more out: and I will write upon him the name<sup>θ</sup> of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My<sup>κ</sup> new name. <sup>13</sup>He that hath an ear, let him hear what the Spirit saith unto the churches."

#### Seventh warning and encouragement.

[Laodicea, now *Eski-Hissar*, "old castle," was south of Philadelphia, and forty miles to the east of Ephesus. Its ruins shew it to have been a very great city; one of its theatres was capable of containing 30,000 persons. It was situated on six or seven hills. It is now deserted. Kitto's *Bib. Cyc.*]

<sup>14</sup>"AND unto the angel of the church

δ Is. 22, 22. Lu. 1, 32. (The Christian Church. Burton.)

e (One. Scholef.)

g 1 Co. 16, 9. 2 Co. 2, 12.

h The sons... of them that afflicted thee shall come bending unto thee... Is. 60, 14, and 49, 23.

i The Lord knoweth how to deliver the godly out of temptations. 2 Pe. 2, 9.

ζ (The fulfilment of the Lord's prediction. Matt. xxiv.)

η (Holy place. Titt.)

θ (Inscriptions on pillars bore sometimes the privileges granted to cities, sometimes the names of benefactors. Low-mau.)

κ (From. Vat. Ms., and others.)

κ (A. Vat. Ms. and six others.)

λ *Or, in Laodicea.*  
(*So Vat. Ms.*)

μ (*That. Genev.*)

ν (*Of whom all things that are made have their beginning. Gen. (note.) Head over the. Wat.*)

ξ (*Christ. Wick. Sym.*)

κ *Ho. 12, 8.*

ι *Is. 55, 1. Mat. 13, 44, and 25, 9.*

μ *Happy is the man whom God correcteth. Job 5, 17. Pr. 3, 11.*

ν *Ca. 5, 2.*

ο *Lu. 12, 37.*

π (*Upon. Sym.*)

ρ *Mat. 19, 28. Lu. 22, 30. 1 Co. 6, 2. 2 Ti. 2, 12.*

σ (*Answering to the second veil.*)

τ (*As at the opening of the temple doors, and the drawing up of the veils. Light.*)

υ (*Answering to the tabernacle. Light, Grot.*)

φ *Is. 6, 1. Je. 17, 12. Eze. 1, 26, and 10, 1. Da. 7, 9.*

ψ (*Many think the diamond. Ch. 21, 11. Schleus.*)

ω (*Of a red flame colour. Schleus.*)

of<sup>λ</sup> the Laodiceans write; These things saith the Amen, the faithful and true witness, the<sup>μ</sup> beginning<sup>ν</sup> of the creation of God; <sup>15</sup>I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. <sup>16</sup>So then because thou art lukewarm, and neither cold nor hot, I will spue<sup>ξ</sup> thee out of My mouth.

<sup>17</sup>Because thou sayest, I am rich,<sup>κ</sup> and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: <sup>18</sup>I counsel thee to buy<sup>ι</sup> of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

<sup>19</sup>As many as I love, I rebuke and chasten:<sup>μ</sup> be zealous therefore, and repent.

<sup>20</sup>Behold, I stand at the door, and knock:<sup>ν</sup> if any man hear My voice,<sup>ο</sup> and open the door, I will come in to him, and will sup with him, and he with Me.

<sup>21</sup>To him that overcometh will I grant to sit with Me in<sup>π</sup> My throne,<sup>ρ</sup> even as I also overcame, and am set down with my Father in His throne. <sup>22</sup>He that hath an ear, let him hear what the Spirit saith unto the churches."

IV.] *Introductory Vision, preparations for the consecration, by the great High Priest, of the new temple—the Christian Church—ch. iv., v.*

AFTER this I looked, and, behold, a door<sup>σ</sup> was opened in heaven: and the first voice which I heard was as it were of a trumpet<sup>τ</sup> talking with me; which said, "Come up hither, and I will shew thee things which must be hereafter."

<sup>2</sup>And immediately I was in the Spirit: and, behold, a throne<sup>υ</sup> was set in heaven, and one<sup>φ</sup> sat on the throne. <sup>3</sup>And he that sat was to look upon like a jasper<sup>ψ</sup> and a sardine<sup>ω</sup>

stone: and there was a rainbow round about the throne, in sight like unto an emerald. <sup>4</sup>And round about the throne were four and twenty seats:<sup>χ</sup> and upon the seats I saw four and twenty elders<sup>ψ</sup> sitting, clothed in white raiment; and they had on their heads crowns of gold.

<sup>5</sup>And out of the throne proceeded lightnings<sup>ξ</sup> and thunderings and voices: and there were seven lamps<sup>ρ</sup> of fire burning before the throne, which are the seven Spirits of God.

<sup>6</sup>And before the throne there was a sea of glass<sup>ι</sup> like unto crystal: and in the midst<sup>ν</sup> of the throne, and round about the throne, were four beasts<sup>ω</sup> full of eyes before and behind. <sup>7</sup>And the first beast<sup>α</sup> was like a lion,<sup>β</sup> and the second beast like a calf,<sup>γ</sup> and the third beast had a face as a man,<sup>δ</sup> and the fourth beast was like a flying eagle.<sup>ε</sup>

<sup>8</sup>And the four beasts had each of them six wings<sup>υ</sup> about him; and they were full of eyes within: and they rest<sup>η</sup> not day and night, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

<sup>9</sup>And when those beasts give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever, <sup>10</sup>the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, <sup>11</sup>"Thou art worthy, O Lord,<sup>θ</sup> to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created."<sup>ω</sup>

V.] <sup>1</sup>And I saw in the right hand of Him that sat on the throne a book<sup>κ</sup> written within and on the backside, sealed<sup>ι</sup> with seven seals.<sup>κ</sup>

<sup>2</sup>And I saw a strong<sup>λ</sup> angel proclaiming with a loud voice, "Who is worthy to open the book, and to loose the seals thereof?"

χ (*Thrones, Ham., Scholet.*)

ψ (*The Christian priesthood. Mat. 19, 28. Ge. 49, 16. Twelve patriarchs, twelve apostles, Victorinus, Primitius, Burton. Answering to the camp of Israel. Nu. 2, 2.*)

ρ *Ex. 40, 35. 2 Chr. 5, 14.*

σ *Ex. 37, 23. 2 Chr. 4, 20. Eze. 1, 13. Zec. 4, 2.*

τ *Ex. 38, 8. 1 Ki. 7, 23.*

υ *Eze. 1, 5.*

ω (*Living creatures—the four standards of the children of Israel. Ham. Answering to the four squadrons of the camp of Levi. Lightf.*)

α (*Living creature. Nu. 2, 2. Eze. 1, 10, and 10, 14.*)

β (*The standard of Judah.*)

γ (*Joseph.*)

δ (*Reuben.*)

ε (*Dan.*)

υ *Is. 6, 2.*

η *Gr., have no rest.*

θ (...Even our God the Holy One, to. Vat. Ms., and others, and Syr.)

ω *Ge. 1, 1. Ac. 17, 24. Ep. 3, 9. Col. 1, 16.*

κ *Eze. 2, 9, 10.*

ι (*In Da. 12, 4, the words are "shut up;" now, that the time is drawing near the book is opened. Lightf.*)

κ (*It consisted of seven rolls, so that the opening of one seal only laid open the contents of one roll. Bp. Newton.*)

λ (*Of chief power. Lowman.*)



μ (One. Woodhouse, Scholel.)

γ The sceptre shall not depart from Judah... Ge. 49, 10. He. 7, 14.

z There shall come forth a rod out of the stem of Jesse. Is. 11, 1. Ro. 15, 12. Ch. 22, 16.

δ Ch. 13, 8. Is. 53, 7. Jno. 1, 29, 36. 1 Pe. 1, 19.

ν (Full power.)

ξ (Full intelligence.)

π (Or, angels. Who execute His commands, Zec. 3, 9, and 4, 10.)

ρ (Land. Ham.)

σ (Answering to the high-priest uttering oracles from the mercy-seat.)

τ (Like the musical instruments to which the priests and Levites joined their voices.)

υ (A patera or basin on which the offerings were deposited, Woodhouse.)

φ Or, incense. (At the dedication of the tabernacle (Nu. 7, 10) the twelve elders of Israel offered each a golden spoon full of incense. Daubuz.)

c Ch. 8, 3, 4. Ps. 141, 2.

d Ae. 20, 28. Ro. 3, 24. Ep. 1, 7. He. 9, 12. 1 Pe. 1, 18.

ψ (Them. Vat. Ms. and others, Syr., Eth.)

e Ex. 19, 6. 1 Pe. 2, 5.

ω (They. Vat. Alex., Syr.)

α (...As it were. Vat. Ms., Syr.)

β (Gr., the...)

<sup>3</sup>And no man<sup>α</sup> in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. <sup>4</sup>And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

<sup>5</sup>And one of the elders saith unto me, "Weep not: behold, the Lion of the tribe of Juda,<sup>γ</sup> the Root of David,<sup>z</sup> hath prevailed to open the book, and to loose the seven seals thereof."

<sup>6</sup>And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb<sup>δ</sup> as it had been slain, having seven horns<sup>ν</sup> and seven eyes,<sup>ξ</sup> which are the seven Spirits<sup>π</sup> of God sent forth into all the earth.<sup>ρ</sup> <sup>7</sup>And he came and took<sup>σ</sup> the book out of the right hand of Him that sat upon the throne. <sup>8</sup>And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps,<sup>τ</sup> and golden vials,<sup>υ</sup> full of odours,<sup>φ</sup> which are the prayers<sup>c</sup> of saints. <sup>9</sup>And they sung a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed<sup>d</sup> us to God by Thy blood out of every kindred, and tongue, and people, and nation; <sup>10</sup>and hast made us<sup>υ</sup> unto our God kings and priests: and we<sup>ω</sup> shall reign on the earth."

<sup>11</sup>And I beheld, and I heard<sup>α</sup> the voice of many<sup>β</sup> angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; <sup>12</sup>saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

<sup>13</sup>And every creature which is in heaven, and on the earth, and under

the earth, and such as are in the sea, and all that are in them, heard I saying, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

<sup>14</sup>And the four beasts said, "Amen."

And the four and twenty elders fell down and worshipped Him that liveth for ever and ever.

## PART I.

VI.] *Scene first.*  
First day, tenth of the month Tisri or Ethauim.

[The Dedication of the Christian Church, proceeding through fourteen periods of time, distinguished by the opening of seven seals, and the soundings of seven trumpets, beginning with the tenth day of the seventh month. Compare the Dedication of Solomon's Temple (2 Chr. v. 3).

There were three feasts belonging to the seventh month; the Feast of Trumpets on the first, which celebrated the coming in of the new year, the Day of Atonement on the tenth, and the Feast of Tabernacles on the fifteenth.]

AND I saw when<sup>γ</sup> the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, "Come and see." <sup>2</sup>And I saw, and behold a white<sup>ε</sup> horse:<sup>ζ</sup> and He that sat on him had a bow;<sup>η</sup> and a crown was given unto Him: and He went forth conquering, and to conquer.<sup>θ</sup>

*Scene second.*  
Second day, eleventh of the month.

<sup>3</sup>AND when He had opened the second seal, I heard the second beast say, "Come and see." <sup>4</sup>And there went out another horse<sup>θ</sup> that was red: and power was given to him that sat thereon to take peace<sup>δ</sup> from the earth,<sup>ς</sup> and that they should kill one another: and there was given unto him a great sword.<sup>η</sup>

*Scene third.*  
Third day, twelfth of the month.

<sup>5</sup>AND when He had opened the third seal, I heard the third beast say, "Come and see." And I beheld, and lo a black<sup>θ</sup> horse; and he that sat on him had a pair of balances<sup>c</sup> in his hand. <sup>6</sup>And I heard a voice in the midst of the four beasts say, "A measure<sup>c</sup> of wheat for a penny,<sup>λ</sup> and three measures of barley for a penny;

<sup>γ</sup> (That. Vat. Ms. and others, and Vulg.)

<sup>δ</sup> (Formerly used in triumphs—a token of victory.)

<sup>f</sup> Zec. 6, 3, 11.

<sup>g</sup> Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under Thee. Ps. 45, 5 (Sept.)

<sup>ε</sup> (The Lord Christ. Iham., Mede, Lowm., Woodhouse.) In thy majesty ride prosperously because of truth and meekness and righteousness. Ps. 45, 4.

<sup>h</sup> Mat. 10, 34. Lu. 12, 49.

<sup>ζ</sup> (Embroid the land of Judaea. Mat. 24, 7. Iham. Eus., Ecc. Hist., ii, 6. Josephus, Bell., i, and ii.)

<sup>η</sup> (Threatened so often by the prophets. Lightf.)

<sup>θ</sup> (Famine. Victorinus. Jos., Bell., v, x, 1, 2. Ham., Light.)

<sup>c</sup> (Corn for scarcity is weighed like spicery. I.e. 26, 26. Eze. 4, 16. Lightf.)

<sup>κ</sup> The chenix is a measure containing one wine quart and one-twelfth. (A chenix of flour proved for baking was reckoned a sufficient allowance for one man's subsistence daily. Gres., iv., 37.)

<sup>λ</sup> (Denarius, seven pence half-penny. It was a soldier's daily pay. Tac., Ann., i, 17.)



μ (*Wrong, or pinch not the measure. Wall. See Eze. 14, 22.*)

ν (*These articles formed among the Eastern nations the main support of life. Woodhouse.*)

ξ (*The pestilence. Ch. 2, 23. Jos., Bell., v., xii., 3; and vi., iii., 3. See Le. 26, 21. De. 32, 20.*)

π *Or, him.*

ρ (*Land. Ham.*)

σ (*In allusion to the blood of the victims sacrificed.*)

τ (*Stephen, James, and others murdered by the Jews.*)

υ (*... Of the Lamb. Vat. Ms., Syr. 2 Ti. 1, 8.*)

ζ *Eze. 1, 12.*

χ (*Land. Ham.*)

ψ (*A white robe worn. Vat. Ms., Alex., Syr., Aeth.*)

ω (*The hour of temptation. Ch. 3, 10. Lightf.*)

α (*Their number completed. Grot., Gen. (note.)*)

β (*Signifying political convulsions. Comp. Is. 13, 10. Eze. 32, 7. Joel 2, 10, 31, and 3, 15. Mat. 24, 29. Ac. 2, 20.*)

γ *Or, green. (Lat. Ham.) Mat. 24, 32. Lu. 21, 29.*

δ *Ps. 102, 26. Is. 34, 4. Ho. 1, 12, 13.*

κ *Je. 3, 23, and 4, 24.*

ς (*Land. Ham.*)

ε (*Rulers over thousands—the great ones among the Jews. Ham.*)

and see thou hurt<sup>u</sup> not the oil and the wine.<sup>vv</sup>

*Scene fourth.*

Fourth day, thirteenth of the month.

<sup>7</sup>AND when He had opened the fourth seal, I heard the voice of the fourth beast say, "Come and see."

<sup>8</sup>And I looked, and behold a pale horse: and his name that sat on him was Death,<sup>ξ</sup> and Hell followed with him. And power was given unto them<sup>π</sup> over the fourth part of the earth,<sup>ρ</sup> to kill with sword, and with hunger, and with death, and with the beasts of the earth.<sup>ρ</sup>

*Scene fifth.*

Fifth day, fourteenth of the month.

<sup>9</sup>AND when he had opened the fifth seal, I saw under<sup>σ</sup> the altar the souls<sup>τ</sup> of them that were slain for the word of God, and for the testimony<sup>υ</sup> which they held: <sup>10</sup>and they cried with a loud voice, saying, "How long,<sup>h</sup> O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"<sup>x</sup> <sup>11</sup>And white robes<sup>υ</sup> were given unto every one of them; and it was said unto them, that they should rest yet for a little season,<sup>ω</sup> until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.<sup>α</sup>

*Scene sixth.*

Sixth day, fifteenth of the month, first of the Feast of Tabernacles.

<sup>12</sup>AND I beheld when He had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;<sup>β</sup> <sup>13</sup>and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely<sup>γ</sup> figs, when she is shaken of a mighty wind. <sup>14</sup>And the heaven<sup>δ</sup> departed as a scroll when it is rolled together; and every mountain<sup>κ</sup> and island were moved out of their places. <sup>15</sup>And the kings of the earth,<sup>ς</sup> and the great men, and the rich men, and the chief captains,<sup>ε</sup> and the mighty men, and every bondman, and every

free man, hid themselves in the dens and in the rocks of the mountains; <sup>16</sup>and said to the mountains and rocks, "Fall<sup>ς</sup> on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: <sup>17</sup>for the great day of His wrath is come; and who shall be able to stand?"

VII.]

*Same day, scene seventh.*

[To the general view of vengeance on the Jews in ch. vi., succeeds the particular execution, ch. viii. and ix. In ch. vii. Christ is represented as preserving certain out of the common destruction. Ro. xi. 25. See Eusebius, *Dem. Ev.*, ii., 3.]

AND after these<sup>7</sup> things I saw four angels standing on the four<sup>δ</sup> corners<sup>δ</sup> of the earth, holding the four winds<sup>δ</sup> of the earth, that the wind should not<sup>κ</sup> blow on the earth, nor on the sea, nor on any tree.

<sup>2</sup>And I saw another angel ascending from the east,<sup>α</sup> having the seal of the living God: and he cried with a loud voice to the four angels,<sup>ς</sup> to whom it was given to hurt the earth and the sea, <sup>3</sup>saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants<sup>ω</sup> of our God in their foreheads."

<sup>4</sup>And I heard the number<sup>α</sup> of them which were sealed:<sup>υ</sup> and there were sealed an hundred and forty and four thousand of all<sup>ς</sup> the tribes of the children of Israel.

<sup>5</sup>Of the tribe of Judah were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

<sup>6</sup>Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephtalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

<sup>7</sup>Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

ζ (*The Lord Jesus applies (Lu. 23, 30) these words to the very same thing. Light.*)

η (*Thia. Alex. Ms.*)

θ (*Corresponding to the keepers of the four gates of the temple.*)

ι *See Is. 11, 12. Eze. 7, 2.*

κ (*In Syria the winds blow from the four cardinal points periodically. Kitto.*)

λ (*In the time of king Agrippa Judaea was in profound peace. Grot.*)

μ (*Christ. Lu. 1, 78. Answering to the high-priest entering by the east gate, prepared for the office of the day. Behold, the glory of the God of Israel came from the way of the east. Eze. 43, 2.*)

ν *Eze. 9, 4. Ro. 11, 25.*

ξ (*The feast of tabernacles was celebrated by a general procession: each body made the compass of the great altar, waved their boughs with repeated acclamations, and then retired by the opposite gate.*)

υ (*Those who embraced the atonement on the tenth were made the property of God on the fifteenth.*)

ξ (*Compare with this ve. 9, every nation and tribe. Ham. The Gentiles incorporated with them. Woodhouse.*)

n Is. 43, 11. Je.  
3, 23. Ho. 13, 4.

π (Spake, Gen.,  
Scholef.)

ρ (Gr., the.)

p Ch. 1, 5. Is.  
1, 18. Zec. 3, 3.  
He. 9, 14. 1 Jno.  
1, 7.

α ("The Jewish  
will indeed  
perish, but there  
will arise another  
consisting of  
persons holy both  
in body and in  
spirit.") 1 Co. 7,  
34.)

τ (About, Ham.)

υ (Rule, or be their  
shepherd. 1 Ps.  
23, 1, and 36, 8.  
Jno. 10, 11.)

φ (The time occu-  
pied by the priest  
in burning the  
incense, during  
which the assem-  
bly was prostrate  
in silent prayer.  
Lu. 1, 10. This  
informs us that  
the incense used  
to be offered be-  
fore the morning  
and after the  
evening service.)

q The congrega-  
tion worshipped,  
and the singers  
sang, and the  
trumpeters  
sounded...until  
the burnt offering  
was finished.  
2 Chr. 29, 28.

r See Ex. 30, 9, 38.  
Le. 10, 1. Nu.  
16, 1, 46.

χ (As the high-  
priest was wont  
to do.)

ψ Or, add it to the.  
(See ch. 5, 8.  
Give effect to the  
prayers of the  
people. Vitring.,  
Burton.)

ω (The elders fig-  
ured the bishops  
and presbyters of  
the Christian  
Church, to whom  
the formation of  
litonics and the  
direction of wor-  
ship were com-  
mitted. ch. 5, 6; to  
this Angel alone  
it belonged to give  
prayer effect.)

Of the tribe of Issachar were sealed  
twelve thousand.

<sup>8</sup>Of the tribe of Zabulon were sealed  
twelve thousand.

Of the tribe of Joseph were sealed  
twelve thousand.

Of the tribe of Benjamin were  
sealed twelve thousand.

<sup>9</sup>After this I beheld, and, lo, a  
great multitude, which no man could  
number, of all nations, and kindreds,  
and people, and tongues, stood before  
the throne, and before the Lamb,  
clothed with white robes, and palms  
in their hands; <sup>10</sup>and cried with a  
loud voice, saying, "Salvation" to  
our God which sitteth upon the throne,  
and unto the Lamb."

<sup>11</sup>And all the angels stood round  
about the throne, and about the elders  
and the four beasts, and fell before  
the throne on their faces, and wor-  
shipped God, <sup>12</sup>saying, "Amen:  
blessing, and glory, and wisdom,  
and thanksgiving, and honour, and  
power, and might, be unto our God  
for ever and ever. Amen."

<sup>13</sup>And one of the elders answered, "τ  
saying unto me, "What are these  
which are arrayed in white robes?  
and whence came they?"

<sup>14</sup>And I said unto him, "Sir, thou  
knowest."

And he said to me, "These are  
they which came out of great tribu-  
lation, and have washed<sup>ρ</sup> their robes,  
and made them white in the blood of  
the Lamb. <sup>15</sup>Therefore are they be-  
fore the throne of God, and serve  
Him day and night in His temple: τ  
and He that sitteth on the throne  
shall dwell among them. <sup>16</sup>They  
shall hunger no more, neither thirst  
any more: neither shall the sun light  
on them, nor any heat. <sup>17</sup>For the  
Lamb which is in the midst of the  
throne shall feed<sup>ψ</sup> them, and shall  
lead them unto living fountains of  
waters: and God shall wipe away all  
tears from their eyes."

VIII.] *Scene eighth.*  
*Representation of the service in the Temple.*  
Seventh day, sixteenth of the month. The Sabbath,  
second day of the Feast of Tabernacles.

AND when He had opened the  
A seventh seal, there was silence in  
heaven about the space of half an hour. φ

<sup>2</sup>And I saw the seven angels which  
stood before God; and to them were  
given seven trumpets. τ

<sup>3</sup>And another Angel came and stood  
at the altar, τ having a golden censer; χ  
and there was given unto Him much  
incense, that He should offer<sup>ψ</sup> it with  
the prayers<sup>ω</sup> of all saints upon the  
golden altar<sup>s</sup> which was before the  
throne. <sup>4</sup>And the smoke<sup>ε</sup> of the in-  
cense, which came with the prayers  
of the saints, ascended up before God  
out of the Angel's hand.

<sup>5</sup>And the Angel took the censer,  
and filled it with fire<sup>α</sup> of the altar,  
and cast<sup>β</sup> it into<sup>γ</sup> the earth: δ and  
there were voices, and thunderings,  
and lightnings, and an earthquake. ε

<sup>6</sup>And the seven angels which had  
the seven trumpets prepared them-  
selves to sound. ζ

*Scene ninth.*  
Eighth day, seventeenth of the month, third day  
of the Feast of Tabernacles.

<sup>7</sup>THE first angel sounded, and there  
followed hail and fire mingled with  
blood, and they were cast upon the  
earth: η and the third part of trees  
was burnt up, and all green grass  
was burnt up. θ

*Scene tenth.*  
Ninth day, eighteenth of the month, fourth day of  
the Feast of Tabernacles.

<sup>8</sup>AND the second angel sounded,  
and as it were a great mountain<sup>ι</sup>  
burning with fire was cast into the  
sea: and the third part of the sea  
became blood; η and the third part  
of the creatures which were in the  
sea, and had life, died; and the third  
part of the ships were destroyed.

*Scene eleventh.*  
Tenth day, nineteenth of the month, fifth day of  
the Feast of Tabernacles.

<sup>10</sup>AND the third angel sounded,

s Ex. 30, 1.

t 1's 141, 2. Lu.  
1, 10.

a (Gr., the—em-  
blem of th. Di-  
vinedispleasure.)

β (Not as the high-  
priest did who  
took fire from the  
altar, and gave it  
to the attending  
Levites to kindle  
the wood for  
burning the sin-  
offering proper  
to the second day  
of the Feast of  
Tabernacles. Le.  
6, 11—13.)

γ Or, upon.

δ (Land of Ju-  
dan.) Ham.)

ε (Great, heavy,  
sudden, and con-  
sting judgments.  
Ham.)

ζ (When the sacri-  
fice was prepared  
for the fire, the  
officiating priest  
was commanded  
to sound the silver  
trumpet.)

η (Land. The Vet.  
and Alex. and  
other Mss., Vulg.,  
Syr. add, "and  
the third part of  
the land was  
burnt up.")

θ (The seditions  
stirring up rebel-  
lion against the  
Romans, pretend-  
ing to cast off  
their yoke, and  
undertaking to  
redeem Israel,  
causing the Ro-  
mans to send ar-  
mies to subdue  
them, issued in a  
bloody wasting  
war of three  
years and a half.  
Ve. 7 to 11,  
comprehend the  
space of time  
from the coming  
of Albinus, A.D.  
63. Jos., Ant.  
xx., 9. Bell., ii.,  
xiii.)

ι Je. 5, 25. Am.  
7, 4.

υ Eze. 14, 19.



to Is. 14, 12.

π Ex. 15, 23. Jo.  
9, 15, and 23, 15.α (The siege of  
Jerusalem by  
Cestius Gallus,  
A.D. 66. Nero  
XII. Jos., Bell,  
ii., xix.)κ (Eagle. Vat.,  
Alex., Vulg.,  
Syr., Eth.)

γ Lu. 10, 18.

λ (Eleazar go-  
vernour of the  
temple. Jos.,  
Bell., ii., xvii. 2,  
and v., i. 2.)μ (Well of the  
abyss. Ham.  
Or "deep," i.e.,  
letting loose some  
power. Comp.  
Ezc. 26, 19. Dr.  
S. Lee. Joel ii.)ν (Burning. Vat.  
and other Mss.  
and Syr.)ξ (The zealots  
marching to Je-  
rusalem. Jos.,  
Bell., iv., iii., iv.)z The locusts  
have no king,  
yet go they forth  
all of them by  
bands. Pr. 30,  
27.ρ (Into the land.  
Ham.)σ (Have power of  
the land. Ham.)τ (The judgment  
fell not on the  
Christians.  
Ham.)ν (But plunder,  
pillage, and undo  
the best citizens  
in Jerusalem.  
Jos., Bell., iv.,  
v., vi.)φ (Hatched in  
spring, they die  
at the end of au-  
tumn. Bochart,  
Lowman.)χ (From the time  
the zealots seized  
the inner court  
of the temple.  
Jos., Bell., v.)

and there fell a great star from<sup>to</sup> heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; <sup>11</sup>and the name of the star is called Wormwood: and the third part of the waters<sup>z</sup> became wormwood; and many men died<sup>τ</sup> of the waters, because they were made bitter.

## Scene twelfth.

Eleventh day, twentieth of the month, sixth day of the Feast of Tabernacles.

<sup>12</sup>AND the fourth<sup>λ</sup> angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

<sup>13</sup>And I beheld, and heard an angel<sup>κ</sup> flying through the midst of heaven, saying with a loud voice, "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

## Scene thirteenth.

IX.] Twelfth day, twenty-first of the month, seventh day of the Feast of Tabernacles.

AND the fifth angel sounded, and I saw a star<sup>ν</sup> fall from heaven unto the earth: and to him<sup>λ</sup> was given the key of the bottomless pit.<sup>μ</sup> <sup>2</sup>And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great<sup>ν</sup> furnace; and the sun and the air were darkened by reason of the smoke of the pit.

<sup>3</sup>And there came out of the smoke<sup>ξ</sup> locusts<sup>z</sup> upon the earth:<sup>ρ</sup> and unto them was given power, as the scorpions<sup>σ</sup> of the earth have power. <sup>4</sup>And it was commanded them that they should not hurt<sup>τ</sup> the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. <sup>5</sup>And to them it was given that they should not kill<sup>ν</sup> them, but that they should be tormented five<sup>φ</sup> months:<sup>χ</sup> and their tor-

ment was as the torment of a scorpion, when he striketh a man. <sup>6</sup>And in those days shall men seek<sup>δ</sup> death, and shall not find it; and shall desire to die, and death shall flee from them

<sup>7</sup>And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like<sup>ψ</sup> gold, and their faces were as the faces of men. <sup>8</sup>And they had hair as the hair of women,<sup>ω</sup> and their teeth were as the teeth of lions.

<sup>9</sup>And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. <sup>10</sup>And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five<sup>α</sup> months. <sup>11</sup>And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon,<sup>β</sup> but in the Greek tongue hath his name Apollyon.<sup>γ</sup> <sup>12</sup>One woe is past; and, behold, there come two woes more hereafter.<sup>δ</sup>

## Scene fourteenth.

Thirteenth day, twenty-second of the month, eighth day of the Feast of Tabernacles, the Hosanna Rabba.

<sup>13</sup>AND the sixth angel sounded, and I heard a voice<sup>ε</sup> from the four horns of the golden altar which is before God, <sup>14</sup>saying to the sixth angel which had the trumpet, "Loose<sup>ς</sup> the four<sup>η</sup> angels which are bound in<sup>θ</sup> the great river Euphrates." <sup>15</sup>And the four angels were loosed, which were prepared for<sup>ι</sup> an hour, and a day, and a month, and a year, for to slay the third part of men.

<sup>16</sup>And the number of the army of the horsemen<sup>κ</sup> were two hundred thousand thousand: [and I heard the number of them.<sup>λ</sup>] <sup>17</sup>And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and

δ Job 3, 21. Is. 2, 19. Je. 8, 3.

ψ (False patriots. Ham.)

ω (Terrible to those that could not resist, yet base and cowardly. Ham.)

α (Compare the interval in Josephus, Bell., v.)

β (Destroying.)

γ (That is, a destroyer.)

δ (And after these three. Alex. Ms.)

ε (On this day the several bodies in procession made the circuit of the great altar seven times with a sevenfold acclamation of Hosanna.)

ξ (As soon as Vespasian was confirmed in the government, he sent Titus with a select part of his army to destroy Jerusalem. Jos., Bell., iv., xi., 5. Three legions, and the twelfth which had been defeated under Cestius. Also 3000 drawn from those that guarded the Euphrates. Jos., Bell., v., i., 6.)

η (Grotius thinks Vespasian, Titus, Mucianus, and T. Alexander.)

θ (At. Ham.)

ι Or, at.

κ (Armies of the horse. Vat. Ms. Syrians, Arabians, Indians, and other auxiliaries.)

λ (Eth. omits.)



<sup>μ</sup> (Before the city itself was taken. Grot.)

<sup>ν</sup> (The power of the horses. Vat. Ms.)

<sup>ξ</sup> (Answering to the high-priest coming out of the holy place, attired in blue, purple and scarlet, prepared to read the sections of the Law proper to the day.)

<sup>π</sup> (The sign that God is faithful of His covenant and promise. Lowman.)

<sup>ρ</sup> (A roll—a sentence of God against the Jewish nation.)

<sup>σ</sup> (At or towards the brassy sea on His right.)

<sup>τ</sup> (Land. And so ve. 5. The earth shined with His glory. Eze. 43, 2. Hag. 2, 9.)

<sup>υ</sup> (He had to read in his strongest voice.)

<sup>φ</sup> (When the sections were read, the acclamations of "Hosanna" resounded through the courts.)

<sup>χ</sup> (Not reveal yet the terrible destruction by Titus, cap. xvi.)

<sup>ψ</sup> (No longer deny. Hamm., Scholer., Wall. On this day they broke up their booths and returned to their dwellings.)

<sup>ω</sup> (The service of the morrow. Ch. 11, 15.)

<sup>α</sup> (The dedication shall be finished; the new temple being cleansed and sanctified.)

brimstone. <sup>18</sup>By these three was the third part of men killed,<sup>μ</sup> by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. <sup>19</sup>For their<sup>ν</sup> power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

<sup>20</sup>And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: <sup>21</sup>neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

X.] <sup>1</sup>And I saw another mighty Angel come down from heaven,<sup>ξ</sup> clothed with a cloud: and a rainbow<sup>π</sup> was upon His head, and His face was as it were the sun, and His feet as pillars of fire: <sup>2</sup>and He had in His hand a little book<sup>ρ</sup> open: and He set His right foot upon the sea,<sup>σ</sup> and His left foot on the earth,<sup>τ</sup> <sup>3</sup>and cried with a loud<sup>υ</sup> voice, as when a lion roareth: and when He had cried, seven thunders<sup>φ</sup> uttered their voices.

<sup>4</sup>And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, "Seal<sup>χ</sup> up those things which the seven thunders uttered, and write them not."

<sup>5</sup>And the Angel which I saw stand upon the sea and upon the earth lifted up His hand to heaven,<sup>ψ</sup> and sware by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: <sup>ψ</sup><sup>7</sup>but in the days<sup>ω</sup> of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished,<sup>α</sup> as He hath declared to His servants the prophets.

<sup>8</sup>And the voice which I heard from heaven spake unto me again, and said, "Go and take the little book which is open in the hand of the Angel which standeth upon the sea and upon the earth."

<sup>9</sup>And I went unto the Angel, and said unto him, "Give me the little book."

And He said unto me, "Take it, and eat<sup>θ</sup> it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey."<sup>ν</sup>

<sup>10</sup>And I took the little book out of the Angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

<sup>11</sup>And He said unto me, "Thou must prophesy again before<sup>δ</sup> many peoples, and nations, and tongues, and kings."

Scene fifteenth.  
XI.] Previous to the execution of the decree of destruction, all matters belonging to the new temple must be completed.

AND there was given me a reed like unto a rod, and the Angel stood, saying, "Rise, and measure the temple<sup>ε</sup> of God, and the altar, and them that worship therein. <sup>2</sup>But the court<sup>θ</sup> which is without the temple leave<sup>ν</sup> out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.<sup>θ</sup> <sup>3</sup>And I will give<sup>ι</sup> power unto My two witnesses,<sup>κ</sup> and they shall prophesy a thousand two hundred and threescore days,<sup>λ</sup> clothed in sackcloth. <sup>4</sup>These are the two olive trees,<sup>ε</sup> and the two candlesticks standing before the God of the earth.

<sup>5</sup>And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

<sup>6</sup>These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite

<sup>β</sup> (Become inspired with the prophecy contained in it. Sir I. Newton.)

<sup>γ</sup> (Thou shalt find occasion for comfort and joy, for grief and sorrow. Lowman.)

<sup>δ</sup> (Of. Ham. Upon. Wall.)

<sup>ε</sup> (The Christian Church. Eze. 40, 3. Zec. 2, 1.)

<sup>θ</sup> .....Jerusalem shall be trodden down of the Gentiles...Lu. 21, 24.

<sup>ι</sup> Gr., cast. (Count it as cast out—refuse as profane. Gen. (note.)

<sup>κ</sup> (The three years and a half during which the Jewish war lasted.)

<sup>λ</sup> Or, unto my two witnesses that they may.

<sup>μ</sup> (The Law and the prophets give the fullest testimony to the truth of the Gospel, and the Gospel witnesses to the mission of Moses and the prophets. So Victorinus, "the Word of God.")

<sup>ν</sup> (Same as that in ve. 2; and as the time, times, and half a time, Da. 7, 25.)

<sup>ξ</sup> Ps. 52, 8. Je. 11, 16. Zec. 4, 3.

μ (Denounce judgments.)

ν (Done their mission. Gen. (note.)

ξ (Body. Vat. and Alex. Mss.)

π (Their. Vat., Alex., Vulgate, Syr., Æth.)

ρ (Body.)

σ (The grave. Vat., Alex., Æth.)

τ (Land. Ham.)

δ Is. 14, 13.

ς (Gr., the. Mid. Who are these that fly as a cloud, and as the doves to their windows? Is. 60, 8. Ac. 1, 9. See Je. 4, 13.)

υ (In that day. Vat. Ms. In the same division of time which was employed in the celebration of the last day of the feast, or the Hosanna Rabba.)

φ (Put for the fall of the whole city—Jerusalem.)

χ Gr., names of men. Ch. 3, 4.

ψ (That is, a great multitude.)

ω (The rest. Sym.)

α (Confessed Jesus to be the Christ.)

ƒ The mountain of the Lord's house shall be established in the top of the mountains... and all nations shall flow unto it. Is. 2, 2.

the earth with all plagues,<sup>μ</sup> as often as they will.

<sup>7</sup> And when they shall have finished their testimony,<sup>ν</sup> the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

<sup>8</sup> And their dead bodies<sup>ξ</sup> shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our<sup>π</sup> Lord was crucified.

<sup>9</sup> And they of the people and kindreds and tongues and nations shall see their dead bodies<sup>ρ</sup> three days and an half, and shall not suffer their dead bodies to be put in graves.<sup>σ</sup>

<sup>10</sup> And they that dwell upon the earth<sup>τ</sup> shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.<sup>δ</sup>

<sup>11</sup> And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. <sup>12</sup> And they heard a great voice from heaven saying unto them, "Come up hither."

And they ascended<sup>d</sup> up to heaven in a<sup>ς</sup> cloud; and their enemies beheld them.

<sup>13</sup> And the same hour<sup>υ</sup> was there a great earthquake, and the tenth<sup>φ</sup> part of the city fell, and in the earthquake were slain of men<sup>χ</sup> seven<sup>ψ</sup> thousand; and the remnant<sup>ω</sup> were affrighted, and gave<sup>α</sup> glory to the God of heaven.

<sup>14</sup> The second woe is past; and, behold, the third woe cometh quickly.

*Scene sixteen.*

The fourteenth day, twenty-third of the month, a day of Hallelujah, thanksgiving, and praise, resounding from the new temple, the Christian Church.

<sup>15</sup> AND the seventh angel sounded; and there were great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."<sup>ƒ</sup>

<sup>16</sup> And the four and twenty elders,

which sat before God on their seats, fell upon their faces, and worshipped God,<sup>17</sup> saying, "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned: <sup>18</sup> and the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged,<sup>β</sup> and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy<sup>γ</sup> the earth."

*Closing scene.*

*All things are prepared for a solemn, continual, and universal service.*

<sup>19</sup> AND the temple of God was opened<sup>δ</sup> in heaven, and there was seen in His temple the ark of His testament:<sup>ε</sup> and there were lightnings,<sup>ς</sup> and voices, and thunderings,<sup>7</sup> and an earthquake, and great hail.

## PART II.

XII.] *The attempts of Satan against the purposes of God.*

AND there appeared a great wonder<sup>θ</sup> in heaven; a woman<sup>κ</sup> clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: <sup>2</sup> and she being with child cried, travelling<sup>9</sup> in birth, and pained to be delivered.

<sup>3</sup> And there appeared another wonder<sup>κ</sup> in heaven; and behold a great red dragon,<sup>λ</sup> having seven heads and ten horns, and seven crowns upon his heads. <sup>4</sup> And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

<sup>5</sup> And she brought forth a Man-child, who was to rule<sup>λ</sup> all nations with a rod of iron: and her Child was caught up unto God, and to His throne. <sup>6</sup> And the woman fled into the wilderness, where she hath a

β (Vindicated. Grot.)

γ Or, corrupt.

δ (Its avenues cleared to all the sons of men, Jews and Gentiles alike; the purposes of God in the death of the Christ fully made known, and the whole race invited to return to obedience. "That the fulfilment of Is. 11, 12; Je. 23, 1—8; Zec. 8, 23, &c., took place," says Dr. S. Lee, "in the first days of the Church, is attested by most of the Fathers. Mat. 24, 14. Lu. 24, 47.)

ε (Covenant. Ham., Scholeff.)

ς (As at Mount Sinai.)

7 (The usual concomitants of the Divine presence. Ex. 20, 18.)

θ Or, sign.

κ (The Church in all ages, from the time when the promise of a Redeemer was given to our first parents. Mi. 5, 3. Ro. 8, 22. Burton.)

9 Is. 66, 7. Ga. 4, 19.

κ Or, sign

λ (The devil.)

λ Ps. 2, 9.



μ (*Synchronizes with the forty-two months of (ch. 11, 3) three years and a half, A.D. 67—70.*)

g ...Enmity.....  
Ge. 3, 15.

ξ (*Upon. Sym.*)

i Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Ro. 8, 33, 34.

k The God of peace shall bruise Satan under your feet shortly. Ro. 16, 20.

π (*Neither were so fond of life as to fear even death itself. Sym. Lu. 14, 26.*)

l Ps. 96, 11. Is. 49, 13.

ρ (*Upon. Sym.*)

σ (*Implying protection and care. Comp. Ex. 19, 4.*)

m Da. 7, 25, and 12, 7.

n When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. Is. 59, 19.

τ (*He. Alex., Vulg., Syr., Arab.*)

place prepared of God, that they should feed her there a thousand two hundred and threescore days.<sup>μ</sup>

<sup>7</sup> And there was war in heaven: <sup>7</sup> Michael and his angels fought against the dragon; and the dragon fought and his angels, <sup>8</sup> and prevailed not; neither was their place found any more in heaven. <sup>9</sup> And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into <sup>ξ</sup> the earth, and his angels were cast out with him.

<sup>10</sup> And I heard a loud voice saying in heaven, "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: <sup>11</sup> for the accuser of our brethren is cast down, which accused them before our God day and night. <sup>12</sup> And they overcame <sup>k</sup> him by the blood of the Lamb, and by the word of their testimony; and <sup>π</sup> they loved not their lives unto the death. <sup>13</sup> Therefore rejoice, <sup>l</sup> ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

<sup>13</sup> And when the dragon saw that he was cast unto <sup>ρ</sup> the earth, he persecuted the woman which brought forth the Man-child.

<sup>14</sup> And to the woman were given two wings of a great eagle, <sup>σ</sup> that she might fly into the wilderness, into her place, where she is nourished for a time, <sup>m</sup> and times, and half a time, from the face of the serpent.

<sup>15</sup> And the serpent cast out of his mouth water as a flood <sup>n</sup> after the woman, that he might cause her to be carried away of the flood. <sup>16</sup> And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

<sup>17</sup> And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of JESUS Christ.

### XIII.] *The Roman Empire, ve. 1—10.*

AND I<sup>7</sup> stood upon the sand of the sea, and saw a beast<sup>v</sup> rise up out of the sea, <sup>φ</sup> having seven<sup>x</sup> heads and ten<sup>ψ</sup> horns, and upon his horns ten crowns, and upon his heads the name<sup>ω</sup> of blasphemy.

<sup>2</sup> And the beast<sup>ρ</sup> which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat,<sup>a</sup> and great authority.

<sup>3</sup> And I saw one of his heads as it were wounded<sup>β</sup> to death; and his deadly wound was healed: <sup>γ</sup> and all the world wondered after the beast.

<sup>4</sup> And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, "Who is like unto the beast? who is able to make war with him?"

<sup>5</sup> And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue<sup>δ</sup> forty and two months. <sup>6</sup> And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. <sup>7</sup> And it was given unto him to make war with the saints,<sup>ε</sup> and to overcome them: <sup>7</sup> and power was given him over all kindreds, and tongues, and nations. <sup>8</sup> And all that dwell upon the earth shall worship him, whose names are<sup>ζ</sup> not written in the book of life<sup>η</sup> of the Lamb slain from the foundation of the world. <sup>9</sup> If any man have an ear, let him hear. <sup>10</sup> He that leadeth into captivity<sup>θ</sup> shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

v (*The same as Daniel's fourth beast. Da. 7, 7. Bishop Newton.*)

φ (*The Roman empire.*)

x (*Comprising the Babylonian, one; Persian, two; Grecian, four.*)

ψ (*Cæsar, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian.*)

ω Or, names. Ch. 17, 3.

ρ Da. 7, 7.

a (*Throne. Scholel.*)

β *Gr., slain. (Hod been. Wall. For above a year after the death of Nero there was reason to conclude that the empire should fall through intestine war. Suetonius compared Rome to a ship driven by contrary winds, ready at every moment to sink.)*

γ (*Allars were raised in the streets to Vespasian, victims slain, and supplications made; flowers were strewn in his way; odours and perfumes cast into the air. Flattery and credulity joined to inspire the notion of his being the favourite of heaven. Univ. Hist.)*

δ Or, make war. (Elz. Act. Da. 7, 25.)

ζ (*The Jews.*)

η Dan. 7, 21. Ch. 11, 7, and 12, 17.

θ (*Were not written from the foundation of the world, in the Book of Life, of the Lamb that was slain. Ham., Knatch.*)

ρ Ex. 32, 32. Da. 12, 1. Ph. 4, 3.

s Is. 33, 1.



8 The false prophet. Ch. 11, 7; 19, 20; and 20, 10.

† Da. 7, 25.

κ (In the presence of, for, on account of.)

λ (Land. Da. 11, 36.)

μ (Mine. Vat. Ms., and eight others. Mill.)

ν But in His stead (mir.) shall he honour the God of forces; and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Da. 11, 38.

ν Gr., breath. (Ham.)

ξ Gr., to give them.

π (His number...is the number of. Vat. Ms. Different in different copies. Westcott prefers 616. Owen.)

ρ (The new temple having been opened (ch. xi. 19), those who received the seal of the living God on the first day of the Feast of Tabernacles (ch. 7, 4) are now seen publicly worshipping God.)

σ (His name and His Father's name. Vat. Ms. So Alex. and other Mss., Vulg., Syr., Eth.)

τ (Because the deliverance is greater than that from the Red Sea. Ex. xv.)

υ (Living creatures. Ham.)

Herod the Great and his successors, ve. 11—18.

11 AND I beheld another beast<sup>8</sup> coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.<sup>†</sup> 12 And he exerciseth all the power of the first beast before<sup>κ</sup> him, and causeth the earth<sup>λ</sup> and them which dwell therein to worship the first beast, whose deadly wound was healed. 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 and deceiveth them<sup>μ</sup> that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image<sup>ν</sup> to the beast, which had the wound by a sword, and did live.

15 And he had power to give life<sup>ν</sup> unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causeth all, both small and great, rich and poor, free and bond, to receive<sup>ξ</sup> a mark in their right hand, or in their foreheads: 17 and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. 18 Here is wisdom. Let him that hath understanding count the number of the beast: for it<sup>π</sup> is the number of a man; and his number is Six hundred threescore and six.

XIV.] The public worship of the New Temple, ve. 1—13.

AND I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand,<sup>ρ</sup> having His<sup>σ</sup> Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3 and they sung as it were a new<sup>τ</sup> song before the throne, and before the four beasts,<sup>υ</sup> and the

elders: and no man<sup>φ</sup> could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed<sup>χ</sup> from<sup>ψ</sup> among men, being the first-fruits<sup>ω</sup> unto God and to the Lamb. 5 And in their mouth was found no guile:<sup>α</sup> for they are without fault, before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel<sup>β</sup> to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7 saying with a loud voice, "Fear God,<sup>γ</sup> and give glory to Him; for the hour of His judgment is come: and worship<sup>δ</sup> Him that made heaven, and earth, and the sea, and the fountains of waters."

8 And there followed another angel, saying, "Babylon" is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

9 And the third angel followed them, saying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10 the same shall drink of the wine<sup>δ</sup> of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11 and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." 12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, "Write, Blessed

φ (One. Scholéf.)

χ Gr., bought.

ψ (...By Jesus... Vat. Ms., and nine others and Syr.)

ω (A first-fruit. Ham. The first-fruits were not applied to secular use, but given to God in requital for His bounties, whereby the whole of the coming harvest was put under His protection.)

α (They do not call those Gods which are no Gods. Grot.)

β (Good news to publish. Ham. Ep. 3, 9. Tit. 1, 2.)

γ (The Lord. Vat. Ms., and eight others, and Vulg. Mill.)

υ Ne. 9, 6.

φ Is. 21, 9. Je. 51, 8.

δ (Bitter wine of God, mixed, unmixed in the cup of His wrath. Ham. Wine not diluted causes more complete intoxication. Mede.)

e (That is, for. Gen. (note). 1 Co. 15, 18. 1 Th. 4, 16.)

5 (...Are fully blessed. Gen.)

η Or, from henceforth, saith the Spirit, Yea. (If the fiery trial shall proceed to its last stage, their death shall be blessed, Woodhouse.)

θ (Because. Owen.)

ω 2 Th. 1, 7. He. 4, 9.

ι (Go along with — to receive the reward. Ch. 2, 10. Aug., Till.)

κ (Gr., a). Eze. 1, 26. Da. 7, 13.

λ (It was the custom on the eighth day of solemn assembly of the Feast of Tabernacles, to offer to God His portion of the products of the earth that were of a later growth, of which the grape was the principal. When this latter was abundant, the business was carried to the following day.)

μ Or, dried.

ν (God's portion taken)

ξ (Of judgment. Joel 3, 13.)

π (He whose office it was to supply the fire from the great altar. Comp. ch. 8, 7.)

z Is. 63, 3. Lam. 1, 15.

ρ (The wine and oil presses were at the foot of Mount Olivet.)

γ See ch. 9, 16.

σ (Of this space and extent R. N. n. n. reckons the land of Israel. Light.)

are the dead which die in<sup>e</sup> the Lord from<sup>5</sup> henceforth: <sup>7</sup>Yea, saith the Spirit, that<sup>θ</sup> they may rest<sup>ω</sup> from their labours; and their works do follow<sup>ι</sup> them."

The last in-gatherings, ve. 14—20.

<sup>14</sup>AND I looked, and behold a white cloud, and upon the cloud one sat like unto the Son<sup>κ</sup> of man, having on His head a golden crown, and in His hand a sharp sickle.<sup>λ</sup>

<sup>15</sup>And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."<sup>μ</sup> <sup>16</sup>And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.<sup>ν</sup>

<sup>17</sup>And another angel<sup>ξ</sup> came out of the temple which is in heaven, he also having a sharp sickle.

<sup>18</sup>And another angel came out from the altar, which had power over fire;<sup>7</sup> and cried with a loud cry to him that had the sharp sickle, saying, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe."<sup>19</sup> And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. <sup>20</sup>And the winepress<sup>π</sup> was trodden without<sup>ρ</sup> the city, and blood came out of the winepress, even unto the horse<sup>σ</sup> bridles, by the space of a thousand and six hundred furlongs.<sup>σ</sup>

XV.] The particulars of which a general intimation was given ch. xi. 15.

AND I saw another sign in heaven, a great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

<sup>2</sup>And I saw as it were a sea of glass mingled with fire: and them

that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps<sup>τ</sup> of God. <sup>3</sup>And they sing<sup>ν</sup> the song of Moses<sup>2</sup> the servant of God, and the song of the Lamb, saying, "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints.<sup>φ</sup> <sup>4</sup>Who shall not fear<sup>δ</sup> Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come<sup>ε</sup> and worship before Thee; for Thy judgments are made manifest."

<sup>5</sup>And after that I looked, and, behold, the temple<sup>x</sup> of the tabernacle of the testimony in heaven was opened:<sup>ψ</sup> <sup>6</sup>and the seven angels came out of the temple, having the seven plagues,<sup>ω</sup> clothed in pure and white linen,<sup>α</sup> and having their breasts girded with golden girdles.

<sup>7</sup>And one of the four beasts<sup>β</sup> gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

<sup>8</sup>And the temple was filled with smoke<sup>γ</sup> from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

XVI.] <sup>1</sup>And I heard a great voice out of the temple saying to the seven angels, "Go your ways, and pour out the vials of the wrath of God upon the earth."<sup>δ</sup>

<sup>2</sup>And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore<sup>ε</sup> upon the men which had the mark of the beast, and upon them which worshipped his image.

<sup>3</sup>And the second angel poured out his vial upon the sea; and it became as the blood<sup>δ</sup> of a dead man: and every living soul died in the sea.<sup>ζ</sup>

<sup>4</sup>And the third angel poured out his

τ (Like the music of the temple by the brass sea. Light.)

ν (Sang. Sym.)

ε Ex. xv.

φ Or, nations; or, ages. (Nations. Vat. Ms. So Alex. and above ten Mss., and Æth.)

δ Ex. 15, 14. Je. 10, 7.

ε Is. 66, 23.

x (Holy place. Ch. 11, 19. IIam. The Holy of Holies—the Oracle. Ex. 25, 22. Nu. 1, 50.)

ψ (To John.)

ω (Thunders. Ch. 10, 4.)

α (Habited as the high-priest. Ex. 25, 6. Eze. 44, 17.)

β (Living creatures.)

γ (As the tabernacle when it was consecrated by Moses. Ex. 40, 34. And the temple when it was dedicated by Solomon. 1 Ki. 8, 10. Bp. Newtop.)

δ (Land.)

ε (Boil. Ham. Public and private vices and their consequences. Pyle. Ex. 9, 10.)

δ Ex. 7, 17.

ζ (Some great mortality and slaughter. Lowman.)



e Ex. 7, 20.

η (*Wast righteous, Thou who art, who also wast holy, because.* Vat. Ms.)θ (*...Of it. Sym. Given them blood to drink by a pitiful effusion of their own. Lowman.*)ι (*It. Ham. Ch. 8, 12.*)κ (*.....Greatly. Ham.) Or, burned.*)

f Da. 5, 22.

λ (*Throne. Schole. Judea.*)μ (*...The miseries they underwent were unspeakable. Jos., Bell., vi., iii., 3.)*ν (*Boils. Ham.*)ξ (*From. Ham.*)π (*Famous as a boundary against the invasions of the Eastern nations. Bp. Newton. The presidents of Syria were careful to guard the passes of this river to prevent incursions into the empire.*)ρ (*From. Ham. Vespasian came by land into Syria with a considerable number of auxiliaries. Jos., Bell., iii., i., 3, and ii., xviii., 9. King Agrippa was there, and king Subuanus, and the auxiliaries of king Antiochus, and a strong body of Arabians. Tac., Hist., v., 1.)*σ (*Many false prophets are gone out into the world. 1 Jno. 4, 1.*)τ (*As. Vat., Alex.*)υ (*Eth. omits and one Ms. Mill.*)φ (*War. Ham.*)ζ (*Mat. 24, 43. 1 Th. 5, 2. 2 Pe. 3, 10.*)

vial upon the rivers and fountains of waters; and they became<sup>e</sup> blood.

<sup>5</sup>And I heard the angel of the waters say, "Thou art<sup>η</sup> righteous, O lord, which art, and wast, and shalt be, because Thou hast judged thus. <sup>6</sup>For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy."<sup>θ</sup>

<sup>7</sup>And I heard another out of the altar say, "Even so, Lord God Almighty, true and righteous are Thy judgments."<sup>ι</sup>

<sup>8</sup>And the fourth angel poured out his vial upon the sun; and power was given unto him<sup>κ</sup> to scorch men with fire. <sup>9</sup>And men were scorched<sup>λ</sup> with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented<sup>μ</sup> not to give Him glory.

<sup>10</sup>And the fifth angel poured out his vial upon the seat<sup>ν</sup> of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,<sup>ξ</sup> <sup>11</sup>and blasphemed the God of heaven because of their pains and their sores,<sup>π</sup> and repented not off their deeds.

<sup>12</sup>And the sixth angel poured out his vial upon the great river Euphrates;<sup>ρ</sup> and the water thereof was dried up, that the way of the kings of the east might be prepared.

<sup>13</sup>And I saw three unclean spirits<sup>σ</sup> like<sup>τ</sup> frogs come out of the mouth of [the dragon, and out of the mouth of<sup>υ</sup>] the beast, and out of the mouth of the false prophet. <sup>14</sup>For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle<sup>φ</sup> of that great day of God Almighty.

<sup>15</sup>"Behold, I come as a thief.<sup>ζ</sup> Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

<sup>16</sup>And he gathered<sup>x</sup> them together into a place<sup>ψ</sup> called in the Hebrew tongue Armageddon.<sup>ω</sup>

<sup>17</sup>And the seventh angel poured out his vial into the air; and there came a great voice out of the temple<sup>α</sup> of heaven, from the throne, saying, "It is done."

<sup>18</sup>And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. <sup>19</sup>And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God,<sup>β</sup> to give unto her the cup of the wine of the fierceness of His wrath. <sup>20</sup>And every island fled away, and the mountains were not found. <sup>21</sup>And there fell upon men a great hail out of heaven, every stone about the weight of a talent;<sup>δ</sup> and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

XVII.] "She is not My wife, neither am I her husband." Ho. ii. 2.

AND there came one of the seven vials, and talked with me, saying unto me, "Come hither; I will shew unto thee the judgment of the great whore<sup>i</sup> that sitteth upon many waters:<sup>k</sup> <sup>2</sup>with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

<sup>3</sup>So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

<sup>4</sup>And the woman was arrayed in purple and scarlet colour, and decked<sup>l</sup> with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: <sup>5</sup>and upon

x (*Will gather. Vulg., Arab., Ethl.*)

ψ (*River. Alex.*)

ω (*Ar-magedon. Vat. and Alex. Ms. Ju. 5, 19. The Mount of Meeting. Ham. Destruction of their armies. Prusias. Mountain of Megiddo, or mountain of destruction. Burton. City of Megiddo. Ju. 5, 19. 2 Chr. 35, 22. J. L. Porter.*)

α (*Holy place. Ham.*)

β (*"It is God Himself" says Jos., Bell., vi., ii., 1, "who is bringing on this fire to purge that city and temple by means of the Romans, and is going to pluck up this city which is full of your pollutions." See also vi., ix., 1.)*

δ (*Sixty pounds. Jos., Bell., ii., vii., 9, 23.)*

ε (*Having, i.e., before they had poured out the vials. Wells.*)

i ...The well-favoured harlot, the mistress of witchcrafts, that selleth<sup>l</sup> nations through her whoredoms, and families through her witchcrafts. Na. 3, 4.

k O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. Je. 51, 13.

ζ (*Gr., gilded. (Em-broidered. Ham.)*)



η Or, fornications.  
(Whoredoms.  
Vulg., Arethas,  
Ham.)

θ (Land.)

ε (Shall come.  
Vat. and Alex.  
Ms., and Syr.)

κ (They. Ham.,  
Scholef.)

λ (Cress, Augustus,  
Tiberius, Caligula,  
Claudius.)

μ (Nero.)

ν (Galba, Otho,  
Vitellius, counted  
as one.....(the)  
three.....horns  
plucked up by the  
roots. Da. 7, 8.)

ξ (Vespasian.) Before whom three  
fell...that horn  
that had eyes,  
and a mouth  
that spake very  
great things,  
whose look was  
more stout than  
his fellows. Da.  
7, 20.

ι Da. 7, 24.

π (Some of which,  
viz., Galba, Otho,  
Vitellius, Vespasian.)

ρ (At the same  
point of time.  
Lowman. The  
last hour. 1 Jno.  
2, 18.)

σ He shall speak  
great words against the Most  
High, and shall  
wear out the  
saints of the  
Most High, and  
think to change  
times and laws.  
Da. 7, 25.

her forehead *was* a name written,  
"MYSTERY, BABYLON THE  
GREAT, THE MOTHER OF  
HARLOTS" AND ABOMINA-  
TIONS OF THE EARTH."

<sup>6</sup>And I saw the woman drunken  
with the blood of the saints, and with  
the blood of the martyrs of JESUS:  
and when I saw her, I wondered with  
great admiration.

<sup>7</sup>And the angel said unto me,  
"Wherefore didst thou marvel? I  
will tell thee the mystery of the  
woman, and of the beast that carrieth  
her, which hath the seven heads and  
ten horns. <sup>8</sup>The beast that thou  
sawest was, and is not; and shall ascend  
out of the bottomless pit, and  
go into perdition: and they that  
dwell on the earth<sup>θ</sup> shall wonder,  
whose names were not written in the  
book of life from the foundation of the  
world, when they behold the beast  
that was, and is not, and yet is."

<sup>9</sup>And here *is* the mind which hath  
wisdom. The seven heads are seven  
mountains, on which the woman  
sitteth.

<sup>10</sup>And there<sup>ε</sup> are seven kings: five<sup>λ</sup>  
are fallen, and one is,<sup>μ</sup> and the other  
is not yet come; <sup>ν</sup> and when he cometh,  
he must continue a short space.

<sup>11</sup>And the beast that was, and is  
not, even he is the<sup>ξ</sup> eighth, and is of  
the seven, and goeth into perdition.

<sup>12</sup>And the ten horns which thou  
sawest are ten<sup>ι</sup> kings, which<sup>π</sup> have  
received no kingdom as yet; but receive  
power as kings one hour<sup>ρ</sup> with  
the beast. <sup>13</sup>These have one mind,  
and shall give their power and strength  
unto the beast. <sup>14</sup>These shall make  
war<sup>m</sup> with the Lamb, and the Lamb  
shall overcome them: for He is Lord  
of lords, and King of kings: and  
they that are with Him *are* called,  
and chosen, and faithful."

<sup>15</sup>And he saith unto me, "The  
waters which thou sawest, where the  
whore sitteth, are peoples, and mul-  
titudes, and nations, and tongues.

<sup>16</sup>And the ten horns which thou sawest  
upon the beast, these shall hate  
the whore, and shall make her desolate  
and naked, and shall eat her flesh,  
and burn her with fire. <sup>17</sup>For God  
hath put in their hearts to fulfil His  
will, and to agree, and give their  
kingdom unto the beast, until the  
words of God shall be fulfilled."

<sup>18</sup>And the woman which thou sawest  
is that great city, which reigneth  
over<sup>σ</sup> the kings of the earth."

## XVIII.]

*Her destruction.*

AND after these things I saw<sup>τ</sup> another<sup>ν</sup> Angel come down from heaven, having great power; and the earth was lightened<sup>φ</sup> with His glory.<sup>ρ</sup>  
<sup>2</sup>And He cried mightily with a strong voice, saying, "Babylon<sup>λ</sup> the great is fallen, is fallen, and is become the habitation of devils,<sup>κ</sup> and the hold of every<sup>ψ</sup> foul spirit, and a cage of every unclean and hateful bird.<sup>τ</sup> <sup>3</sup>For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants<sup>ς</sup> of the earth are waxed rich through the abundance<sup>ω</sup> of her delicacies."<sup>α</sup>

<sup>4</sup>And I heard another voice from heaven, saying, "COME<sup>ε</sup> OUT OF HER, MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues. <sup>5</sup>For her sins have reached unto heaven,<sup>μ</sup> and God hath remembered her iniquities. <sup>6</sup>Reward<sup>ν</sup> her even as she rewarded you, and double unto her double<sup>β</sup> according to her works: in the cup which she hath filled fill to her double. <sup>7</sup>How much<sup>γ</sup> she hath glorified herself, and lived deliciously,<sup>δ</sup> so much torment and sorrow give her: for she saith in her heart, I sit a queen,<sup>ι</sup> and am no widow, and shall see no sorrow. <sup>8</sup>Therefore shall her plagues come in one<sup>ε</sup> day, death, and mourning, and famine; and she shall be utterly

τ (They (the Jewish nation) shall be given into his hand until a time and times and the dividing of time. Da. 7, 25.

σ (On. Vat. Ms., and three others. Mill.)

τ (This chapter is almost verbatim from Is. xiii., xxi., xxxiv., Je. li., and Eze. xxvii.)

ν (An. Ham.)

φ (Enlightened. Sym.)

ρ Eze. 43, 2.

q Is. 13, 19, and 21, 9. Je. 51, 8.

χ (Darmans. Sym. Is. 13, 21; 21, 8; and 34, 14. Je. 50, 39, and 51, 37.)

ψ (A. Vat. Ms.)

τ Is. 14, 23, and 34, 11.

ς Is. 47, 15.

ω Or, power.

α (Power of her pride. Ham.)

ε Is. 48, 20, and 52, 11. Je. 50, 8, and 51, 6, 45.

μ Ge. 18, 20. Je. 51, 9. Jonah 1, 2.

ν Ps. 137, 8. Je. 50, 15, 29, and 51, 24, 49.

β (The evil she has done to others will be returned upon her. Dabuz.)

γ (Inasmuch. Ham.)

δ (Behaved herself proudly. Ham. Eze. 28, 2.)

ι Is. 47, 7. Zep. 2, 15.

ε Is. 47, 9.

e (It is the strong Lord. Ham. Je. 50, 34.)

ξ (Hath judged. Alex. and other Mss., Syr., Arab., Hipp. Mill.)

η (... With her and dealt proudly. Ham. Eze. 26, 16.)

γ Je. 50, 46.

z Is. 21, 9.

θ (Suddenly.)

h Eze. 27, 27—36.

ι Or, sweet.

κ (Every kind. Sym.)

λ (The most. Sym.)

μ (Stone. Alex., Æth., Vulg., Ham.)

ν Or, bodies. (Of bodies and souls of. Ham. Hired servants and bond-servants.)

ξ (Embroidered. Ham.)

c Is. 23, 14. Eze. 27, 29.

π (Dealt in the... Ham.)

d Eze. 27, 30.

e Jos. 7, 6. 1 Sa. 4, 12. Job 2, 12. Eze. 27, 30.

burned with fire: for<sup>e</sup> strong is the Lord God who judgeth<sup>h</sup> her.

<sup>9</sup>And the kings of the earth, who have committed fornication<sup>7</sup> and lived deliciously with her, shall bewail her, and lament<sup>9</sup> for her, when they shall see the smoke of her burning, <sup>10</sup>standing afar off for the fear of her torment, saying, Alas,<sup>z</sup> alas that great city Babylon, that mighty city! for in one hour<sup>g</sup> is thy judgment come.

<sup>11</sup>And the merchants<sup>b</sup> of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: <sup>12</sup>the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine<sup>i</sup> wood, and all manner<sup>κ</sup> vessels of ivory, and all manner vessels of most<sup>λ</sup> precious wood,<sup>μ</sup> and of brass, and iron, and marble, <sup>13</sup>and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves,<sup>ν</sup> and souls of men.

<sup>14</sup>And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

<sup>15</sup>The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, <sup>16</sup>and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked<sup>ξ</sup> with gold, and precious stones, and pearls! <sup>17</sup>For in one hour so great riches is come to nought.

And every shipmaster,<sup>c</sup> and all the company in ships, and sailors, and as many as trade by<sup>π</sup> sea, stood afar off, <sup>18</sup>and cried<sup>d</sup> when they saw the smoke of her burning, saying, What city is like unto this great city! <sup>19</sup>And they cast dust<sup>e</sup> on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her

costliness! for in one hour is she made desolate.

<sup>20</sup>Rejoice<sup>f</sup> over her,<sup>g</sup> thou heaven, and ye holy apostles and prophets; for God hath avenged<sup>h</sup> you on her."

<sup>21</sup>And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, "Thus<sup>h</sup> with violence shall that great city Babylon be thrown down, and shall be found no more at all. <sup>22</sup>And the voice of harpers,<sup>i</sup> and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee: and the sound of a millstone shall be heard no more at all in thee; <sup>23</sup>and the light of a candle<sup>k</sup> shall shine no more at all in thee: and the voice of the bridegroom<sup>l</sup> and of the bride shall be heard no more at all in thee: for thy merchants<sup>m</sup> were the great men of the earth; for by thy sorceries<sup>n</sup> were all nations deceived. <sup>24</sup>And in her was found the blood<sup>o</sup> of prophets, and of saints, and of all that were slain upon the earth."

XIX.] *Closing ceremonies of the Feast of Tabernacles, ve. 1—10.*

AND after these things I heard a great voice of much people<sup>r</sup> in heaven, saying, "Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: <sup>2</sup>for true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged<sup>v</sup> the blood of His servants at her hand." <sup>3</sup>And again they said, "Alleluia."

And her smoke<sup>w</sup> rose up for ever and ever.

<sup>4</sup>And the four and twenty elders and the four beasts fell<sup>y</sup> down and worshipped God that sat on the throne, saying, "Amen; Alleluia."

<sup>5</sup>And a voice<sup>z</sup> came out of the throne, saying, "Praise our God, all ye His servants, and ye that fear Him, both small and great.

f Is. 44, 23, and and 49, 13. Je. 51, 48.

g Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation. Lu. 11, 49, 50.

p (Executed your judgment. Ham.)

h Je. 51, 64.

i Is. 24, 8. Je. 7, 34; 16, 9; and 25, 10. Eze. 26, 13.

k Je. 25, 10.

l Je. 33, 11.

m Is. 23, 8.

n 2 Ki. 9, 22. Na. 3, 4.

o (Bloods. Vat. Ms. and five others, Arab., Arethas. Mill.)

r (Those Jews who had embraced Christianity. Bp. Lloyd.)

p De. 32, 43.

q Is. 34, 10.

v (With the thrice-repeated Hallelujah closes the service of the eighth and last day of the Feast of Tabernacles.)

φ (When the Feast of Tabernacles was ended, towards the sun-setting of the eighth day, the Levites in descending the fifteen steps to the court of Israel, rested on every step and sang a Psalm. They began with the 120th and ended with the 135th. These finished. Priests, Levites, and people are commanded to sing the 136th Psalm.)



r Mat. 22, 2, and  
25, 10. 2 Co.  
11, 2. Ep. 5, 32.

s Ps. 45, 13. Eze.  
16, 10.

s Or, bright.

χ (Ordinances of  
the holies. Ham.)

t Mat. 22, 2. Lu.  
14, 15.

u Ac. 10, 26, and  
14, 14.

v 1 Jno. 5, 10.

ψ (The temple in  
heaven revealed  
to John.)

ω (This is the  
part of the prop-  
hecy to which  
the preceding  
portions seem to  
lead, and in which  
they have their  
completion. Bp.  
Newton.)

vo Is. 11, 4.

x Is. 63, 2.

y Jno. 1, 1. 1  
Jno. 5, 7.

z Is. 11, 4. 2 Th.  
2, 8.

b Ps. 2, 9.

c Is. 63, 3. Come,  
get you down;  
for the press is  
full, the fats  
overflow; for  
their wickedness  
is great. Multi-  
tudes, multi-  
tudes in the valley  
of decision: for the day  
of the Lord is  
near in the valley  
of decision. Joel 3, 13.

<sup>6</sup>And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, "Alleluia: for the Lord God omnipotent reigneth. <sup>7</sup>Let us be glad and rejoice, and give honour to Him: for the marriage<sup>r</sup> of the Lamb is come, and His wife hath made herself ready." <sup>8</sup>Let us to her was granted that she should be arrayed<sup>s</sup> in fine linen, clean and white: <sup>5</sup>for the fine linen is the righteousness<sup>x</sup> of saints.

<sup>9</sup>And he saith unto me, "Write, Blessed are they which are called unto the marriage-supper<sup>t</sup> of the Lamb." And he saith unto me, "These are the true sayings of God."

<sup>10</sup>And I fell at his feet to worship him.

And he said unto me, "See thou do it not: <sup>u</sup>I am thy fellow-servant, and of thy brethren that have the testimony<sup>v</sup> of Jesus: worship God: for the testimony of JESUS is the spirit of prophecy."

### PART III.

*The triumph of Christianity, ve. 11—21.*

<sup>11</sup>AND I saw heaven<sup>ψ</sup> opened, and behold a white horse; and He<sup>ω</sup> that sat upon him was called Faithful and True, and in righteousness<sup>ω</sup> He doth judge and make war. <sup>12</sup>His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. <sup>13</sup>And He was clothed with a vesture dipped in blood: <sup>z</sup>and His name is called The Word<sup>y</sup> of God.

<sup>14</sup>And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.

<sup>15</sup>And out of His mouth<sup>z</sup> goeth a sharp sword, that with it He should smite the nations: and He shall rule<sup>b</sup> them with a rod of iron: and He treadeth the winepress<sup>c</sup> of the fierceness and wrath of Almighty God.

<sup>16</sup>And He bath on His vesture and on His thigh a<sup>a</sup> name written, "KING<sup>d</sup> OF KINGS, AND LORD OF LORDS."

<sup>17</sup>And I saw an angel standing in<sup>β</sup> the sun; and he cried with a loud voice, saying to all the fowls<sup>e</sup> that fly in the midst of heaven, "Come and gather yourselves together unto the supper<sup>v</sup> of the great God; <sup>18</sup>that ye may eat<sup>s</sup> the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

<sup>19</sup>And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.

<sup>20</sup>And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. <sup>21</sup>And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh.<sup>f</sup>

### XX.]

*Extinction of Paganism,  
ve. 1—6.*

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in<sup>a</sup> his hand. <sup>2</sup>And he laid hold on the Dragon,<sup>g</sup> that old Serpent, which is the Devil, and Satan,<sup>κ</sup> and bound<sup>λ</sup> him a thousand years, <sup>3</sup>and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

<sup>4</sup>And I saw thrones,<sup>h</sup> and they sat

α (Gr., the.)

d Da. 2, 47. 1 Ti. 6, 15.

β (He to whom the eastern gate of the symbolical temple was given in charge, and who opened it for Messiah and the armies of heaven.)

e Comp. Eze. 39, 17—21.

γ (Great supper of God. Vat. and Alex. Mss., Vulg., Syr.)

δ (Symbolically, means the possession of any person conquered and slain. Dautz.)

f And I will set My glory among the heathen, and all the heathen shall see My judgment that I have executed. Eze. 39, 21.

g (Upon. Ham.)

g2 Pe. 2, 4. Jude 6.

κ (The Vat. adds, "he who deceiveth the whole world." So the Syr.)

λ (Restrained him from all influence and power to seduce men. Lowman.)

h I beheld till the thrones were (set up. Heb., Sept.), and the Ancient of days did sit, whose garment was white as snow... and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His kingdom is an everlasting dominion, which shall not pass away. Da. 7, 9—14.



μ (They received authority to govern. Danbuz.)

ν (Who had resisted unto blood heathen idolatry and practices. Ham.)

ξ (As the prophets were wont to describe the Church and people of God. Ezra 9, 8. Eze. 37, 1. 110. 6, 1. Ro. 11, 15. Psyle.)

λ Ro. 8, 17. 2 Ti. 2, 12.

π (A happy state of the Church on earth answers the whole design of the prophecy. Lowman.)

ρ (...After these things. Vat. Ms. and four other Mss. Mill.)

ι Eze. 38, 2, and 39, 1.

σ (Gr., the.)

κ Is. 8, 8. Eze. 35, 9.

λ The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the things that are therein shall be burned up. 2 Pe. 3, 10.

μ Da. 2, 35.

τ (The throne. Vat. Ms. So the Alex. and sixteen Mss., Vulg., Syr., Æth.)

ν .....Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened. Da. 7, 10.

upon them, and judgment<sup>α</sup> was given unto them: and I saw<sup>β</sup> the souls of them that were beheaded<sup>γ</sup> for the witness of JESUS, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived<sup>δ</sup> and reigned<sup>ε</sup> with Christ a thousand years.<sup>π</sup>

<sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. <sup>6</sup> Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign<sup>ρ</sup> with Him a thousand years.

*Overthrow of every form of superstition, error, and falsehood, ve. 7—10.*

<sup>7</sup> (AND when the thousand years are expired, Satan shall be loosed out of his prison;<sup>8</sup> and shall go out to deceive the nations which are in the four quarters of the earth, Gog<sup>ι</sup> and Magog, to gather them together to battle:<sup>σ</sup> the number of whom is as the sand of the sea.

<sup>9</sup> And they went up on the breadth<sup>κ</sup> of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

<sup>10</sup> And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.)

*The universal supremacy of the Lord God Almighty, ve. 11—15.*

<sup>11</sup> AND I saw a great white throne, and Him that sat on it, from whose face the earth<sup>λ</sup> and the heaven fled away; and there was found no place<sup>μ</sup> for them.

<sup>12</sup> And I saw the dead, small and great, stand before God;<sup>τ</sup> and the books<sup>ν</sup> were opened: and another

book was opened, which is the book of life:<sup>ρ</sup> and the dead were judged out of those things which were written in the books, according to their works.<sup>ξ</sup>

<sup>13</sup> And the sea gave up the dead which were in it; and death and hell<sup>υ</sup> delivered up the dead which were in them: and they were judged every man according to their<sup>φ</sup> works. <sup>14</sup> And death<sup>τ</sup> and hell were cast into the lake of fire. This is the second death.

<sup>15</sup> And whosoever was not found written in the book of life was cast into the lake of fire.

## XXI.] *The Christian Church to the end of time.*

[The impression conveyed in these closing chapters is, that the worship of God should be not only a private, personal surrender, but an open public acknowledgment of His authority.—His right as Creator to our obedience, and His claim on our love for His goodness; and that we should shew this by a weekly joining in common prayer and praise, in a joyful reverent manner, analogous to the appearing before God in the earlier ages of the world. Le. xxiii.; De. xvi.]

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

<sup>2</sup> And I John saw the holy city,<sup>8</sup> new Jerusalem, coming down from God out of heaven, prepared as a bride<sup>ε</sup> adorned for her husband.

<sup>3</sup> And I heard a great voice out of heaven saying, "Behold, the tabernacle<sup>α</sup> of God is with men, and He will dwell with them,<sup>υ</sup> and they shall be His people, and God Himself shall be with them, and be their God.

<sup>4</sup> And God shall wipe away all tears<sup>ν</sup> from their eyes; and there shall be no more death, neither sorrow,<sup>ω</sup> nor crying, neither shall there be any more pain: for the former things are passed away."

<sup>5</sup> And He that sat upon the throne said, "Behold, I make all things new."<sup>ξ</sup>

And He said unto me, "Write: for these words are true and faithful."

ρ Ps. 63, 28. Da. 12, 1. Ph. 4, 3.

q Je. 17, 10, and 32, 19. Mat. 16, 27. Ro. 2, 6.

υ Or, the grave.

φ (His. Sym.)

τ ...Then shall be brought to pass the saying that is written, Death is swallowed up in victory. 1 Co. 15, 54.

8 Is. 52, 1.

ε Is. 54, 5, and 61, 10.

α Le. 26, 11. 1 Ki. 6, 13. Eze. 43, 7.

ψ (The heart shall render homage to the supreme King, and all the powers of the mind be occupied in a willing obedience to His laws.)

υ Is. 25, 8.

ω Is. 35, 10; 61, 3; and 65, 19.

ξ Is. 43, 19. 2 Co. 5, 17.

y Is. 12, 3, and 55, 1. Jno. 4, 10, 14, and 7, 37.

a (I will give. Vat. Ms., and two others and Arethas. Mill.)

β (Or, these. Vat. Ms., So Alex. and other Mss., Vulg., Syr.)

z Zec. 8, 8. He. 8, 10.

γ (Cowardly and unfaithful. Ham., Wall.)

b 1 Co. 6, 9. Ga. 5, 19. Ep. 5, 5. 1 Ti. 1, 9. He. 12, 14.

δ (Gr., lies. Ham.)

c ...Set me upon a very high mountain, by (or, upon) which was as the frame of a city on the south. Eze. 40, 2.

d Eze. xlviii.

e (It had. Wick., Scholeff.)

e Eze. 48, 31.

ς (Entrances on every side as formerly to the cities of refuge. Grot.)

f Mat. 16, 18. Ga. 2, 9. Ep. 2, 20.

g Eze. 40, 3. Zec. 2, 1.

η (That is, a perfect cube, expressing that the sanctity of the whole city is the same as that of the most holy place of the tabernacle and of the temple, made in a cubic form by the command of Moses. 1 Ki. 6, 20.)

6 And He said unto me, "It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst<sup>7</sup> of the fountain of the water of life freely. <sup>7</sup>He that overcometh shall<sup>12</sup> inherit all<sup>8</sup> things; and I will be His God,<sup>2</sup> and he shall be My son. <sup>8</sup>But the fearful,<sup>7</sup> and unbelieving, and the abominable,<sup>6</sup> and murderers, and whoremongers, and sorcerers, and idolaters, and all liars,<sup>8</sup> shall have their part in the lake which burneth with fire and brimstone: which is the second death."

<sup>9</sup>And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, "Come hither, I will shew thee the bride, the Lamb's wife."

<sup>10</sup>And he carried me away in the spirit to a great and high mountain,<sup>c</sup> and shewed me that great city,<sup>d</sup> the holy Jerusalem, descending out of heaven from God,<sup>11</sup> having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; <sup>12</sup>and<sup>e</sup> had a wall great and high, and had twelve gates,<sup>e</sup> and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: <sup>13</sup>on the east three gates;<sup>ς</sup> on the north three gates; on the south three gates; and on the west three gates. <sup>14</sup>And the wall of the city had twelve foundations,<sup>f</sup> and in them the names of the twelve apostles of the Lamb.

<sup>15</sup>And he that talked with me had a golden reed<sup>g</sup> to measure the city, and the gates thereof, and the wall thereof. <sup>16</sup>And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.<sup>η</sup> <sup>17</sup>And he measured the wall thereof, an hundred and forty and four cubits, according to

the measure of a man, that is, of the angel.

<sup>18</sup>And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. <sup>19</sup>And the foundations of the wall of the city were garnished with all manner<sup>θ</sup> of precious stones.<sup>κ</sup> The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; <sup>20</sup>the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

<sup>21</sup>And the twelve gates were twelve pearls; every<sup>ι</sup> several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

<sup>22</sup>And I saw no temple<sup>ξ</sup> therein: for the Lord God Almighty and the Lamb are the temple of it.

<sup>23</sup>And the city had no need of the sun,<sup>ζ</sup> neither of the moon, to shine in it: for the glory<sup>λ</sup> of God did lighten<sup>μ</sup> it, and the Lamb is the light thereof. <sup>24</sup>And the nations<sup>ν</sup> of them which are saved<sup>υ</sup> shall walk in the light of it: and the kings of the earth do<sup>ς</sup> bring their glory and honour into it. <sup>25</sup>And the gates<sup>δ</sup> of it shall not be shut at all by day: for there shall be no night<sup>π</sup> there. <sup>26</sup>And they shall bring the glory and honour of the nations<sup>π</sup> into it.

<sup>27</sup>And there shall in no wise enter<sup>ι</sup> into it any thing that defileth, neither whatsoever<sup>ρ</sup> worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.<sup>ρ</sup>

XXII.] <sup>1</sup>And he shewed me a pure river<sup>τ</sup> of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

<sup>2</sup>In the midst of the street of it,<sup>σ</sup> and on either<sup>τ</sup> side of the river, was there the<sup>υ</sup> tree of life, which bare twelve manner<sup>φ</sup> of fruits, and yielded he:<sup>χ</sup> fruit every month: and the leaves

θ (Every kind. Sym.)

κ (As were set in the ephod worn by the high-priest.)

λ (Each of the gates was a single. Sym.)

μ (Entlighten. Sym.)

ν (Is. 24, 23, and 60, 19.)

ζ (The Vat. Ms. adds "itself.")

η (Entlighten. Sym.)

ι (Is. 60, 3, and 66, 12.)

λ (Not in the Vat., Alex., and more than ten other Mss., Vulg., Eth.)

ξ (Shall. Sym.)

ζ (Is. 60, 11.)

μ (Is. 60, 20. Zec. 14, 7.)

ν (That they may enter. Vat. Ms.)

π (Is. 35, 8; 52, 1; and 60, 21. Joel 3, 17.)

ρ (He that. Vat. and Alex. Mss.)

σ (Ch. 3, 5; 13, 8; and 20, 12. Ph. 4, 3.)

τ (Eze. 47, 1. Zec. 14, 1.)

υ (Thereof, and of the river on this side and on that was...Ham. Between the street of the city and the river which flowed all around. Sym.)

φ (Each. Sym. On every side—all around. Owen.)

χ (A. Mid. Ch. 2, 7. Ge. 2, 9.)

ψ (Kinds. Sym.)

η (Each yielding its fruit every month. Vat. Ms.)



<sup>r</sup> There shall be no more utter destruction; but Jerusalem shall be safely inhabited (or, *abide*, mar.) Zec. 14, 11.

<sup>s</sup> Eze. 48, 35.

<sup>t</sup> Mat. 5, 8. 1 Co. 13, 12.

<sup>u</sup> Ps. 36, 9, and 84, 11.

<sup>v</sup> The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High..... and all dominions (or, *rulers*) shall serve and obey Him. Da. 7, 27.

<sup>w</sup> (*Spirits of the, Vat. Ms. So Alex. and other Mss., Vulg., Syr., Æth.*)

<sup>a</sup> (*Hath. Wall.*)

<sup>so</sup> Da. 8, 26, and 12, 4, 9.

<sup>x</sup> Eze. 3, 27. Da. 12, 10. 2 Ti. 3, 13.

of the tree *were* for the healing of the nations.

<sup>3</sup> And there shall be no more curse: <sup>r</sup> but the throne<sup>s</sup> of God and of the Lamb shall be in it; and His servants shall serve Him: <sup>4</sup> and they shall see<sup>t</sup> His face; and His name shall be in their foreheads.

<sup>5</sup> And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: <sup>u</sup> and they shall reign for ever and ever.<sup>v</sup>

*Conclusion, ve. 6—21.*

<sup>6</sup> AND he said unto me, "These sayings are faithful and true: and the Lord God of the holy<sup>w</sup> prophets sent<sup>a</sup> His angel to shew unto His servants the things which must shortly be done. <sup>7</sup> Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book."

<sup>8</sup> And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

<sup>9</sup> Then saith he unto me, "See *thou* do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." <sup>10</sup> And he saith unto me, "Seal<sup>w</sup> not the sayings of the prophecy of this book: for the time is at hand. <sup>11</sup> He that is unjust,<sup>x</sup> let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

<sup>12</sup> And, behold, I come quickly; and My reward<sup>y</sup> *is* with me, to give<sup>z</sup> every man according as his work shall be. <sup>13</sup> I am Alpha and Omega, the beginning and the end, the first and the last."

<sup>14</sup> Blessed *are* they that do His commandments,<sup>β</sup> that they may have right<sup>v</sup> to the tree of life, and may enter in through the gates into the city. <sup>15</sup> For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

<sup>16</sup> "I<sup>β</sup> JESUS have sent Mine angel to testify unto you these things in<sup>δ</sup> the churches. I am the root and the offspring of David, and the bright and morning star." <sup>17</sup> And the Spirit and the bride say, "Come." And let him that heareth say, "Come." And let him that is athirst<sup>c</sup> come. And whosoever will, let him take the water of life freely.

<sup>18</sup> For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add<sup>d</sup> unto these things, God shall add unto him the plagues that are written in this book: <sup>19</sup> and if any man shall take away from the words of the book of this prophecy,<sup>e</sup> God shall take<sup>c</sup> away his part out<sup>δ</sup> of the book of life, and out of the holy city, and from the things which are written in this book. <sup>20</sup> He which testifieth these things saith, Surely I come quickly.

Amen.

Even so, come,<sup>f</sup> LORD JESUS.

<sup>21</sup> The grace<sup>g</sup> of our LORD JESUS Christ *be* with you all.<sup>h</sup> Amen.

<sup>y</sup> Is. 40, 10, and 62, 11.

<sup>z</sup> Ro. 2, 6, and 14, 12.

<sup>β</sup> (*Wash their garments. Alex., Æth., Vulgate, Arm., Ham. Da. 12, 12. 1 Jno. 3, 24.*)

<sup>γ</sup> (*Power over. Ham.*)

<sup>δ</sup> Ch. 1, 1.

<sup>δ</sup> (*Concerning. Ham.*)

<sup>c</sup> Is. 55, 1. Jno. 7, 37.

<sup>d</sup> De. 4, 2, and 12, 32. Fr. 30, 6.

<sup>e</sup> (*Which are written in this book. Vat. Ms.*)

<sup>e</sup> Ex. 32, 33. Ps. 69, 28.

<sup>ξ</sup> Or, *from the tree of. (Vat. Ms. So Alex. and other Mss., Syr., Æth.)*

<sup>f</sup> 2 Ti. 4, 8.

<sup>g</sup> Ro. 16, 20. 2 Th. 3, 18.

<sup>h</sup> (*...The saints. Vat. Ms., and above seven others, and Syr.*)

. THE END.





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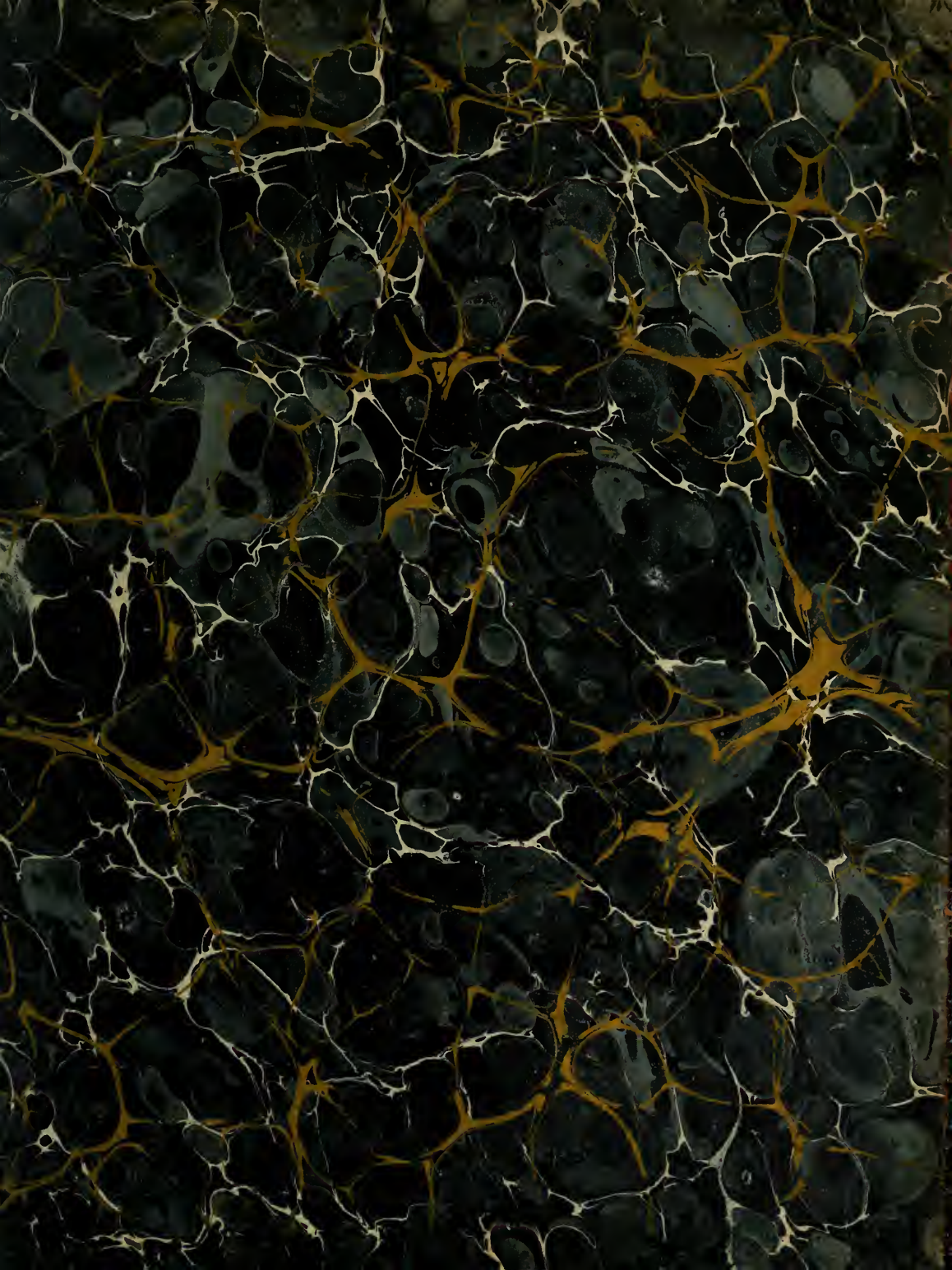














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